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BOOK of PRAISE

ANGLO-GENEVAN PSALTER

BOOK of PRAISE

ANGLO-GENEVAN PSALTER

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PREFACE

The *Book of Praise: Anglo-Genevan Psalter* has an important function within the worship services of the Canadian Reformed Churches. The word "praise" in the title reminds us of the exhortation in the letter to the Hebrews: "… let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name" (13:15). Because of his grace and faithfulness, the LORD meets with the people of his covenant in the worship service. In response to his Word we offer up our sacrifices of praise in psalms and hymns. The creeds and confessions are also the fruit of lips that acknowledge God's name.

Our *Book of Praise* can be divided into four main parts, each of which serves as a reminder of our Reformed heritage: the Psalms and hymns, our doctrinal standards, the liturgical forms and prayers, and the Church Order and subscription forms.

Reformed churches have always attached great value to the Psalter as a collection of songs of God's covenant. John Calvin wrote the following about congregational singing in his preface to the Geneva Psalter, 1543:

> As for public prayers, there are two kinds: the one consists simply of speech, the other of song…. And indeed, we know from experience that singing has great strength and power to move and to set on fire the hearts of men in order that they may call upon God and praise him with a more vehement and more ardent zeal. It is to be remembered always that this singing should not be light or frivolous, but that it ought to have weight and majesty, ... Now, what Augustine says is true, namely that no one can sing anything worthy of God which he has not received from him. Therefore, even after we have carefully searched everywhere, we shall not find better or more appropriate songs to this end than the Psalms of David, inspired by the Holy Spirit. And for this reason, when we sing them, we are assured that God puts the words in our mouth, as if he himself were singing through us to exalt his glory.

The first complete Genevan Psalter was published in 1562. Four years later the Genevan tunes were used by Petrus Dathenus in his Dutch versification of the Psalms. The Genevan Psalter has been associated with the churches of the Reformation ever since. When members of the Reformed Churches in the Netherlands (Liberated) came to North America after the Second World War and established the Canadian Reformed Churches, they brought with them their appreciation for the Genevan Psalter. As early as 1954, the first General Synod of our churches appointed a committee to study the possibility of producing such a Psalter in the English language. In 1972 the first complete *Book of Praise: Anglo-Genevan Psalter* appeared, and English metrical versions of all the Psalms could be sung for the first time to the authentic Genevan melodies of the sixteenth century. The present text is the result of a thorough revision of this Psalter as it was initiated by General Synod 2007 and completed by General Synod 2013.

Although in Reformed liturgy the Psalms have a predominant place, our churches have not excluded the use of scriptural hymns. They, too, constitute a thank offering of praise when we sing of the facts of redemption by God in Jesus Christ our Lord.

The doctrinal standards of our churches are included next. The ecclesiastical documents of the Dutch Reformed Churches were first translated into English by churches composed of English and Scottish refugees in the Netherlands. These translations were used in only slightly revised form by the Reformed Church in America and, later, also by the Christian Reformed Church. Whereas the Canadian Reformed Churches first made grateful use of these older translations, here the creeds and confessions are presented in contemporary English.

The liturgical forms and prayers make up the third main division. The forms for the administration of infant baptism and of the Lord's supper as well as the form for the solemnization of marriage first appeared in the Dutch Psalter of Petrus Dathenus (1566). The forms for the administration of church discipline, the ordination of ministers, and the ordination of elders and deacons were added by the Synod of The Hague in 1586, and the form for the administration of adult baptism by the Synod of Dort in 1618-19. Whereas the Canadian Reformed Churches first used the version published in 1767 by the Reformed Protestant Dutch Church of New York, the liturgical forms are published here in current English along with forms adopted more recently. The collection of prayers which follows the forms also dates from Reformation times; it, too, had its place in the Psalter of Dathenus. The English text of these prayers has been modernized. Although their use is not obligatory, they can be of great value in public and private worship.

The Church Order could be considered an appendix to the *Book of Praise*. This document dates back to the first synod of the Reformed Churches of the Netherlands, held in Emden in 1571, and was subsequently revised by the Synod of Dort, 1618-19. It appears here in the revised form adopted by General Synod Cloverdale, 1983, and amended by subsequent synods. As well, two subscription forms, adopted by General Synod Smithers, 2007, are included. At the very early synods, the brothers put their signatures under the confessions to signify their agreement with them. The Form of Subscription was adopted by the Synod of Dort. The forms as they appear here are translations and adaptations of the original Dort Form of Subscription.

We are thankful that the *Book of Praise* continues to be a blessing to the church of Christ. Above all, may our God be "enthroned on the praises of Israel" (Psalm 22:3) also through the use of this book. To him alone be all glory, now and forever.

The Standing Committee for the
Publication of the *Book of Praise*
of the Canadian Reformed Churches

NOTES ON THE GENEVAN TUNES

1. The tunes of the Psalms can be divided roughly into three groups:

   (a) the tunes of the 50 Psalms in the Geneva edition of 1551, for which Clément Marot provided the text. Louis Bourgeois is usually considered to be the composer, but there is as yet no certainty on this point.

   (b) the tunes of the 34 Psalms for which Théodore de Bèze (Beza) provided the text and which also appeared in 1551. Although the details are not yet clear, it is assumed that Bourgeois composed or edited these tunes as well.

   (c) the 40 remaining tunes, which appeared in the completed edition of 1562. They are usually ascribed to a certain Maistre Pierre, but it has not yet been established whether he composed or merely copied them; his identity also remains uncertain.

2. Since 124 tunes are used for the 150 Psalms, some of them are repeated; 15 tunes occur twice, 4 occur three times, and 1 occurs four times. The repeated tunes occur in the following combinations:

Psalms	5, 64	31, 71	66, 98, 118
	14, 53	33, 67	74, 116
	17, 63, 70	36, 68	77, 86
	18, 144	46, 82	78, 90
	24, 62, 95, 111	51, 69	100, 131, 142
	28, 109	60, 108	117, 127
	30, 76, 139	65, 72	

   As in the original Genevan Psalter, Psalm 140 and the Ten Commandments (Hymn 11) also have the same tune. Additional Genevan melodies are found in the Song of Mary (Hymn 17) and the Song of Simeon (Hymn 22).

   Furthermore, in this edition nine of the Genevan Psalm tunes are used for other Hymns:

Psalm	22	Hymn	25
	42		15
	54		26 (not including coda)
	56		64
	66, 98, 118		71
	85		59
	89		3, 35
	124		6
	134		8

3. In the Genevan Psalter nine different modes are represented.

   Dorian: Psalms 2, 5, 8, 9, 10, 11, 12, 13, 14, 20, 24, 33, 34, 37, 41, 45, 48, 50, 53, 59, 62, 64, 67, 78, 80, 88, 90, 91, 92, 95, 96, 104, 107, 111, 112, 114, 115, 125, 128, 130, 137, 143, 146, 148, 149

   Hypodorian: Psalms 7, 23, 28, 40, 61, 77, 86, 109, 120, 129

   Phrygian: Psalms 17, 26, 31, 51, 63, 69, 70, 71, 83, 94, 100, 102, 131, 132, 141, 142, 147

   Mixolydian: Psalms 15, 19, 27, 46, 57, 74, 82, 85, 116, 126, 136, 145

   Hypomixolydian: Psalms 30, 44, 58, 76, 87, 93, 103, 113, 117, 121, 127, 139

Aeolian: Psalms 4, 6, 22, 38, 65, 72

Hypoaeolian: Psalms 16, 18, 39, 55, 106, 110, 144; The Song of Mary (Hymn 17)

Ionian: Psalms 1, 3, 21, 29, 32, 36, 47, 52, 68, 73, 75, 81, 84, 97, 105, 122, 133, 135, 138, 150

Hypoionian: Psalms 25, 35, 42, 43, 49, 54, 56, 60, 66, 79, 89, 98, 99, 101, 108, 118, 119, 123, 124, 134, 140; The Ten Commandments (Hymn 11), The Song of Simeon (Hymn 22), The Song of Zechariah (Hymn 18)

4. As for the musical notation of the Psalms in this edition of the *Book of Praise*, permission was received from the Interkerkelijke Stichting voor het Kerklied to follow the example of the *Liedboek voor de Kerken* (The Hague, Boekencentrum, 1973).

5. Musical notation prior to 1650 generally does not include bar lines or time signatures. Instead, tunes have a tactus sign that indicates time is to be measured by a down-and-up movement of the hand.

   The *Book of Praise* retains the tactus sign in its musical notation for the psalm and some hymn melodies: the tactus minor ( ) for the psalms, and the tactus maior ( ) or tactus proportionatus ( ) for some hymns. With the tactus minor, the quarter note forms the unit of measure for the up and down motion ( ). With the tactus maior, the half note forms the unit of measure ( ). With the tactus proportionatus, the up and down motions differ in duration.

   It is generally assumed that in the sixteenth century the half note of the tactus had a duration equivalent to the pulse of an average person (about MM=60).

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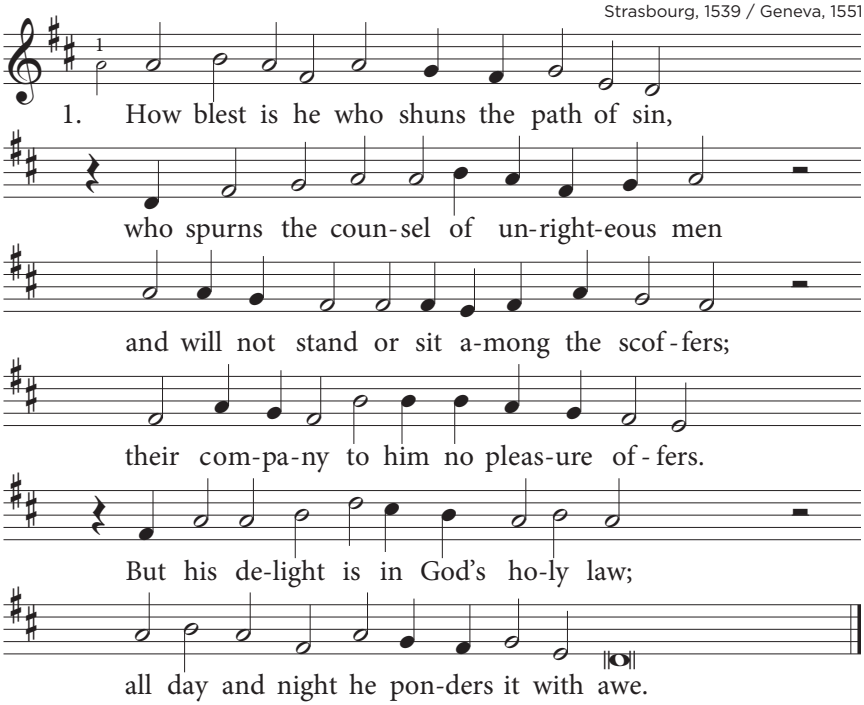
PSALMS

PSALM 1

Strasbourg, 1539 / Geneva, 1551

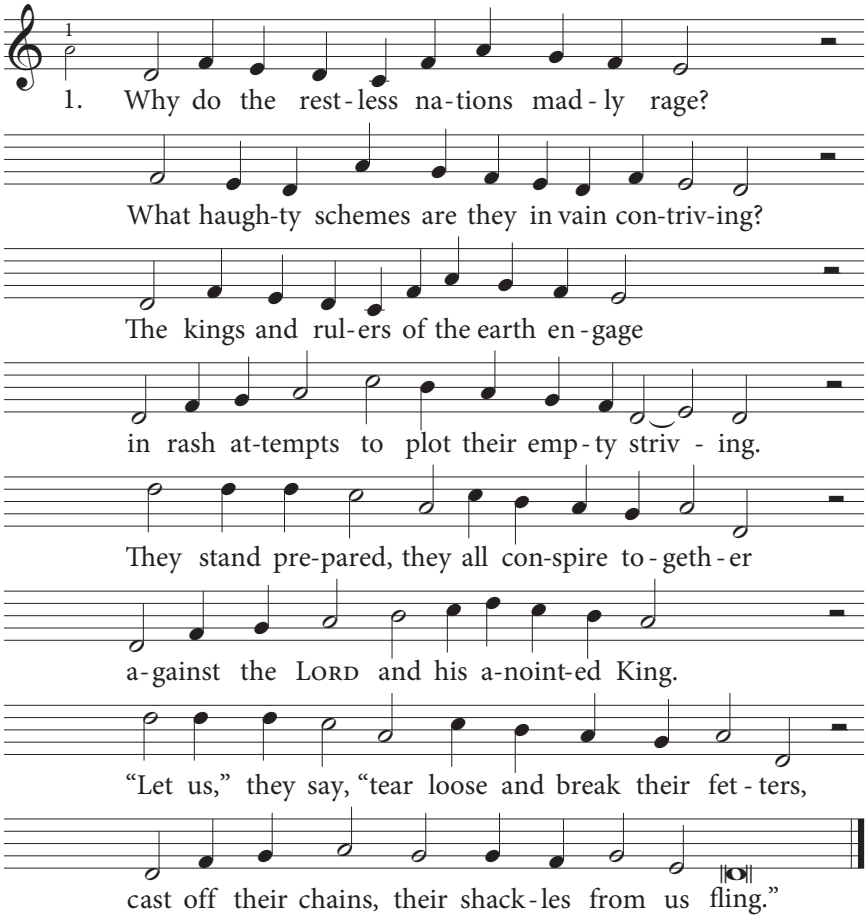


2. Whoever loves God's *law with* all his heart
and will not from the *way of truth de*part
is *like a* tree which, *planted by a* river,
stays *lush and* green with *leaves that will not* wither
and which in season *yields a*bundant fruit.
So he will thrive, what*ever* his pursuit.

3. Not so the wicked! *For like* chaff are they –
mere chaff that gusts of *wind will blow a*way.
When *judgment* comes, they'll *stand condemned and* humbled,
cast *out from* where the *righteous are as*sembled.
The LORD will guard the *pathway* of the just;
the way of sinners *leads to* death and dust.

PSALM 2

Strasbourg, 1539 / Geneva, 1542



2. Though *proudly now they raise their battle* cry,
how *vain is all their frenzied oppo*sition!
The *LORD, who sits enthroned in heaven on* high,
laughs *them to* scorn: he *holds them in de*rision.
Then *he will* speak in *wrath and indig*nation
and *all their* host will *he with terror* fill:
"I've *set my* King," so *runs his procla*mation,
"up*on Mount* Zion, *on my* holy hill."

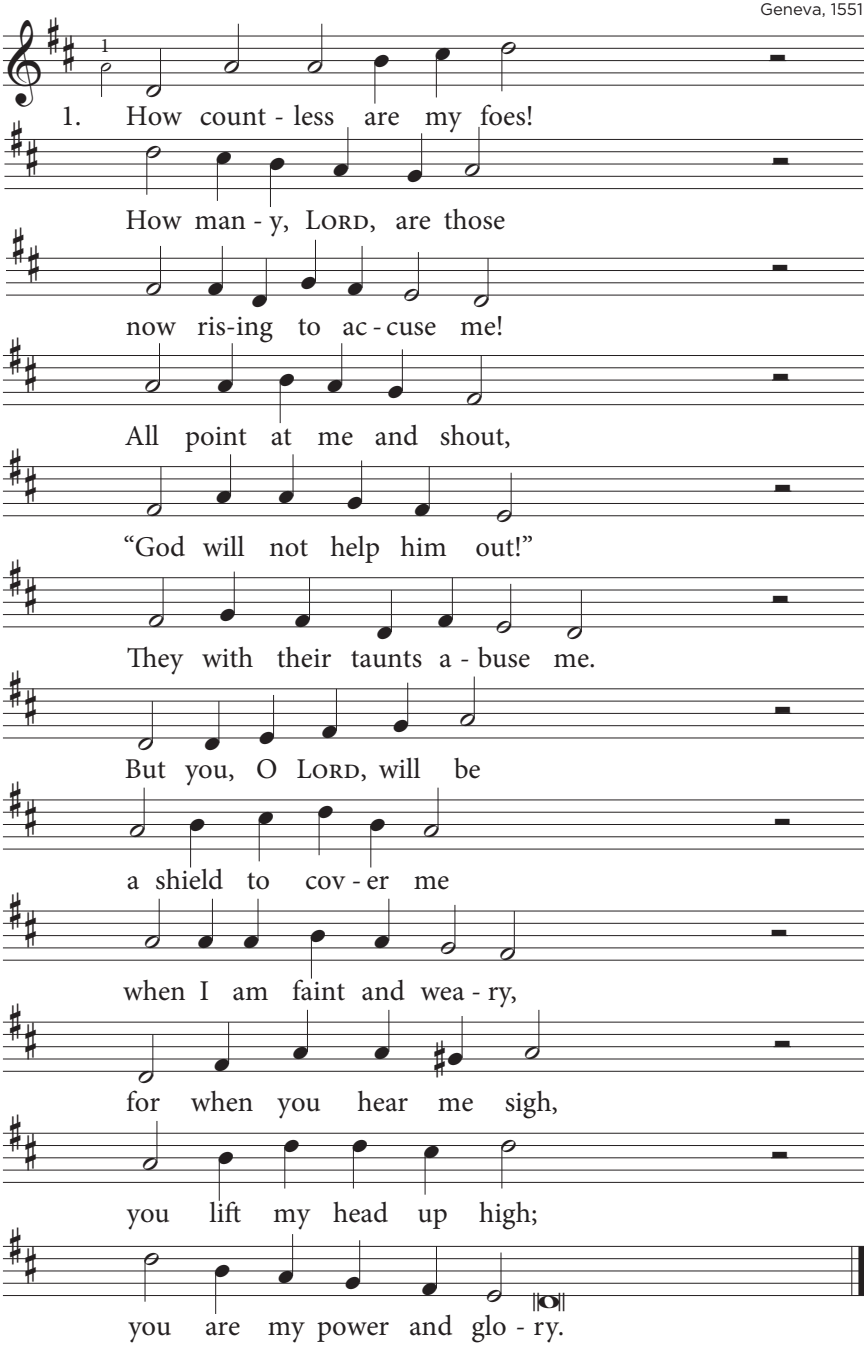
3. O *peoples, listen to the* LORD*'s de*cree.
I *will make known his royal decla*ration:
"Your *Father I become this very* day;
you *are my* Son. To *you I give the* nations.
Ask *what you* will: your *heritage I'll* make them;
their *lands you* will pos*sess, both near and* far,
for *with a* rod of *iron you shall* break them,
dash *them to* pieces *like a* potter's jar."

4. Take *heed, O rulers of the earth, and* hear.
Be *wise, O kings, and let his edict* warn you.
Re*joice with trembling; serve the* LORD *with* fear.
Now *kiss the* Son, lest *he in fury* scorn you,
lest *in his* wrath the LORD *cause you to* perish,
for *quickly* kindled *is his anger's* blaze.
But *all who* trust in *him the* LORD *will* cherish;
he *will de*fend and *bless them* all their days.

PSALM 3

A Psalm of David,
when he fled from Absalom his son.

Geneva, 1551



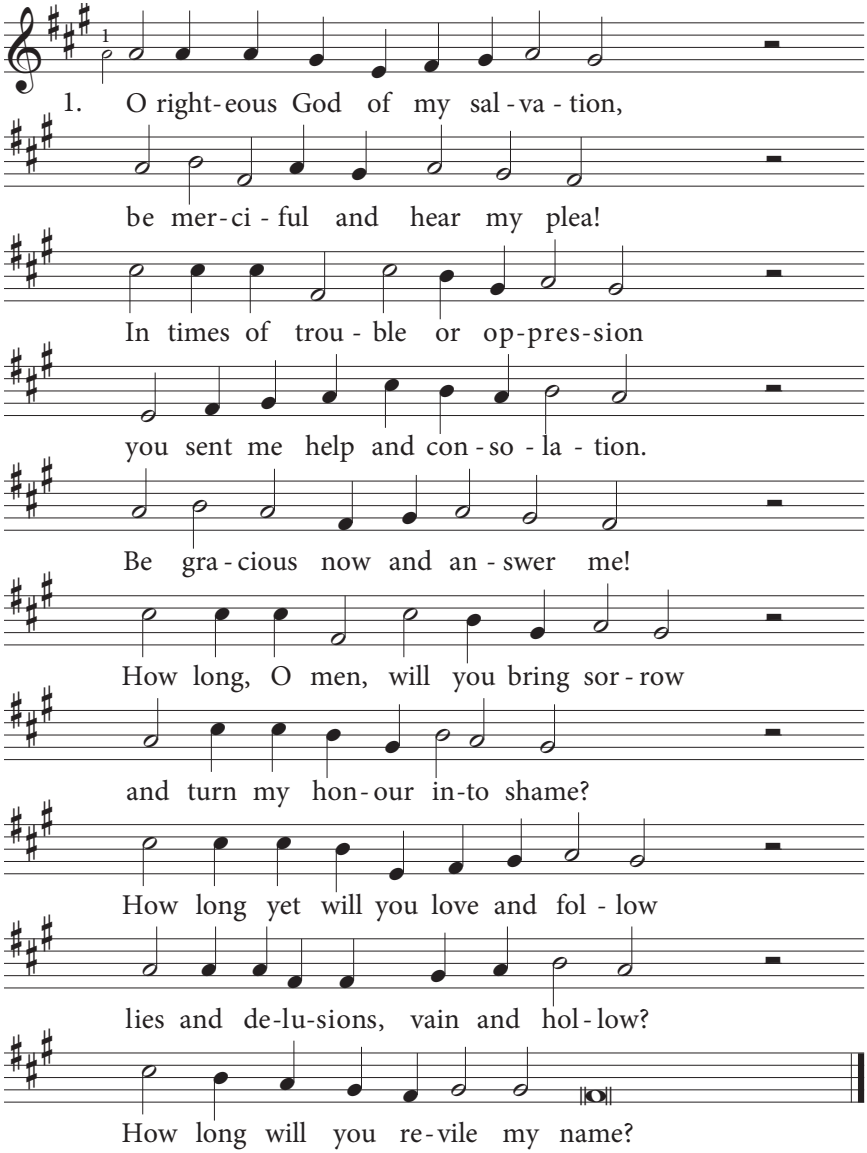
2. I cry to *God, and* he
from *Zion answers* me;
I *will not be for*saken.
In *him I put my* trust:
I *go to sleep and* rest
un*til at dawn I* waken.
By *thousands I'm be*set,
but *God will not for*get
to *be my strength and* tower.
Though *foes in fierce ar*ray
en*circle me as* prey,
I *do not fear their* power.

3. Arise, O *God of* might,
and *put my foes to* flight.
Let *all their host be* scattered!
For *you uphold my* cause:
you *strike them on their* jaws
and *leave their teeth all* shattered.
The *Lord will ever* be
the *one who sets us* free
when *enemies op*press us.
O *God in whom we* trust,
in *you shall we find* rest.
May *you forever* bless us.

PSALM 4

To the choirmaster: with stringed instruments.
A Psalm of David.

Geneva, 1551



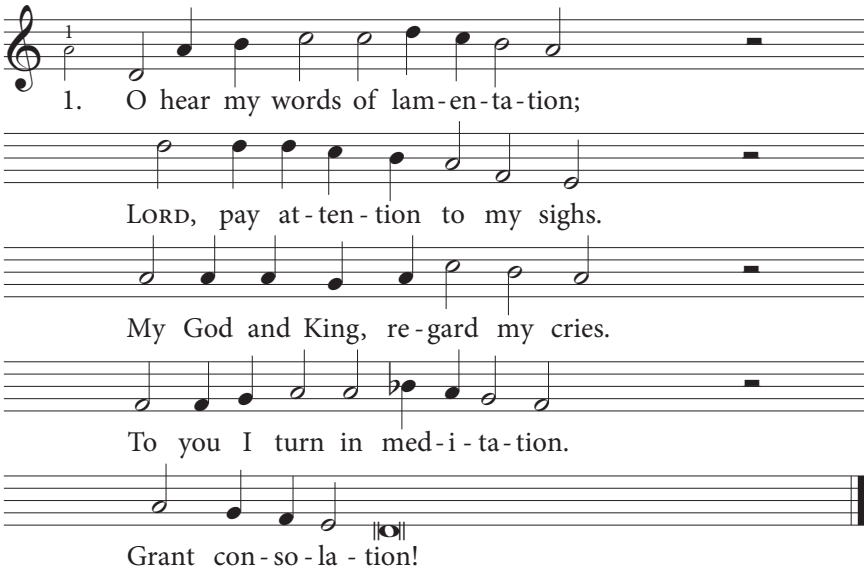
2. Know *that the* LORD *in his good* pleasure
has set the *righteous* ones apart:
he *claims them* as his *own, his* treasure.
In *mercy great beyond all* measure,
he takes my *misery* to heart.
Do *not let* wrath breed *sin and* violence.
Re*strain your anger* and be still;
lie *down to meditate in* silence.
Place *in the* LORD *your sole re*liance.
Bring *him right offerings.* Do his will.

3. So *many sigh, "O who will* ever
show any *good to* us again?"
O LORD *whose* mercy *fails us* never,
be*stow on us your love and* favour,
and cause your *face on* us to shine.
More *joy and* gladness *you have* sent me
than *all the joy of* those who feast
on *grain and wine in days of* plenty.
LORD, *in the safety that you* grant me,
I *sleep in peace, from* cares released.

PSALM 5

To the choirmaster: for the flutes. A Psalm of David.

Geneva, 1542



2. At *sunrise* hear my *suppli*cation;
O *LORD, I seek your* help and grace.
At *break of day I* plead my case
and *wait in* eager *expec*tation
for *vindi*cation.

3. O *LORD, you* are a *God who* never
in *any evil* takes delight.
The *proud you banish* from your sight,
and *every* liar *and de*ceiver
you *doom for*ever.

4. When *led in*to your *habi*tation
through *your abundant* love and grace,
I *will bow down be*fore your face
and *plead in* awe-filled *ado*ration
for *preser*vation.

5. Up*hold me,* LORD! With *aid pro*vide me;
my *enemies are* numberless.
Lead *me in paths of* righteousness.
Make *straight your* way and *safely* guide me;
LORD, *walk be*side me.

6. Un*truthful* are the *words they* utter;
they *in their hearts my* ruin crave.
Their *throats are like an* open grave;
they *carry* on de*ceitful* chatter
with *tongues that* flatter.

7. LORD, *make them* pay for *their trans*gression;
through *their own plotting*, let them fall.
Their *many sinful* deeds recall;
drive *them, O* God, to *their per*dition.
Hear *my pe*tition.

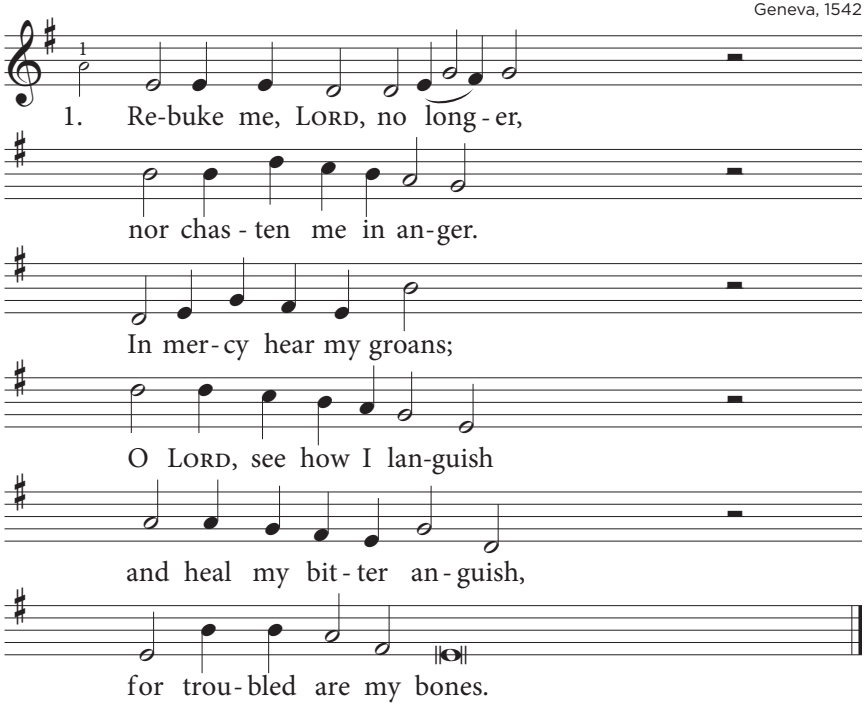
8. Let *those for* help on *you de*pending,
who *seek the shelter* of your wings,
their *songs of jubi*lation sing.
LORD, *let the* praise to *you as*cending
be *never*-ending.

9. O *LORD, with* your pro*tection* cover
all *those who love your* holy name,
that *they with joy may* spread your fame.
You *bless the* just and *with your* favour
shield *them for*ever.

PSALM 6

To the choirmaster: with stringed instruments; according to The Sheminith. *A Psalm of David.*

Geneva, 1542



2. My *soul is* troubled greatly.
O *quickly come to* aid me!
Why *do you tarry*, LORD?
Turn *back and show your* favour;
me *in your love de*liver,
ac*cording* to your word.

3. How *can the* dead adore you
or *bring their thanks be*fore you,
or *praise your holy* name?
I'm *weary with my* moaning,
worn *out with constant* groaning
and *over*come with shame.

4. All *night, in*stead of sleeping,
I *drench my couch with* weeping.
With *grief my eyes grow* weak
since *foes with hate sur*round me
and *without ceasing* hound me;
my *ruin* they all seek.

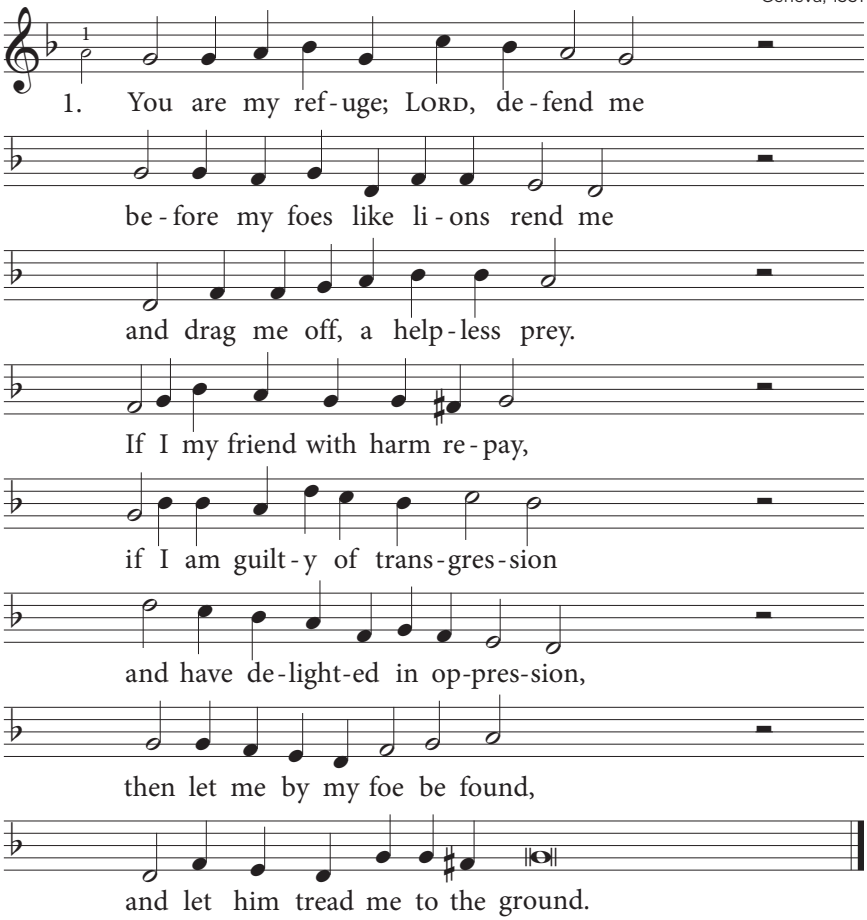
5. De*part from* me, transgressors!
A*way, all you op*pressors!
God *has inclined his* ear
and *heard my suppli*cation,
my *plea for conso*lation.
The *Lord with* help is near.

6. He *heard me* when I pleaded;
my *prayers the Lord has* heeded.
My *foes will be a*shamed,
for *sudden fear will* shake them,
and *panic over*take them.
Their *doom has* he proclaimed.

PSALM 7

A Shiggaion *of David,*
which he sang to the Lord *concerning*
the words of Cush, a Benjaminite.

Geneva, 1551



2. Rise *in your wrath, O God of* glory,
a*gainst my foes and all their* fury.
My *God, awake! Let them draw* near,
that *they before you may ap*pear.
A*scend your throne to judge the* nations;
with *justice rule their gener*ations.
Judge *me, O* Lord, *for* I profess
in*tegrity and righteous*ness.

3. Let *all the evildoers* perish.
The *just, O* LORD, *support and* cherish.
Let *them in you their refuge* find –
in *you, who search both heart and* mind.
God *is my shield, my strong de*fender,
and *he will righteous judgments* render.
As *upright judge, he* every day
will *to my foes his wrath dis*play.

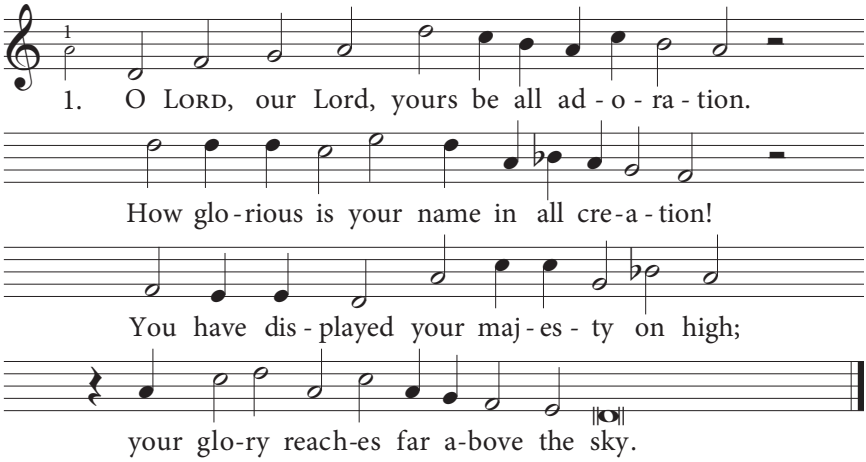
4. God's *anger will be unre*lenting
if *one does wrong without re*penting.
Then *he his righteous wrath will* show;
he'll *whet his sword and bend his* bow,
with *skill at the offender* aiming
his *deadly arrows, barbed and* flaming.
My *foe great evil* has conceived
but *will not see his goals a*chieved.

5. With *evil pregnant, he'll en*gender
a *wicked brood of lies and* slander.
But *when for me he digs a* pit,
he *will himself fall into* it.
The *mischief that he is in*tending
will *on his own head be de*scending.
God's *justice I will* glorify,
and *I will praise the* LORD *Most* High!

PSALM 8

To the choirmaster: according to The Gittith.
A Psalm of David.

Geneva, 1542/1551



2. From children's lips you *let your praise be* sounded,
and *on this* praise a *fortress you have* founded:
our *little* ones your *strength and* glory show;
through them you silence *the a*venging foe.

3. Lord, when my gaze up*on the heavens* lingers,
on *moon and* stars, the *work of your own* fingers,
O *what is* man that *you should* think of him,
the son of man that *you should* care for him?

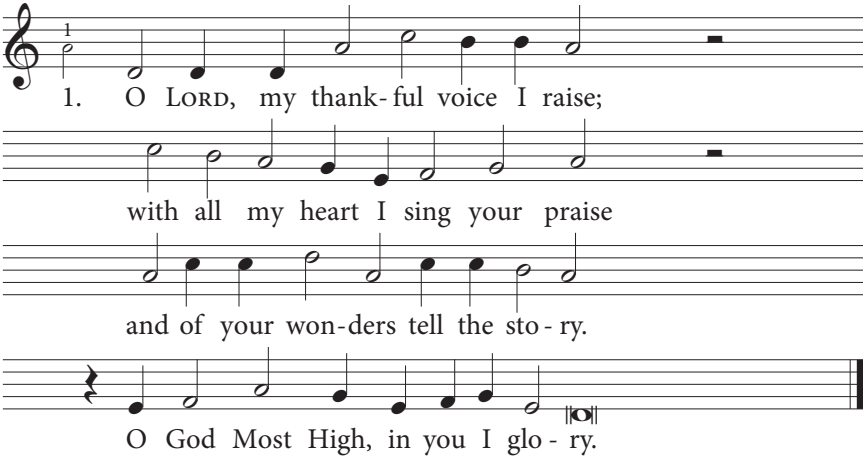
4. You little lower *than divine have* made him
and *so with* glorious *honour have ar*rayed him.
All *things you* gave to *him as* his domain,
that over your cre*ation* he might reign.

5. You have appointed *him as lord and* master
of *bird and* beast in *forest, field, and* pasture;
of *all the* fish and *creatures* of the sea.
O Lord, how great is *your name's* majesty!

PSALM 9

To the choirmaster: according to Muth-labben.
A Psalm of David.

Geneva, 1542/1543



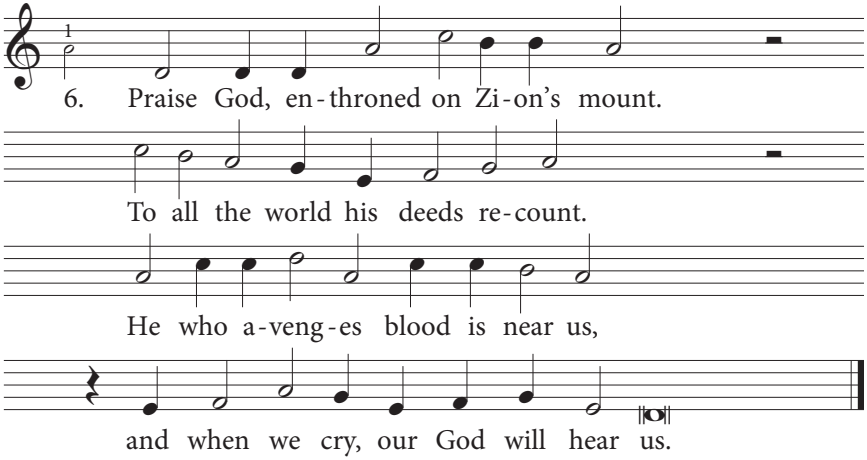
2. See *how my* ene*mies re*treat;
they stumble, *perish* in defeat.
LORD, *for my* cause have *you con*tended
and from your *throne my right de*fended.

3. The *nations'* pride have *you made* void;
my wicked *foes have* you destroyed,
their *name wiped* out, their *memory* banished.
Their cities, *rooted out, have* vanished.

4. For*ever* reigns the *LORD a*lone;
for judgment *he set* up his throne.
The *world he* judges *in up*rightness;
his truth and *equity de*light us.

5. God *is a* stronghold *firm and* sure
for all who *grief and* woe endure.
Those *seeking* him are *not for*saken;
those trusting *him will not be* shaken.

PSALM 9



7. Have *pity,* LORD, my *suffering* see,
you who from *death's gate* rescue me,
that *I, O* God, your *praises* voicing,
in Zion's *gates may find re*joicing.

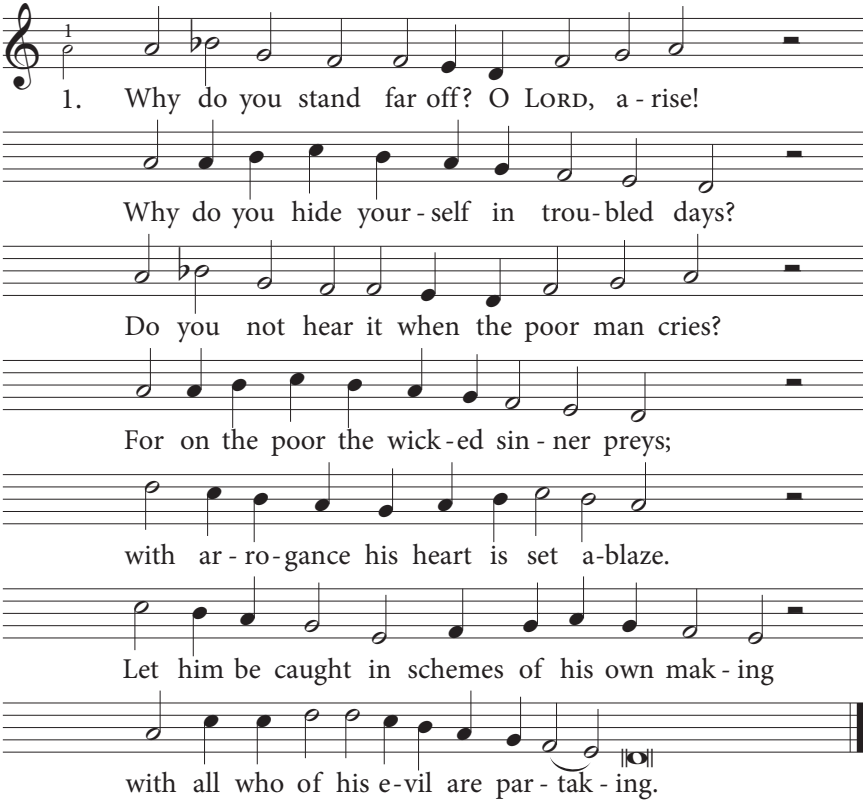
8. My *foes fell* in the *pit they* made,
their feet caught *in the* snares they laid.
By *their own* guile their *power is* broken;
the LORD is *just, and he has* spoken.

9. The *wicked* to She*ol re*turn –
all those who *the Al*mighty spurn.
As *for the* poor and *the af*flicted,
they will not *always be ne*glected.

10. LORD, *let not* human *strength pre*vail.
Summon the *nations*, judge them all.
Strike *them with* terror, *let them* tremble.
Show them they're *mortal, make them* humble.

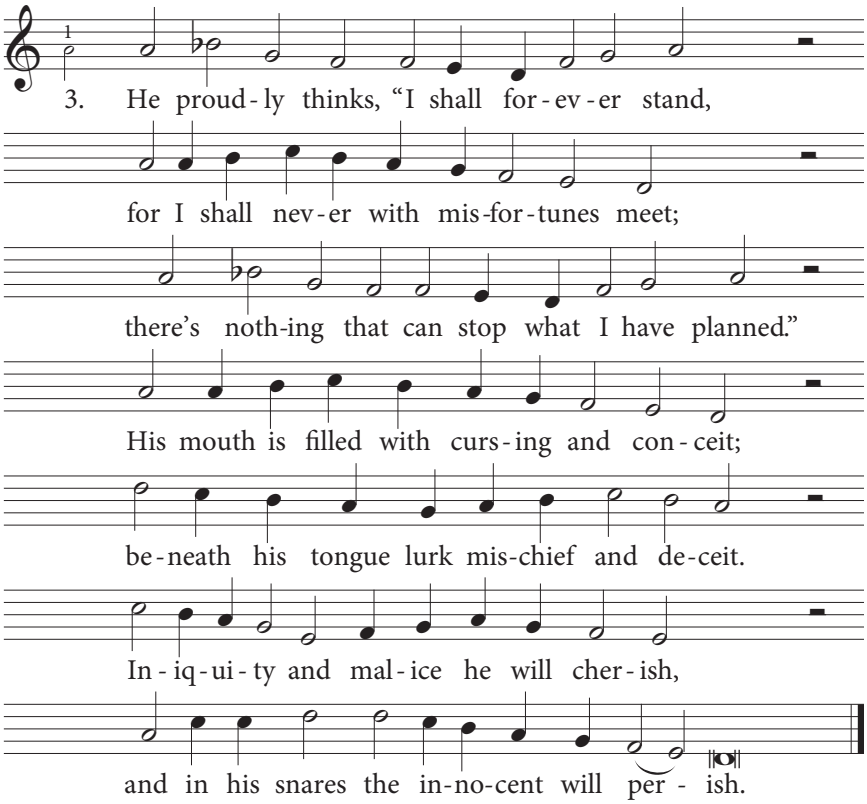
PSALM 10

Geneva, 1542/1551



2. The wicked man boasts *of his* heart's desire,
gives *greed his blessing, for the* Lord he spurns.
In haughty pride the *wicked* scorns his ire;
there *is no room for God in* his concerns.
In *all his thoughts, to him he* never turns.
God's *holy* laws do *not restrain or* curb him.
He *prospers*, and his *foes dare not dis*turb him.

PSALM 10



4. He sits in ambush *watching* for his prey
and *murders those not of his* wiles aware.
He searches out the *helpless* on their way.
He *is a lion lurking* in his lair.
He *lies in wait to catch them* in his snare.
Deep *in his* heart he *thinks, "God does not* see it;
why *fear his* wrath? There *is no need to* flee it."

5. Arise, O Lord! Lift *up your* mighty hand.
Do *not forget the poor. O* God, be near!
The humble in their *helpless*ness defend!
Why *does the wicked man still* scoff and sneer?
How *can he keep on thinking* without fear,
"God *will ig*nore my *evil and op*pression;
he *will not* make me *pay for my trans*gression"?

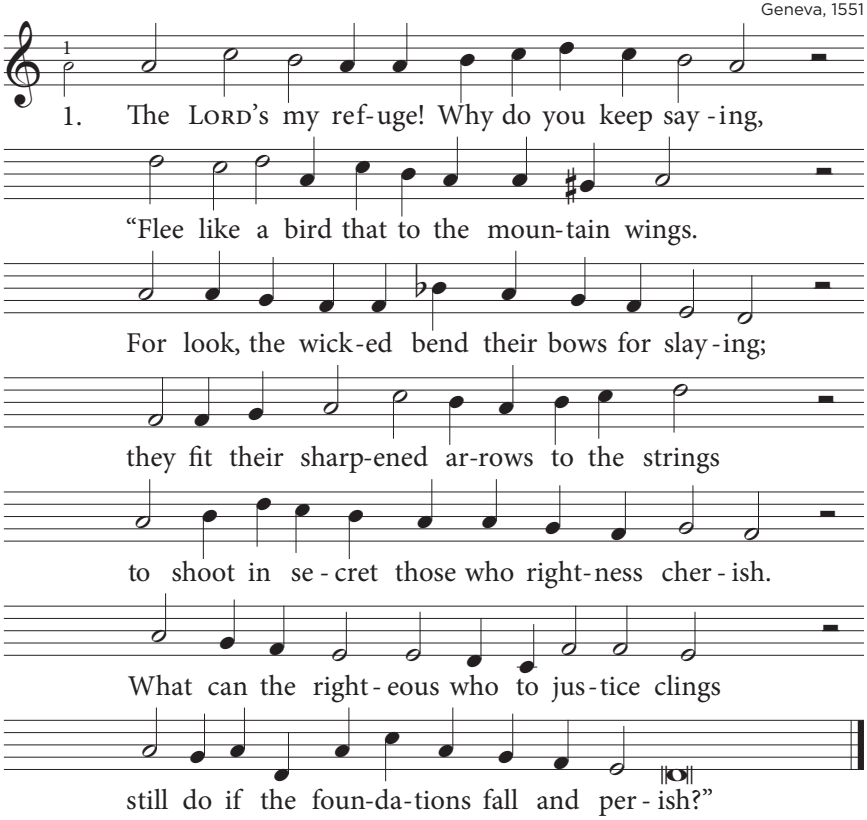
6. But you, O God, you *do see* grief and woes,
and *you do take the victims'* cause in hand.
To you they flee, for *you sup*port all those
who *on their own cannot their* foes withstand.
You *to the fatherless your* help extend.
Lord, *break the* arm of *all who evil* cherish;
seek *out their* wicked*ness until they* perish.

7. The Lord is King; he *reigns for* evermore.
The *heathen soon shall vanish* from his land.
O Lord, you hear the *pleading* of the poor
and *you support them with your* mighty hand;
the *orphaned and afflicted* you defend,
that *earthborn* man, a*roused by hate and* error,
no *more may* strike the *land with fear and* terror.

PSALM 11

To the choirmaster. Of David.

Geneva, 1551

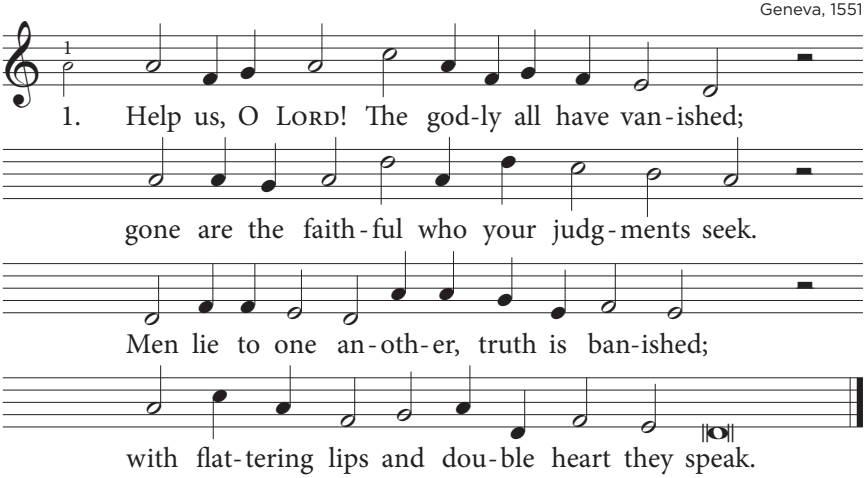


2. The LORD is *on his throne in heaven's* palace.
He sees the *sons of Adam from that* height;
his *eyes inspect their virtues and their* malice.
God *hates those* who in *violence de*light;
he *sends them storms and brimstone fiercely* burning.
The *LORD is* righteous. *All who* are upright
shall *see his face and fill their deepest* yearning.

PSALM 12

To the choirmaster: according to The Sheminith.
A Psalm of David.

Geneva, 1551



2. O *may the* Lord cut *off the lips that* flatter,
and *those who* say, "Our *tongue makes* us succeed!"
Hear *how in* vani*ty they proudly* chatter,
"Our *lips are* ours – what *master* do we need?"

3. "Be*cause they* all op*press the weak and* needy,
I *will a*rise and *right my* people's wrong;
I *hear their* groans and *will destroy the* greedy,
and *grant my* own the *rest for* which they long."

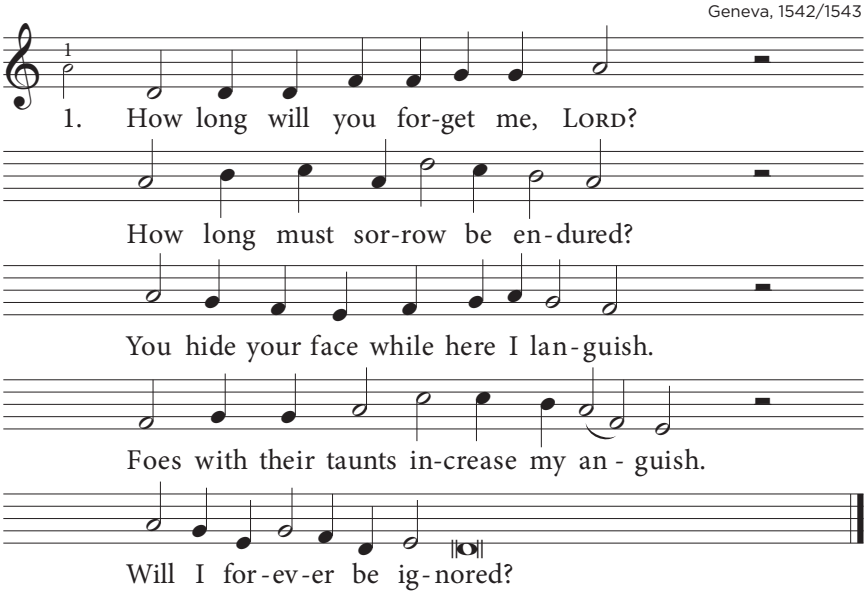
4. The *words of* promise *which the* Lord *has* spoken
are *purest* silver *seven* times refined.
His *covenant* stands from *age to age un*broken;
he *is our* God, in *truth and* faith enshrined.

5. O *Lord, pro*tect us *from this gener*ation;
for*ever* save us *from their* ways of sin.
They *strut a*bout, and *vileness in the* nation
is *highly* praised a*mong the* sons of men.

PSALM 13

To the choirmaster. A Psalm of David.

Geneva, 1542/1543



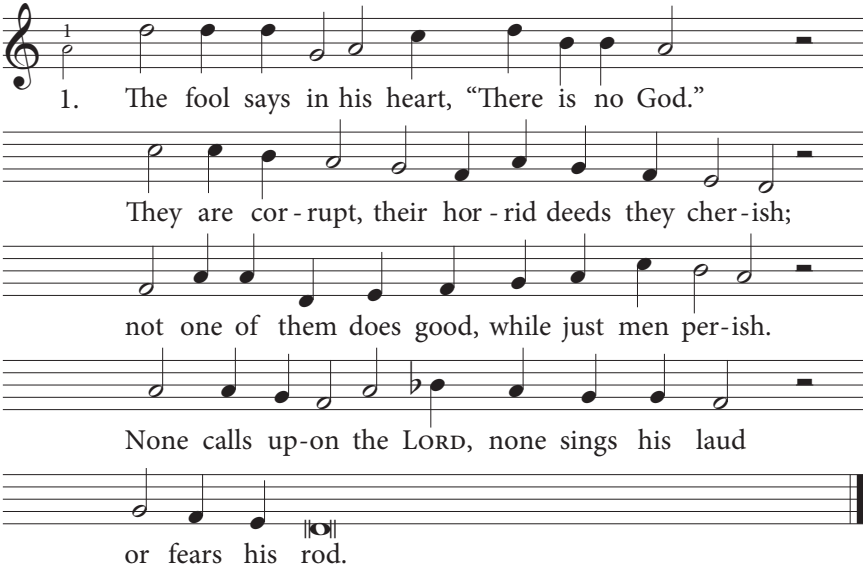
2. O *LORD my God, see my des*pair!
Keep *me from death*. LORD, *hear* my prayer
and *to my eyes restore their* lustre.
Save *me from* downfall *and dis*aster,
lest *foes in* tri*umph gloat* and stare.

3. Though *I was troubled and de*pressed,
in *your unfail*ing *love* I trust;
my *heart exults in your sal*vation.
You, *LORD, I* praise with *jubi*lation,
for *in your* good*ness I* find rest.

To the choirmaster. Of David.

PSALM 14

Geneva, 1542/1543



2. The *LORD looks* down from *heaven's holy* throne
to *see if* any*one has under*standing.
Not *one seeks God, but wickedness in*tending,
the *sons of* men, to *sin and evil* prone,
his *law dis*own.

3. Will *evil*doers *never under*stand?
As *they would* eat their *bread, they are de*vouring
my *helpless people. God they are i*gnoring;
they *do not* pray, but *evil they have* planned
through*out the* land.

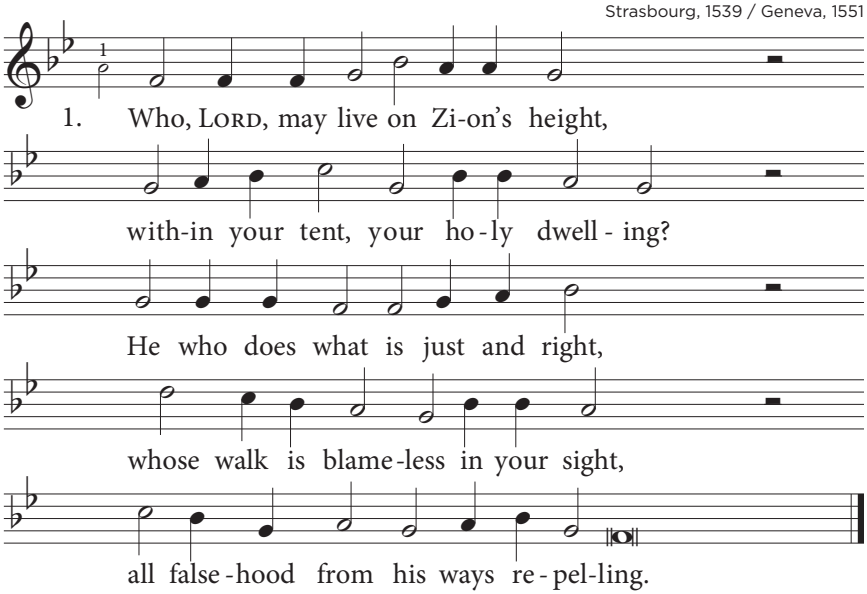
4. See *how they* tremble, *how they cringe with* fear,
for *God is* with the *just in love un*bounded.
They *wish to see the poor man's hope con*founded,
but *when he* cries, how*ever loud they* jeer,
the *LORD shall* hear.

5. O *Israe*l, you *people of God's* choice,
that *out of* Zion *might come your sal*vation!
When *God restores the fortunes of his* nation,
let *Jacob* sing and *Israel re*joice
with *happy* voice.

PSALM 15

A Psalm of David.

Strasbourg, 1539 / Geneva, 1551



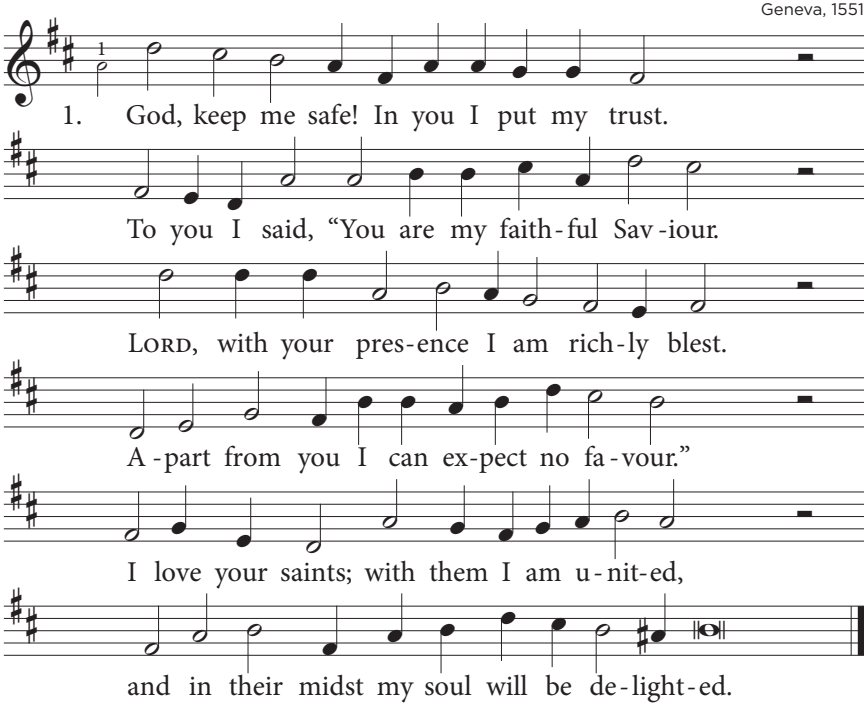
2. He *who keeps* slander *from his* tongue,
who *does no* wrong to *all those* near him,
nor *will on* them dis*credit* bring;
who *scorns the* vile, while *honour*ing
those *who o*bey the *LORD and* fear him.

3. He *who keeps* oaths at *any* cost,
who *seeks no* interest *for his* lending,
nor *takes a* bribe to *harm the* just.
He'll *stand un*shaken, *richly* blest
with *grace and* favour *never*-ending.

PSALM 16

A Miktam *of David.*

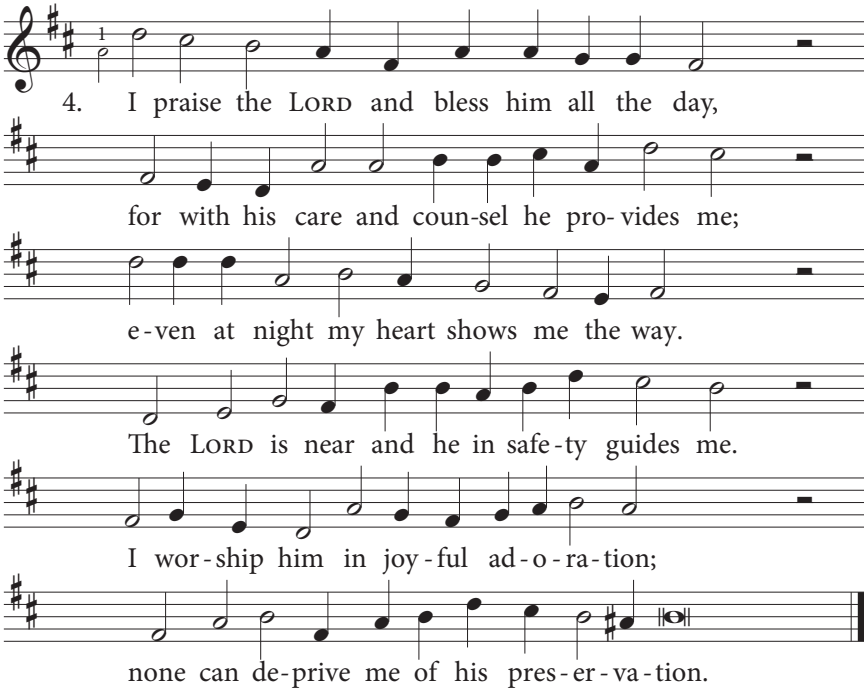
Geneva, 1551



2. All those who *choose to serve another* god
in*crease the* sorrows *that they bring up*on them.
I *will not* pour their *of*ferings *of* blood
or speak their *idols' names: my lips will* shun them.
But *you, O* LORD, I *shall forsake you* never:
my cup and *portion you will be* for*ev*er.

3. You will main*tain my happy lot, O* LORD;
the *lines have* fallen *in most pleasant* places.
The *herit*age that *you* to me *a*ward
is my de*light, a gift that I hold* precious.
Your *measuring*-rod has *blessed me with your* favour,
marked out a *place to be enjoyed* for*ev*er.

PSALM 16

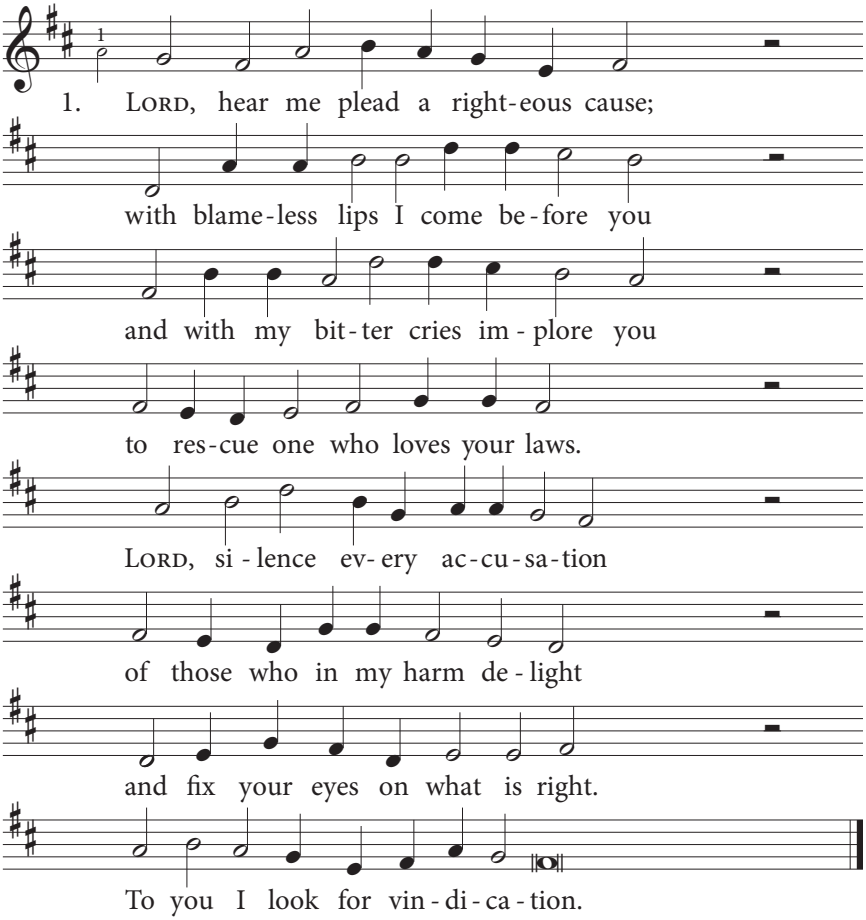


5. Therefore I *will rejoice with heart and* soul;
my *body* rests se*cure in your pro*tection.
You *will not* leave me *down* in dark *She*ol,
nor let your *Holy One there see cor*ruption.
Your *presence* gives me *joy in fullest* measures;
your right hand *brings me everlast*ing *pleas*ures.

PSALM 17

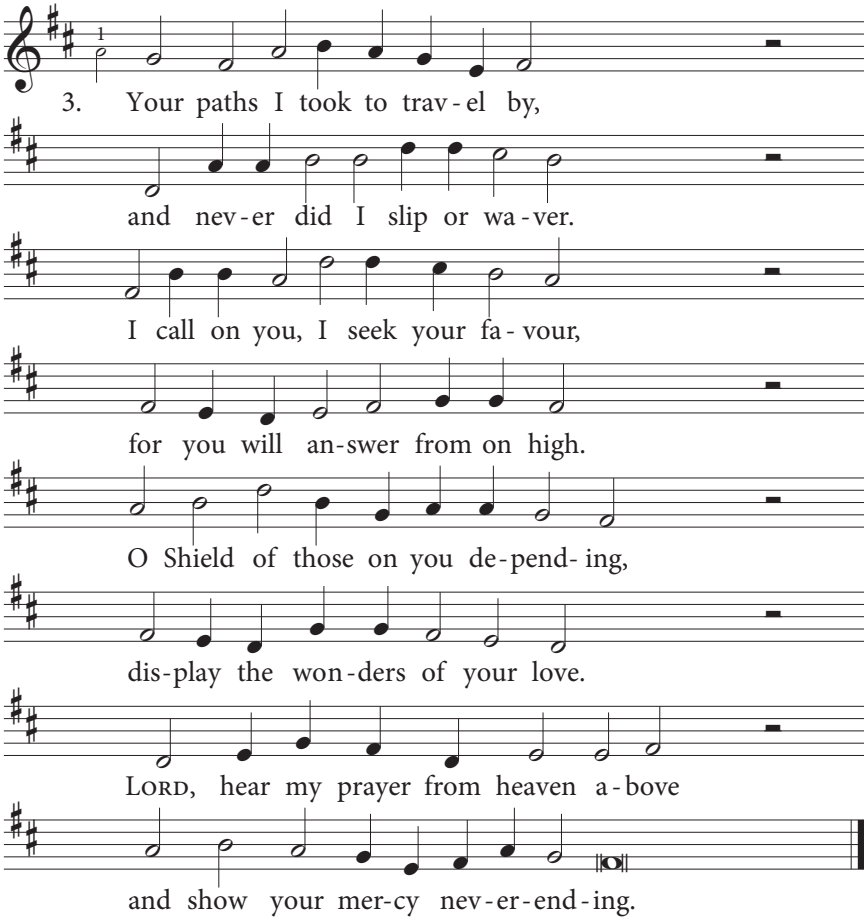
A Prayer of David.

Geneva, 1551



2. Though in the *night you probe my* mind
and *test my* inner *thoughts and* feelings,
all *that my* heart may *be con*cealing,
you *will in* me no *evil* find.
My mouth does *not commit trans*gression.
As *for the works of* wicked men,
your *word has kept me* far from sin,
from ways of *violent op*pression.

PSALM 17



4. LORD, as the *apple of your* eye
pro*tect me*, with your *care pro*vide me.
Be*neath your* wings, O *Saviour*, hide me:
my *deadly* foes in *ambush* lie.
They close their *hearts to all com*passion
and *utter boastful* vanity.
They *track me down, sur*rounding me
to make me *yield to their op*pression.

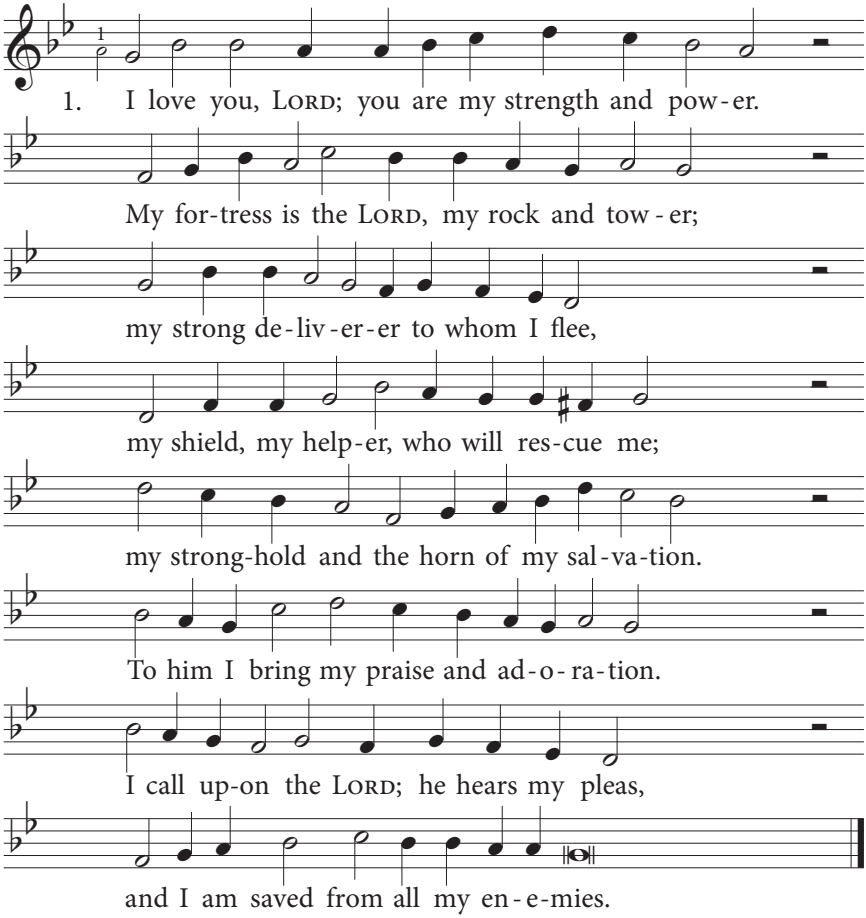
5. They like a *lion crave their* prey.
Rise *up, O* LORD, rise *up to* show them
the *sword you* draw to *over*throw them.
Now *with your* hand snatch *me a*way
from those who *trust in earthly* treasure,
who *have in this life* their reward.
O *gorge them and their* offspring, LORD,
with bitter *fruits in fullest* measure.

6. But I, when *I awake, shall* see
your *face in* righteous*ness and* glory.
LORD, *with your* likeness *then be*fore me,
how *rich and* full my *joy shall* be.

PSALM 18

To the choirmaster. A Psalm of David, the servant of the LORD, who addressed the words of this song to the LORD on the day when the LORD rescued him from the hand of all his enemies, and from the hand of Saul.

1543 / Geneva, 1551



2. The cords of *death were tightly coiled a*round me;
the *torrents* of de*struction nearly* drowned me.
I *lay in* death's en*tangling cords en*snared;
the *grave con*fronted *me and I de*spaired.
I *called on* God, the *LORD my God, to* save me;
in *my dis*tress his *mighty help he* gave me.
He *from his* heavenly *temple heard my* cry;
it *reached his* ears: he *answered from on* high.

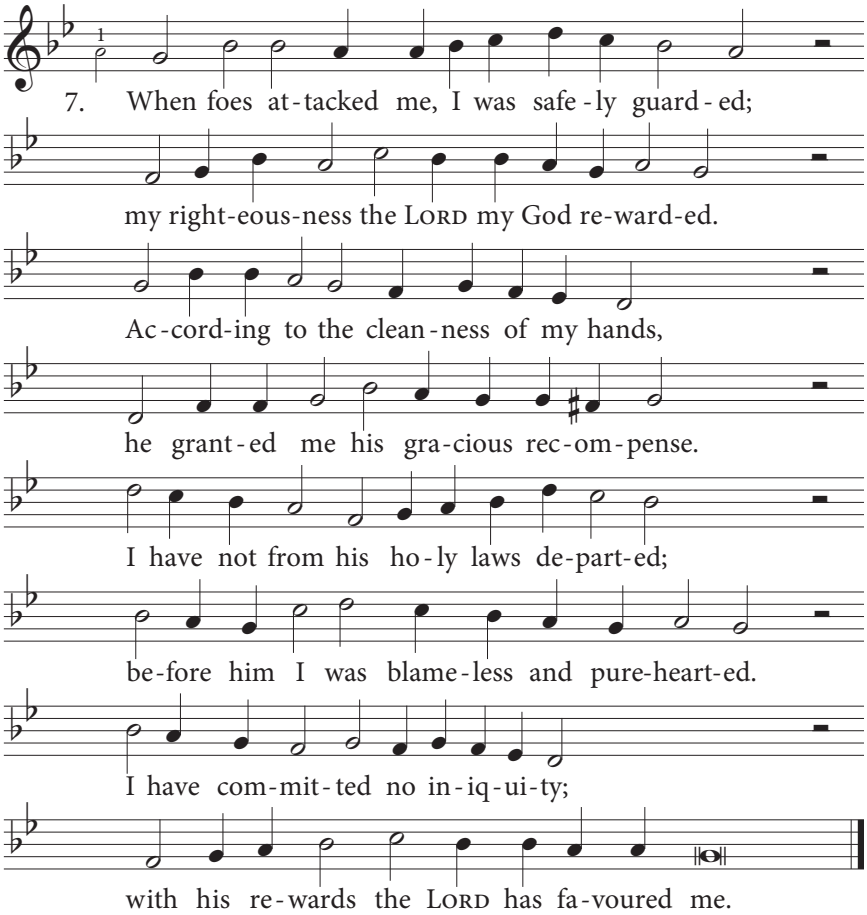
3. The earth then *reeled, its pillars rocked and* quavered;
the *deep foun*dations *of the mountains* wavered.
They *trembled* when they *saw God's wrath a*wake;
his *blazing* anger *made them heave and* quake.
Smoke *rose up* from his *nostrils, black and* frightening,
and *from his* mouth flashed *scorching fire and* lightning.
He *tore the* heavens *in his anger's* heat,
while *clouds of* darkness *swirled around his* feet.

4. On cheru*bim he rode, so bright and* splendid;
on *wings of* wind he *soared and he des*cended.
With *darkness* covered *was his majes*ty;
clouds *dark with* water *were his cano*py.
Out *of the* brightness *that advanced be*fore him
hail*stones and* fire broke *through the clouds that* bore him.
His *rolling* thunder *echoed through the* sky,
the *mighty* roaring *voice of God Most* High.

5. As earth looked *on in fearful awe and* wonder,
great *bolts of* lightning *split the skies a*sunder.
He *shot his* arrows, *routed all his* foes;
none *dared the* fury *of his wrath op*pose.
The *ocean's* deep, the *bedrock of cre*ation,
you, *Lord, laid* bare, ex*posing earth's foun*dation;
all *trembled* at your *might and stood a*ghast
at *your re*buke, your *nostrils' angry* blast.

6. From heaven *reaching down with his pro*tection,
he *pulled me* from the *waters of de*struction.
He *saved me* from my *fiercest ene*my,
from *those who* hate me, *foes too strong for* me.
In *my ca*lami*ty the Lord was* gracious
and *brought me* to a *place serene and* spacious.
He *came to* rescue *me and set me* free,
for *he, the* Lord, showed *his delight in* me.

PSALM 18



8. To all those *just and faithful in their* dealings,
you, *LORD, are* just, your *faithfulness re*vealing.
Those *who are* pure and *innocent will* see
your *inno*cence and *perfect puri*ty.
The *shrewd and* crafty *you outdo in* cunning
as *you ex*pose the *evil they are* planning.
You *save the* humble, *for you hear their* cries,
but *you bring* low those *who have haughty* eyes.

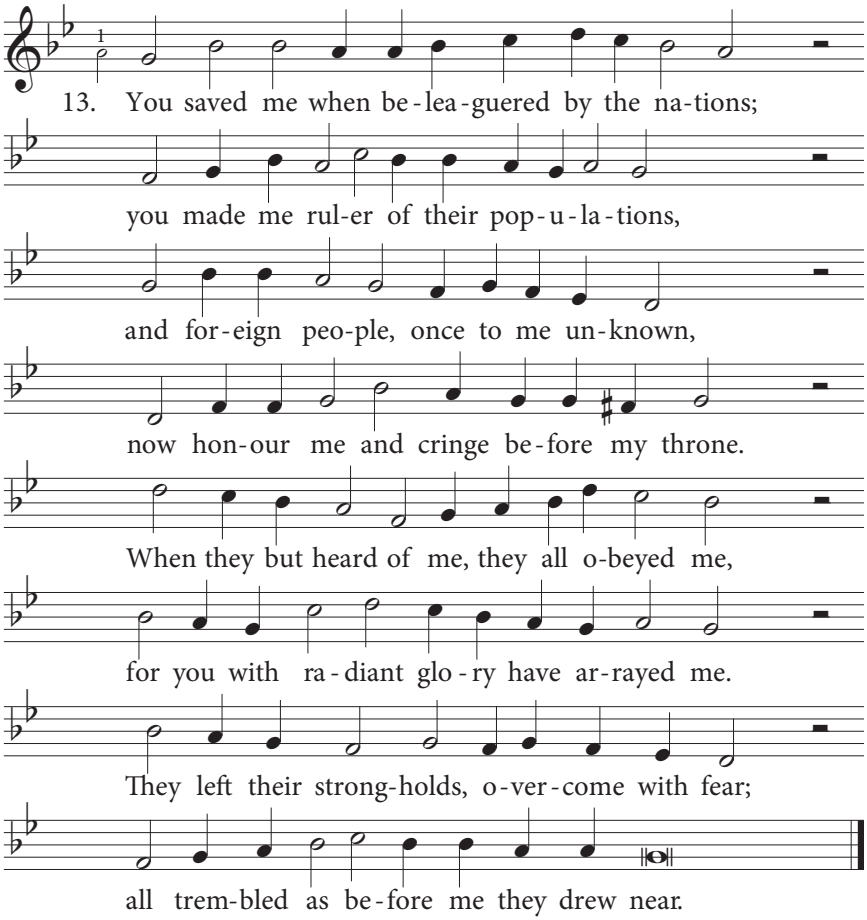
9. The dark a*round me into brightness* turning,
you *light my* lamp, O *Lord, and keep it* burning.
With *you I* face a *troop and crush them* all,
and *with my* God I *scale the highest* wall.
How *perfect* is his *way, how all-ex*celling!
His *word has* proven *flawless, never* failing.
He *is for* those who *in him refuge* take
a *mighty* shield, a *fortress none can* shake.

10. Who but the *Lord is God, so great in* splendour?
Who *is a* rock but *God, my strong de*fender?
He *with his* strength has *armed and girded* me;
my *way he* has pre*pared most perfect*ly.
With *him as* guide, I *will not fall or* stumble;
he *makes my* feet like *deer's feet, swift and* nimble;
he *lets me* stand se*cure on mountain* heights.
There *I am* safe, sup*ported by his* might.

11. O Lord, you *for the day of battle* train me,
and *with your* help you *strengthen and sus*tain me.
My *arms can* even *bend the strongest* bow;
all *who at*tack me *I will over*throw.
You *granted* me the *shield of your sal*vation,
and *your right* hand up*held my place and* station.
Your *gentle* care has *made me strong and* great.
I *did not* slip: my *path is broad and* straight.

12. I chased my *enemies and over*threw them;
I *did not* stop un*til I could sub*due them.
You *gave me* strength and *armed me for the* fight;
you *made my* foes all *turn their backs in* flight.
None *heard their* cries, their *pleas for preser*vation;
I *pounded* them in *their humili*ation
fine *as the* windblown *dust before my* feet;
I *cast them* out like *refuse of the* street.

PSALM 18



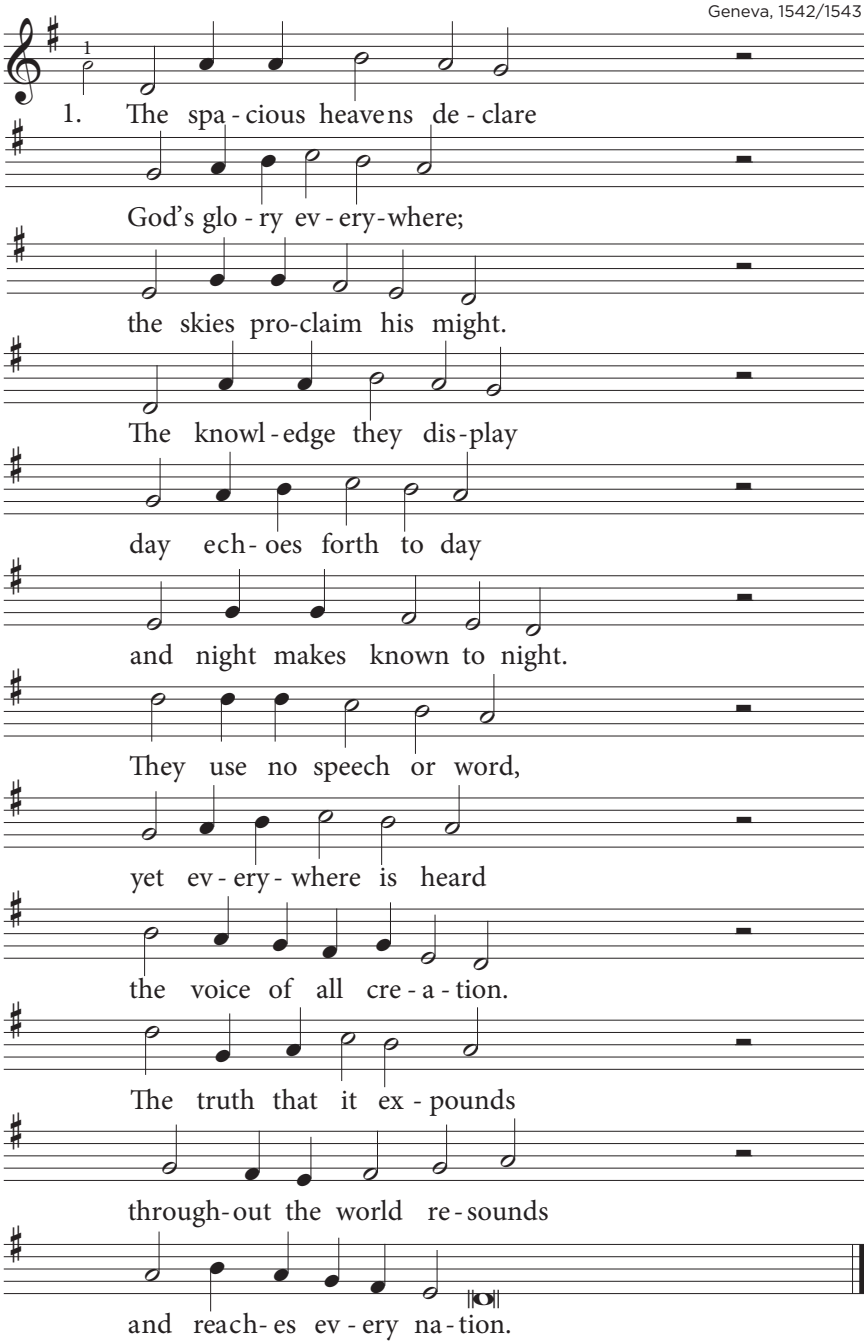
14. The LORD, he *lives! Praised be my rock* forever!
Ex*alted* be my *faithful God, my* Saviour.
He *gives me* vengeance, *justice he pur*sues;
he *hostile* nations *under me sub*dues.
O *LORD, you* honoured *me when foes dis*graced me;
you *far a*bove my *adversaries* placed me.
You *freed your* servant *from the tyrant's* might;
the *fierce and* lawless *you have put to* flight.

15. I will ex*tol you, Lord, among the* nations
for *all your* wondrous *works of vindi*cation.
Your *perfect* righteous*ness I will pro*claim
by *singing* praises *to your holy* name.
Time *after* time God *makes his king vic*torious,
grants *his a*nointed *triumphs great and* glorious.
To *David* and his *offspring he ex*tends
the *loving* faithful*ness that never* ends.

PSALM 19

To the choirmaster. A Psalm of David.

Geneva, 1542/1543

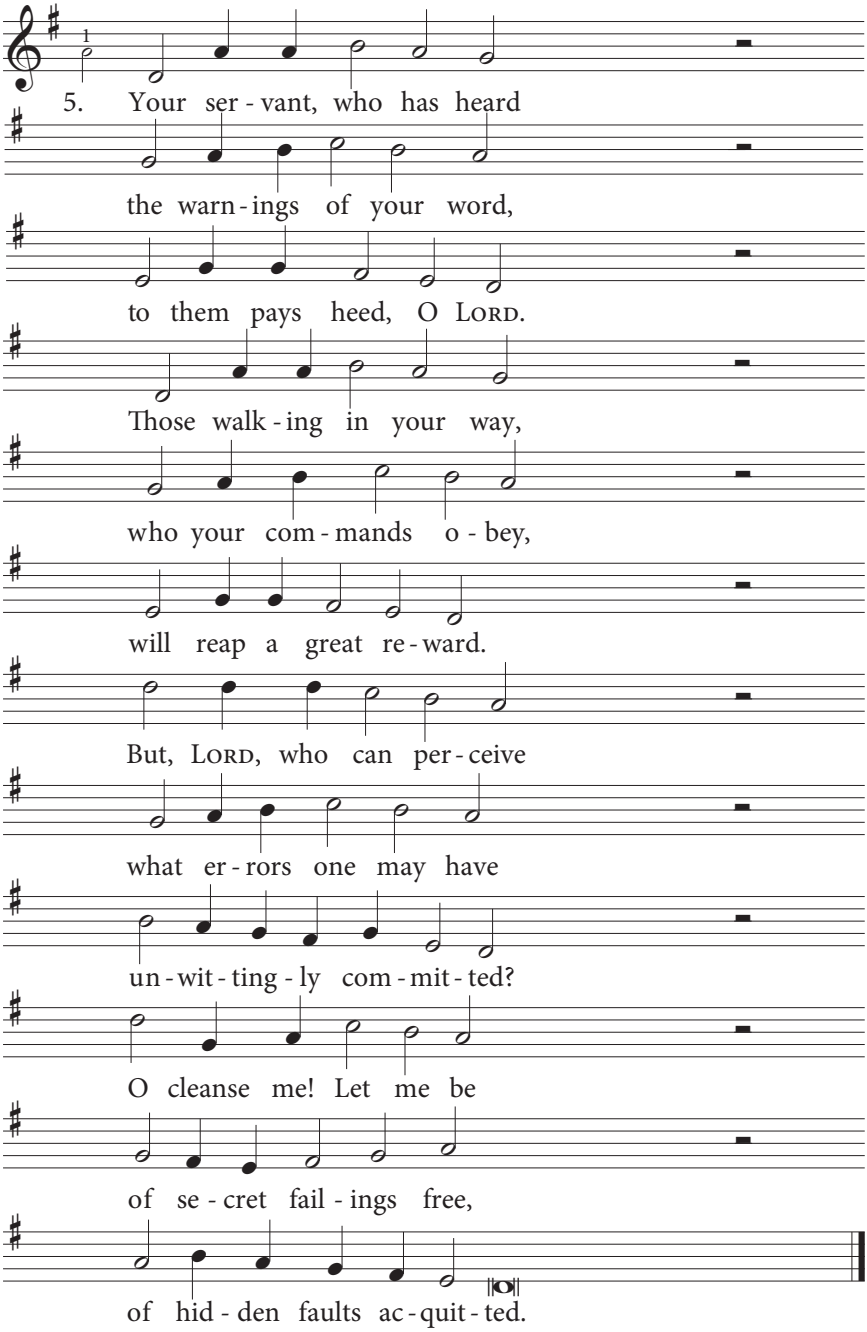


2. God *in the* firmament
pitched *for the* sun a tent,
the *cano*py of night.
It's *like a* joyful groom
who *from his* bridal room
leaps *forth with* great delight.
Like *one who* runs a race
with *strong and* eager pace,
it *speeds across the* heavens;
the *sun its* path completes,
and *from its* piercing heat
not *anything is* hidden.

3. God's *law is* sound and whole;
it *will re*vive the soul,
for *it new* strength supplies.
His *testi*mony sure,
trust*worthy* evermore,
will *make the* simple wise.
His *precepts* plainly show
how *right they* are, and so
the *heart they cheer and* brighten.
The *Lord's com*mandments pure
shine *forth with* radiance clear
and *so the eyes en*lighten.

4. The *fear of* God is clean
and, *free from* sin and stain,
fore*ver* will endure.
His *judgments* all express
un*failing* righteousness;
the *Lord's de*crees are sure.
They *far ex*ceed in worth
the *finest* gold on earth:
his *precious testi*mony!
They *even* sweeter are
than *all that's* sweet and pure
in *combs that drip with* honey.

PSALM 19

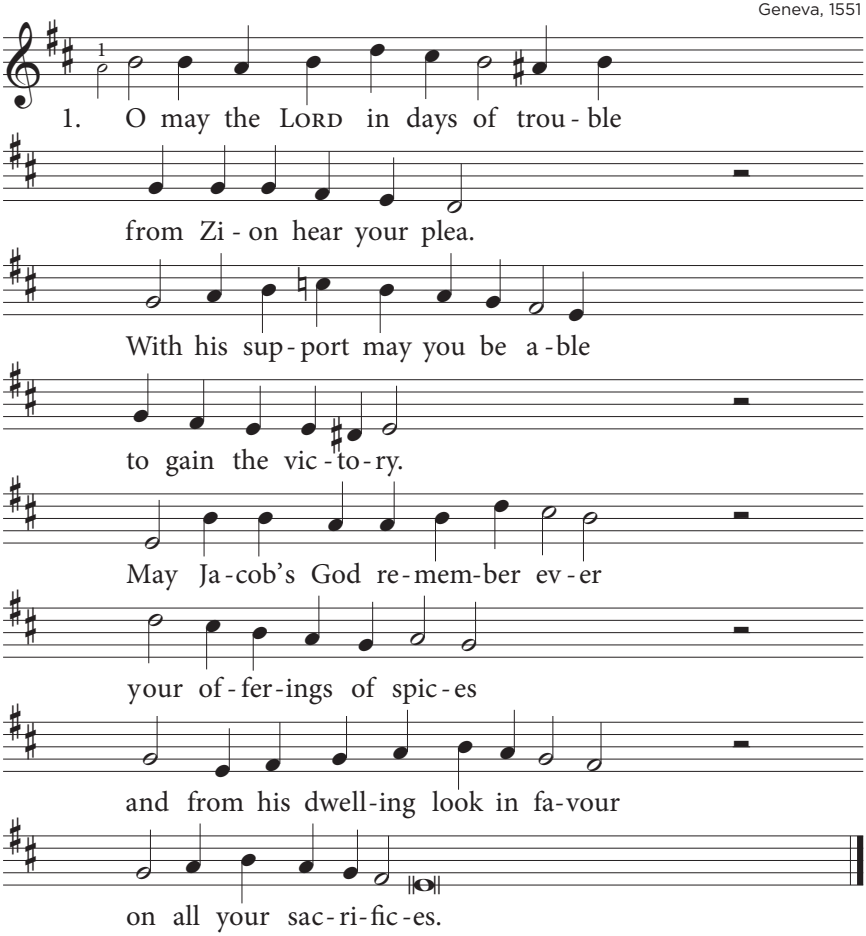

1
5. Your ser - vant, who has heard
the warn - ings of your word,
to them pays heed, O Lord.
Those walk - ing in your way,
who your com - mands o - bey,
will reap a great re - ward.
But, Lord, who can per - ceive
what er - rors one may have
un - wit - ting - ly com - mit - ted?
O cleanse me! Let me be
of se - cret fail - ings free,
of hid - den faults ac - quit - ted.

6. O *Lord, from* wilful ways
pre*serve me* all my days:
the *rule of* sin prevent.
Then *I shall* blameless be,
from *grave of*fences free,
and *wholly* innocent.
Lord, *hear me* as I pray:
let *what my* tongue may say
and *what my heart may* ponder
be *pleasing* in your sight,
Re*deemer* great in might,
my *Rock and my De*fender.

PSALM 20

To the choirmaster. A Psalm of David.

Geneva, 1551



2. May *all your heart's desire* be *granted;*
may God fulfil your plans.
May *songs in celebration* chant*ed*
*your victory en*hance.
Then *shall we praise the* LORD *so* glorious,
his *holy name pro*fessing,
and *let our banners fly vic*torious.
God *crown your prayers with* blessing.

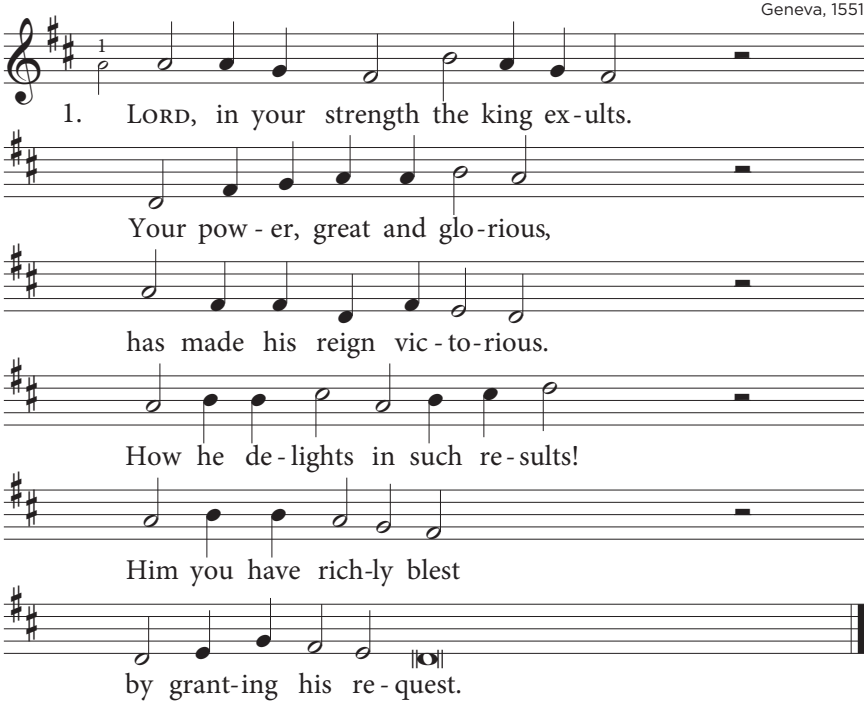
3. I *know now that the* LORD*'s* a*nointed*
will with his help be blest.
He *hears the one he has ap*point*ed*
*and grants him his re*quest.
Yes, *from his heaven high and* holy
his *right hand strong and* mighty
shall *curb the proud, exalt the* lowly,
and *with great deeds de*light me.

4. Some *boast of chariots, some* of *horses,*
but we boast in the name
of *him who rules all heaven's* forc*es,*
our God so great in fame.
They *will collapse and fall be*fore us,
but *we shall rise un*daunted.
LORD, *save the king, make him vic*torious,
that *so our prayers be* granted.

PSALM 21

To the choirmaster. A Psalm of David.

Geneva, 1551



2. No *favour* you from *him with*hold;
with *blessings you sur*round him.
With *glory you have* crowned him –
yes, *with a* crown of *purest* gold.
He *asked for* life, and see:
you *gave it* endlessly.

3. Great *is his* glorious *majes*ty
through *triumphs that you* granted.
To *him you have pre*sented
gifts *that en*dure e*ternal*ly.
Joy *in your* presence, LORD,
is *his su*preme reward.

4. The *king trusts* in the *LORD a*lone,
who *never will for*sake him.
Noth*ing will ever* shake him,
for *God his* love to *him has* shown.
He *knows he* can rely
on *help from* God Most High.

5. O *king, your* ene*mies are* doomed.
Your *hand will over*power them,
and *fire will soon de*vour them,
for, *by God's* blazing *wrath con*sumed,
those *who op*press the just
will *turn to* ash and dust.

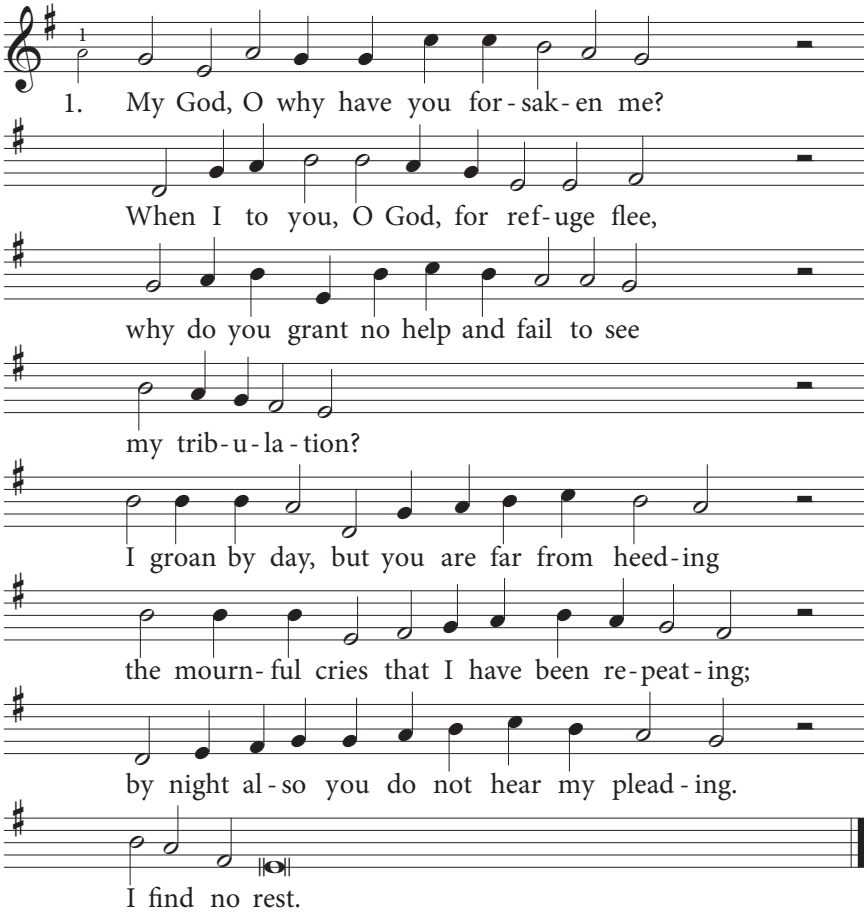
6. Their *offspring*, too, you *will de*stroy
and *from among the* nations
blot *out their gener*ations.
What*ever* schemes they *may em*ploy,
what*ever* evil deed,
your *foes will* not succeed.

7. When *you, O* king, your *arrows* aim,
those *who for war as*semble
will *flee in fear and* stumble.
LORD, *be ex*alted *in the* fame
of *your vic*torious might.
We *praise it* day and night.

PSALM 22

To the choirmaster: according to
The Doe of the Dawn. *A Psalm of David.*

Geneva, 1542/1543



2. Yet you, O *Holy One, in* glory dwell,
en*throned up*on the *praise of* Israel.
In *you our fathers put their* trust as well
and *were de*livered.
For *when they* were by *cares and woes af*flicted,
they *trusted* you and *so were well pro*tected.
To *you they cried and they were not ne*glected
or put to shame.

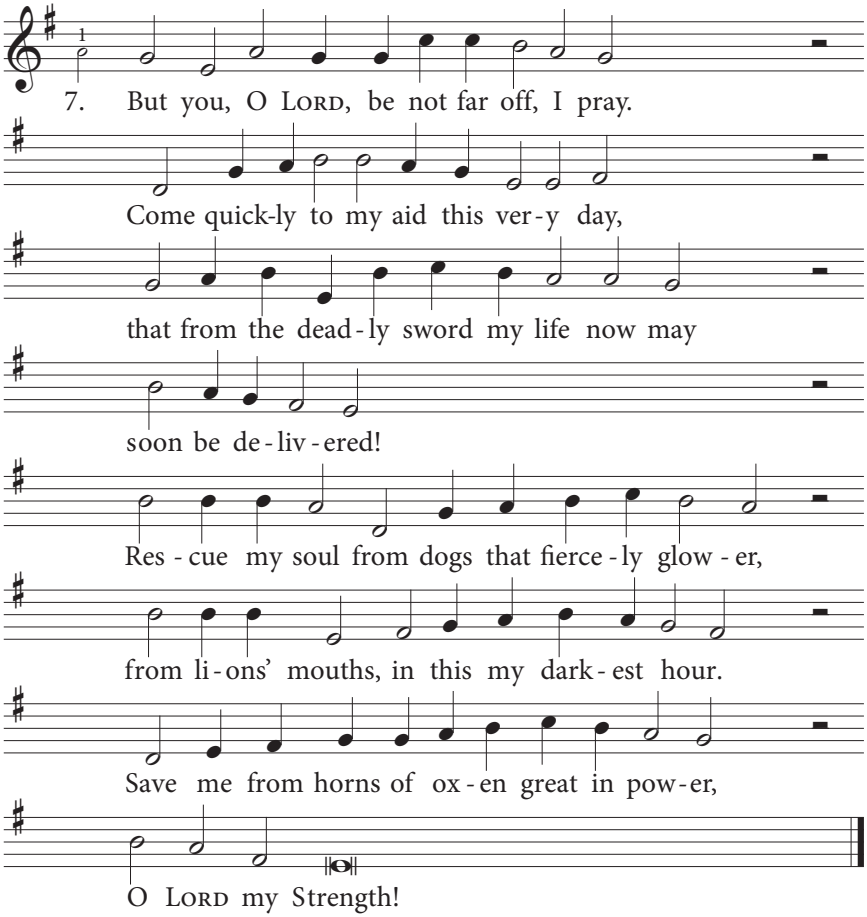
3. But I, I *am a worm, and* not a man.
I *am de*spised and *scorned by* everyone;
those *who my grief and misere*y have seen
say *as they* mock me:
"He *trusts in* God, re*lying on his* favour;
why *does the* LORD not *help him as his* Saviour?
If *God delights in him, let him de*liver
and rescue him."

4. You drew me *from the womb and* gave me rest,
for *you*, *LORD*, soothed me *on my* mother's breast;
right *from my birth I have on* you been cast,
God *my De*fender.
You *ever* since the *day my mother* bore me
have *been my* God. In *my distress as*sure me
that *you are not far off but will re*store me;
none else can help.

5. Fierce bulls, those *that on Bashan's* heights abound,
with *dreadful* might be*siege me* all around;
they *open wide their mouths at* me and sound
like *roaring* lions.
Poured *out like* water, *all my strength is* going;
my *bones are* out of *joint. My fear is* showing;
my *heart, like wax within my body* flowing,
all melts away.

6. Dried like a *potsherd, all my* strength is gone;
my *tongue sticks* to my *palate* as I moan,
and *in the dust of death you* lay me down.
Dogs *here sur*round me.
I'm *skin and* bones, and *gloating foes are* staring;
they've *pierced my* hands and *feet, no cruelty* sparing,
and *they divide the garments I was* wearing
by casting lots.

PSALM 22



8. I to my *brothers of your* name will tell
and *praise you* in the *midst of* Israel.
All *you who fear the* Lord, *praise* him as well
in *your as*sembly.
O *Jacob's* offspring, *honour and a*dore him.
He *did not* scorn the *lowly or ab*hor him.
God *did not keep his face concealed be*fore him
but heard his cries.

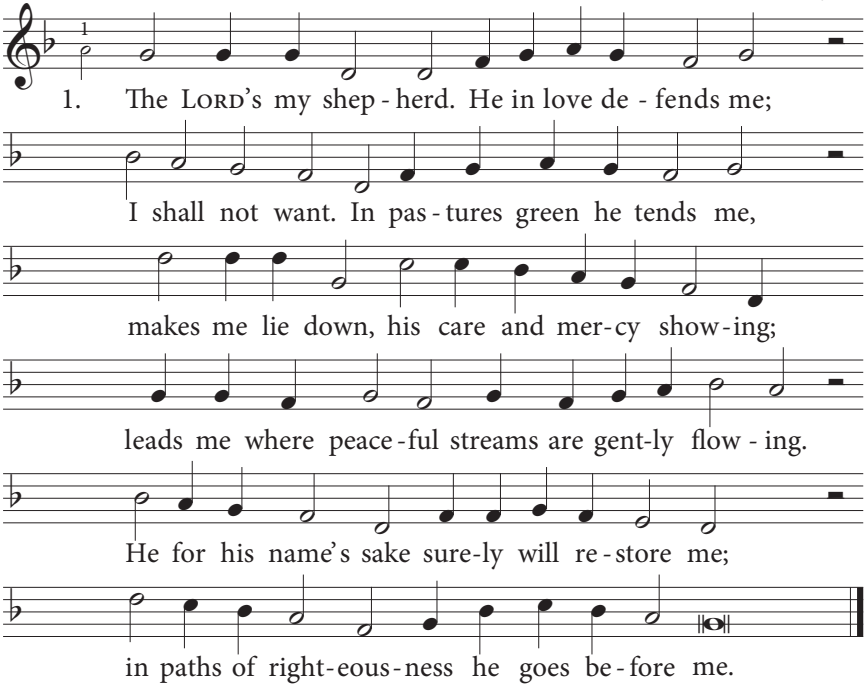
9. I'll sing my *praises where God's* people meet
and *keep the* vows that *I will* there repeat.
Praise *God, who gives the poor* enough to eat.
Re*joice for*ever!
All *nations* will re*member to re*vere him,
and *all their* fami‿lies *will bow down and* fear him.
He *issues his commands and all will* hear him:
the LORD is king.

10. All who are *rich will fear his* majesty;
all *who go* down to *dust will* bow the knee –
yes, *all whose own strength cannot* keep them free
from *death and* ruin.
Pos*teri*ty through *every gener*ation
will *serve him* and pro*claim his vindi*cation;
those *yet unborn will hear of the sal*vation
that he has won.

PSALM 23

A Psalm of David.

Geneva, 1543/1551



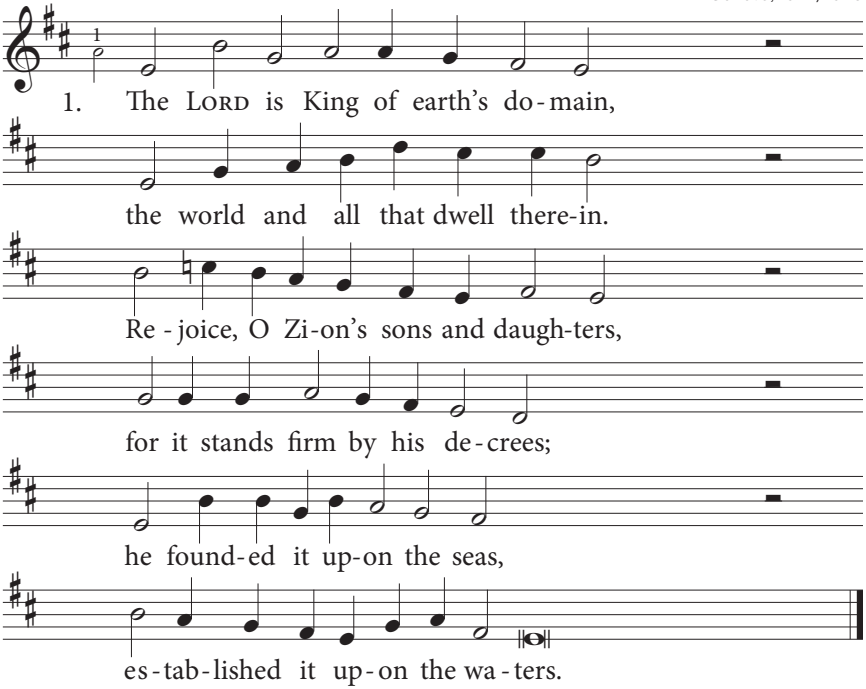
2. Though *by its* gloom and *shadows over*taken,
in death's dark valley *I am not for*saken;
I *fear no* evil: *you are there be*side *me.*
Through all the depths of *sorrow you will* guide me.
You *comfort* me, O *God of my sal*vation;
your *rod and* staff, they *are my cons*olation.

3. Your *bounteous* table *you prepare be*fore me,
and all my foes look *on while you re*store me.
My *head you* have with *soothing oil a*nointed;
my cup runs over, *for you have ap*pointed
good*ness and* mercy *to forsake me* never,
and *in your* house, LORD, *I will dwell for*ever.

PSALM 24

A Psalm of David.

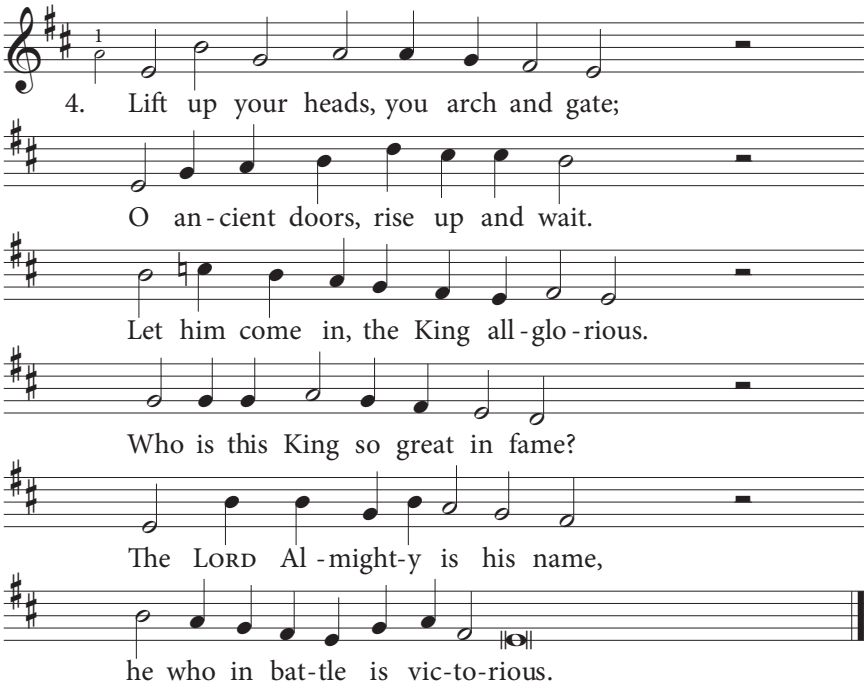
Geneva, 1542/1543



2. Who shall ascend *the hill* of God,
stand *in his holy place, and* laud
the *LORD who lives and reigns for*ever?
He *who with*stands *the wick*ed's lure,
whose *hands are clean, whose* heart is pure,
who *keeps his oaths and does not* waver.

3. Rich blessings shall *be his* reward,
and *vindication from the* LORD,
who *is the rock of his sal*vation.
Such *are all* those *who seek* his face.
O *God of Jacob*, God of grace,
from *you is all their expec*tation.

PSALM 24

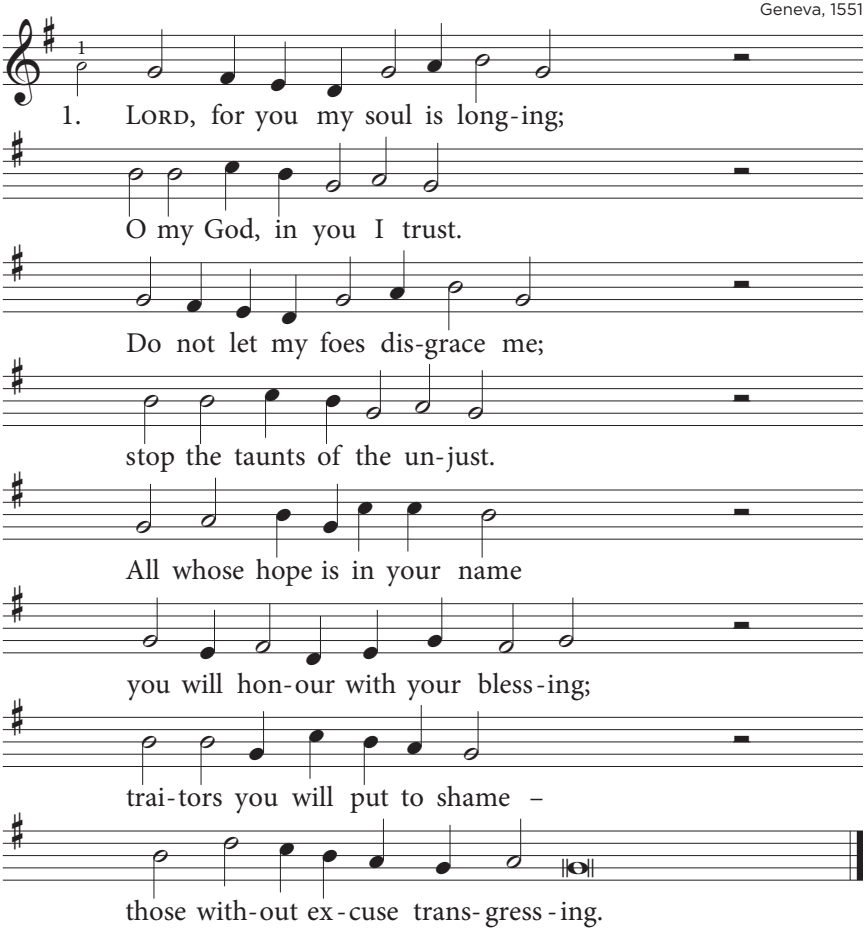


5. Lift up your heads, *you arch* and gate;
O *ancient doors, rise up and* wait.
Let *him come in, the King of* glory.
Who *is this* King, *in glo*ry great?
The *LORD of hosts! Him* we await.
The *LORD, he is the King of* glory.

PSALM 25

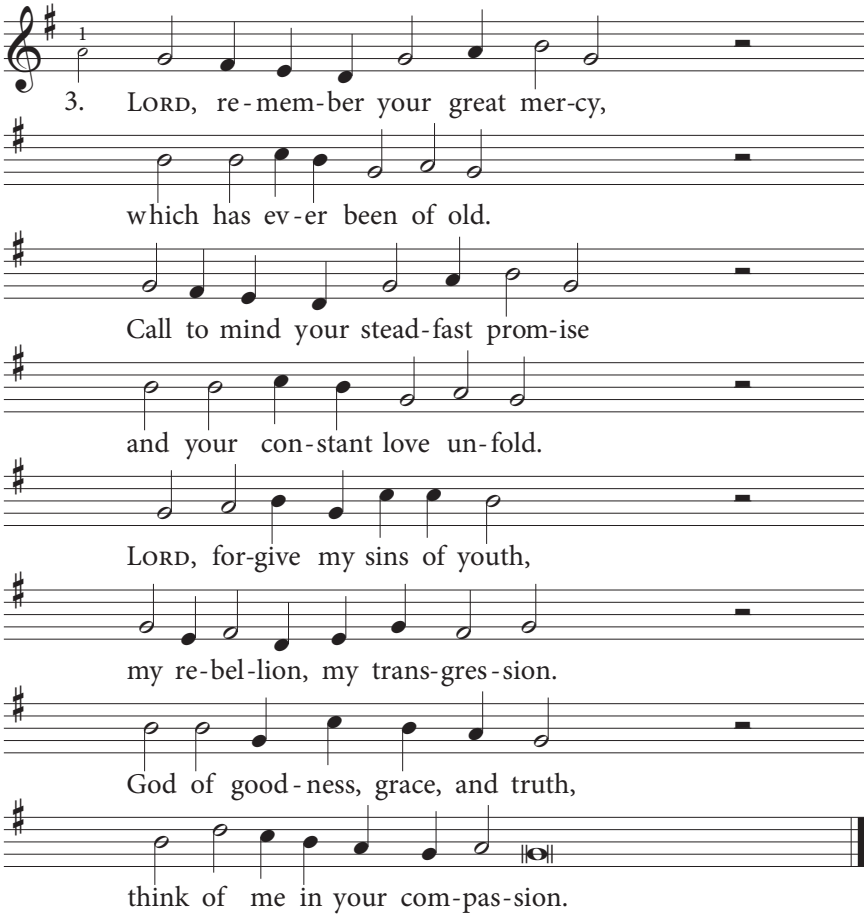
Of David.

Geneva, 1551



2. Show *your paths to* me, *your* servant,
and di*rect me* in your ways.
Lead *me in your* truth *and* teach me;
guide and *keep me* all my days.
Lord, I *know your word is* true,
and *with* eag*er expec*tation
all day *long I hope in* you
as the *God of my sal*vation.

PSALM 25



4. He, *the* Lord, *is* good *and* upright;
love and *mercy* he will show.
Sin*ners are by* him *in*structed
in the *way that* they should go.
He re*veals the path of* light
to *the* hum*ble and the* lowly,
guiding *them in what is* right,
teaching *them his laws most* holy.

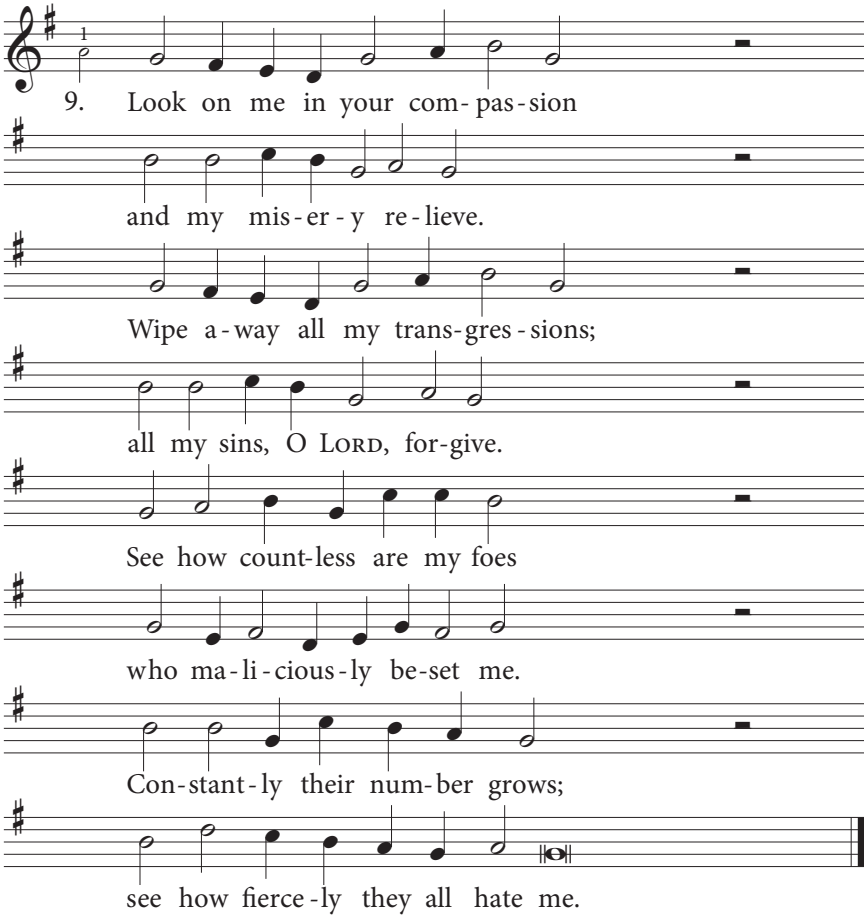
5. All *God's paths are* love *and* mercy,
faithful*ness that* never ends,
for *all those who* keep *his* covenant
and who *honour* its demands.
As be*fits your holy* name,
LORD, *for*give *my evil*doing;
great though *be my sin and* shame,
hear my *prayer, your love re*newing.

6. Who, *then, serves the* LORD *and* fears him?
God will *guide him* all his days,
teach*ing him what* path *to* follow,
leading *him in* righteous ways.
Then will *he know happi*ness,
and *his* chil*dren God will* favour:
all the *land they will pos*sess
as their *heritage for*ever.

7. God *confides in* those *who* fear him,
has to *them his* friendship shown.
To *all those on* him *de*pending
he will *make his* cove‿nant known.
I my *eyes on him have* set
and *will* trust *him without* ceasing.
He will *free me from the* net,
from the *snare my feet re*leasing.

8. Turn *to me and* show *your* favour;
I am *lonely* and distressed.
From *my troubles* me *de*liver;
save me, *for I* am oppressed.
LORD, I *plead for your sup*port
as *I* pine *away and* languish.
Heal the *sorrows of my* heart
and re*lieve my growing* anguish.

PSALM 25

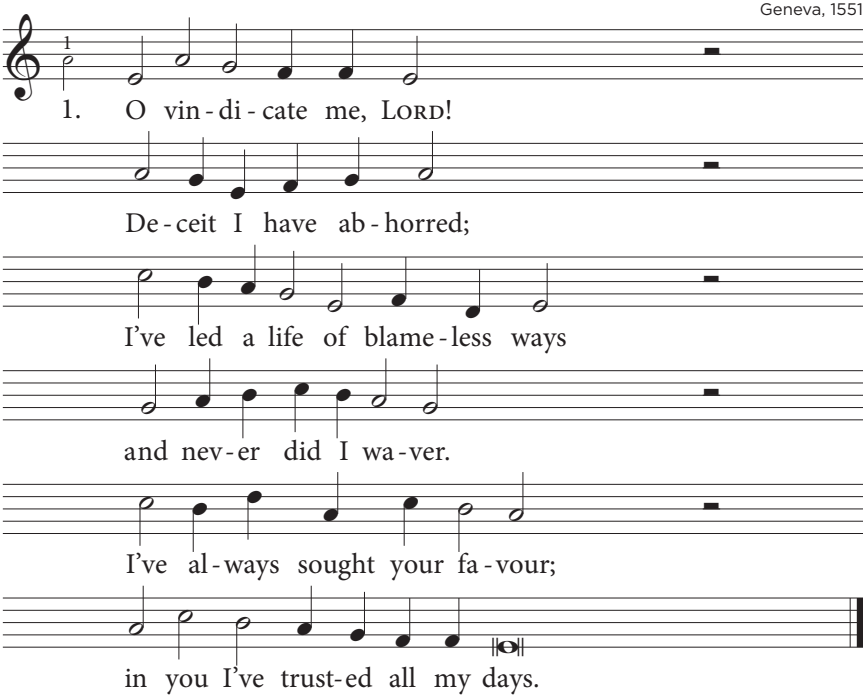


10. Guard *my life! Do* not *ne*glect me:
let me *not be* put to shame.
May *integri*ty *pro*tect me,
for my *hope is* in your name.
Trusting *in your power su*preme,
I *a*wait *my liber*ation.
God, your *Israel re*deem
from dis*tress and tribu*lation.

PSALM 26

Of David.

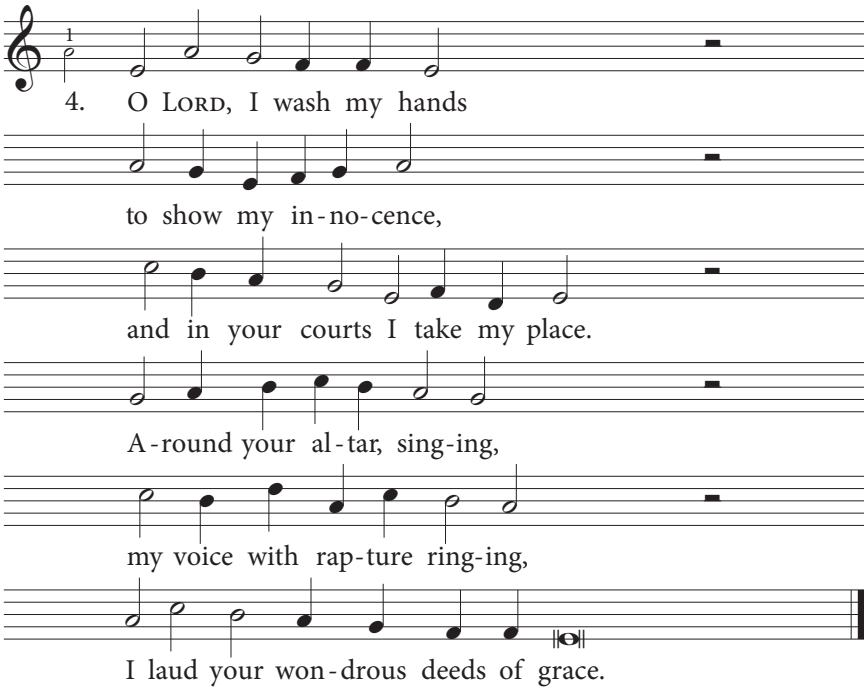
Geneva, 1551



2. LORD, test my *heart and* mind;
ex*amine me to* find
how *much I* long to *be up*right.
Let *me not fall and* perish;
your *steadfast love I* cherish
and in your *truth I take de*light.

3. With fools I *do not* sit;
I *hate the hypo*crite
and *scorn all* evil *compa*ny.
My *seat I've never* taken
with *those who have for*saken
the pathways *of integri*ty.

PSALM 26



5. O Lord, I *love your* house,
the *place that you once* chose
to *be your* home in *Isra*el.
I *stand in ado*ration,
for *in your habi*tation
your majes*ty and glory* dwell.

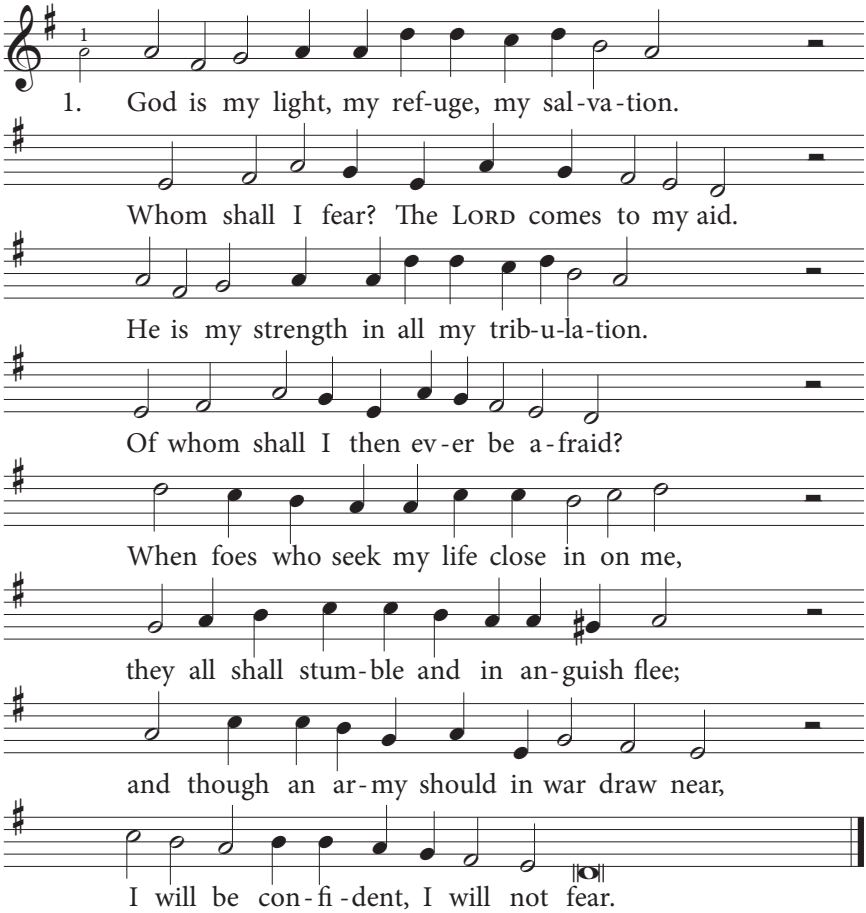
6. Lord, sweep me *not a*way
with *those who kill and* slay,
those *who a*gainst you *have re*belled –
men *with corruption* tainted,
with *wicked schemes ac*quainted,
those whose right *hands with bribes are* filled.

7. But I will *blameless* be.
In *mercy ransom* me!
My *feet stand* firm on *level* ground;
in *the great congre*gation
I'll *join in cele*bration
to praise the *Lord with joyful* sound.

Of David.

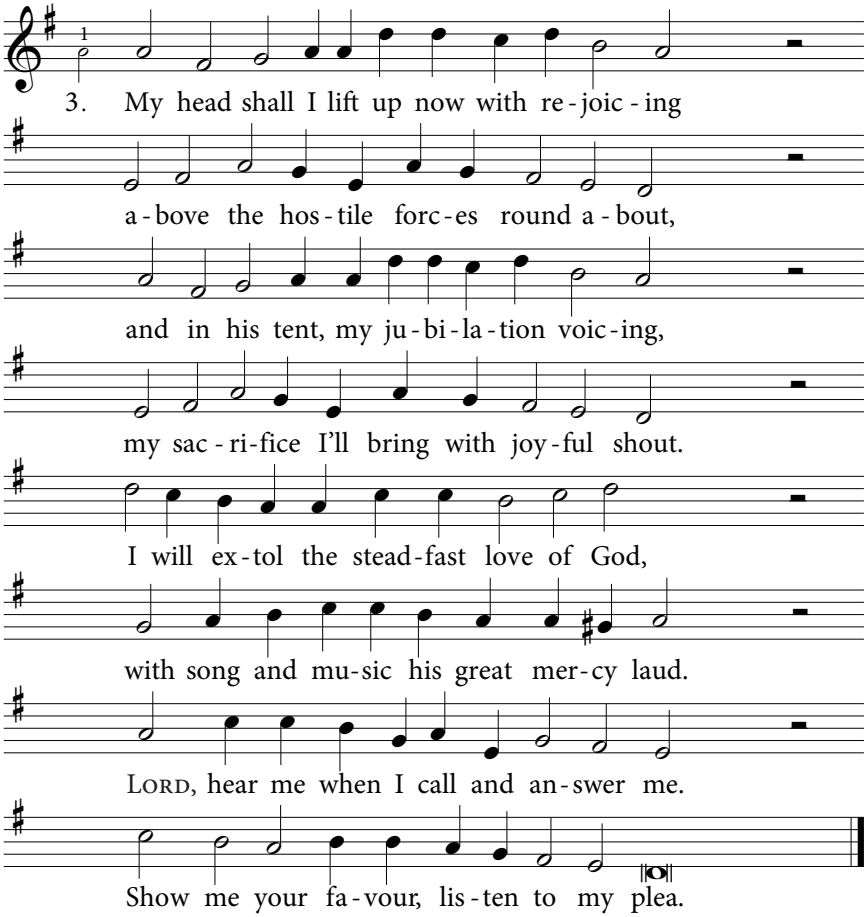
PSALM 27

Geneva, 1551



2. One thing have *I desired of God as* favour,
that I may *always in his* temple dwell
to view the *beauty of the* LORD *my* Saviour
and in his *house to seek his* holy will.
For *in the day of trouble* and of strife
he *in his shelter will preserve my* life.
With*in his tent he'll keep me* at his side;
high on a *rock he safety* will provide.

PSALM 27



4. "Come, seek my *face.*" *O* LORD, *so you have* spoken,
and in re*sponse my heart says* earnestly:
"Your face I'll *seek!*" *My vow will not be* broken.
LORD, hear me! *Do not turn a*way from me,
nor *thrust your servant angri*ly aside,
for *you have ever been my help and* guide.
Do *not forsake me, listen* to my cry.
On you, O *God my Saviour,* I rely.

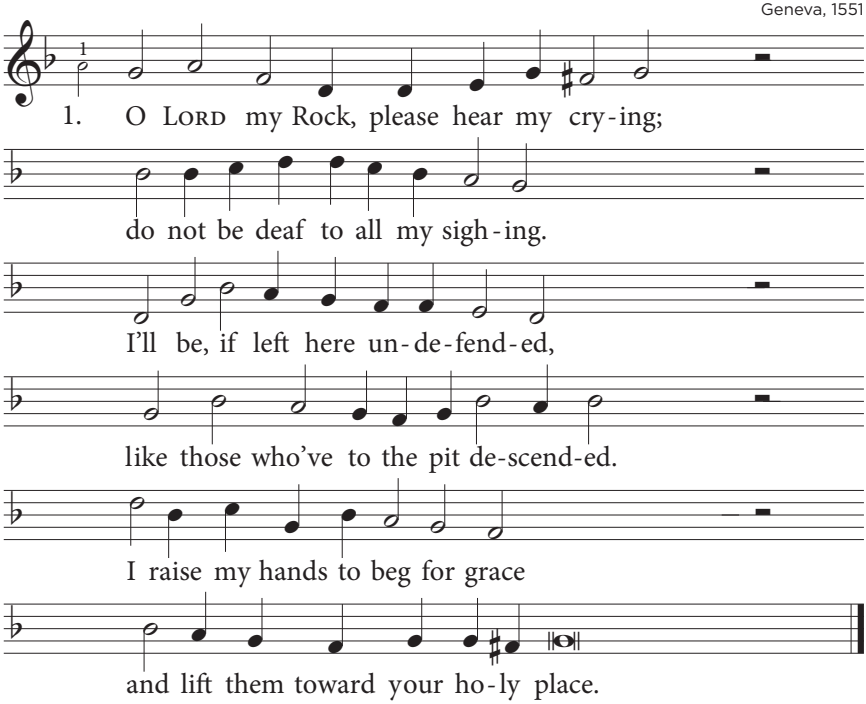
5. My father *and my mother may for*sake me:
the LORD is *faithful and his* help is sure.
Teach me your *way. O LORD and Saviour,* take me,
lead me on *pathways level* and secure,
for *evildoers lie in* wait for me.
Hand *me not over to their tyran*ny.
False *witnesses against me* still arise;
they breathe out *malice and a*busive lies.

6. How I would *have despaired in my af*fliction
if I had *not believed that* in this life
the LORD would *show his goodness, his pro*tection;
I would have *perished in my* tears and strife.
Wait *for the LORD; be strong and* undismayed.
The *LORD is faithful. Why then be a*fraid?
Take *courage, for his steadfast* love is sure.
Wait for the *LORD. His mercy* shall endure.

PSALM 28

Of David.

Geneva, 1551



2. Lord, do not *drag me off to* perish
with *those who sin and evil* cherish;
let me not *share their condem*nation.
They are a *wicked gener*ation;
to *neighbours words of* peace they feign
while *in their hearts their misdeeds* reign.

3. Let those who *have in sin de*lighted
for *all their evil be re*quited.
Reward them *for each wicked* action;
repay them *duly with* des*truc*tion.
Since *they the works of* God ignore,
he'll *tear them down, build them no* more.

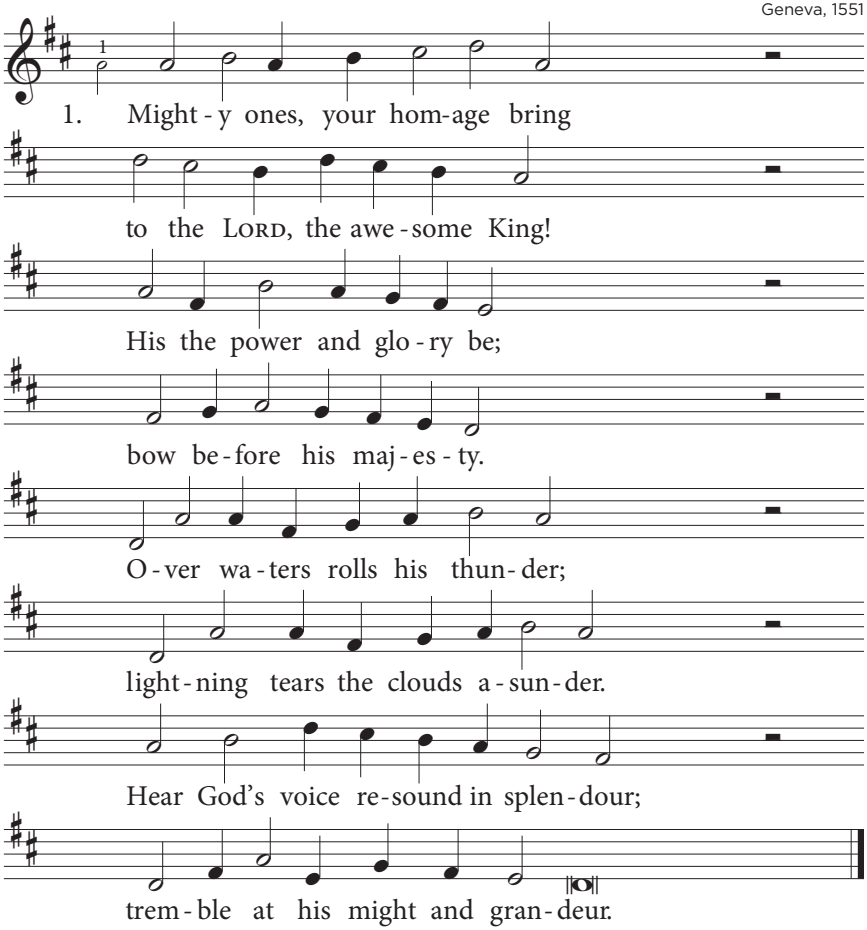
4. Praised be the *God of my sal*vation,
for *he has heard my suppli*cation.
He is my *strength, my shield for*ever;
I trust in *him: he fails* me *nev*er.
My *heart exults with* joyful song;
to *him all thanks and praise be*long.

5. The Lord will *grant us preser*vation;
he *as a fortress of sal*vation
protects him *whom he has a*nointed
and all those *as his heirs* ap*point*ed.
O *be their shepherd!* Safely guard
and *carry them forever,* Lord.

PSALM 29

A Psalm of David.

Geneva, 1551



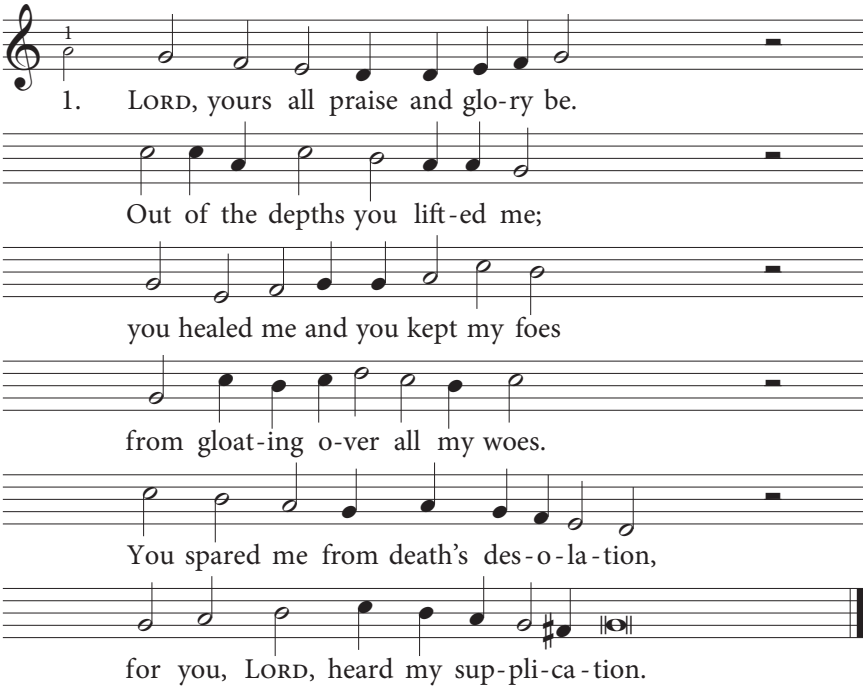
2. Cedars *shatter,* forests fall,
mountains *shudder at his* call.
Like *a* calf *leaps Leba*non,
like *a* wild-*ox Siri*on.
God's voice, *flames from heaven* flashing,
with the *roar of thunder* crashing,
shakes the *wilderness, and* broken
lie *its* oaks *when he has* spoken.

3. Thunders *roar and* lightnings glare;
God's voice *strips the forest* bare.
In *his* tem*ple courts all* cry:
"Glo*ry* to *the* LORD *on* high!"
He who *reigns as King for*ever
sits en*throned on flood and* river.
May the LORD *give strength and* power,
peace *up*on *his people* shower.

PSALM 30

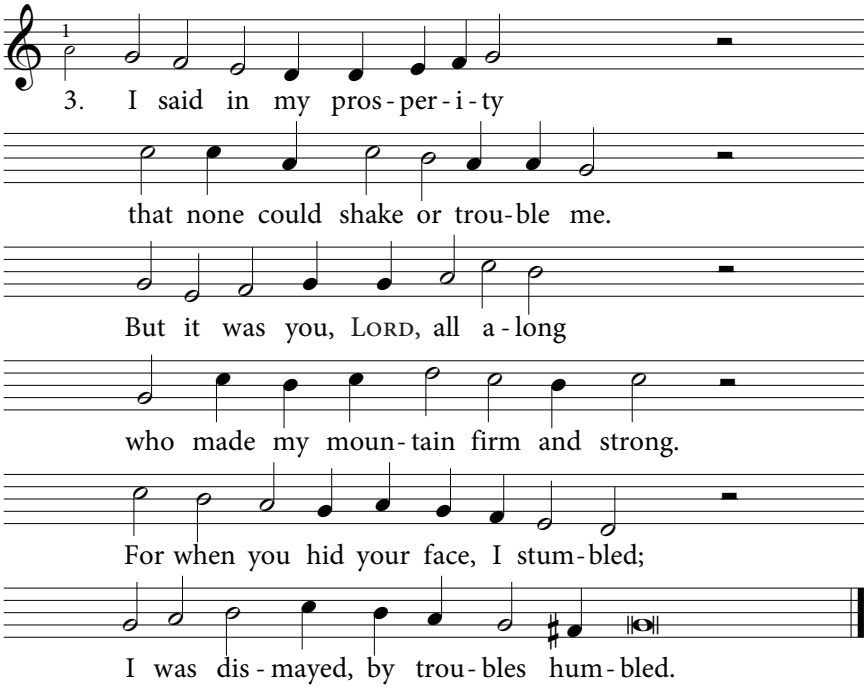
A Psalm of David.
A song at the dedication of the temple.

Geneva, 1551



2. Sing to the *LORD, you saints of* his,
and *praise him* for his *faithful*ness.
God's anger *quickly* fades away;
his *love will for* a life*time* stay.
Tears fill the *night, but soon there*after
the morning *dawns with joy* and *laugh*ter.

PSALM 30



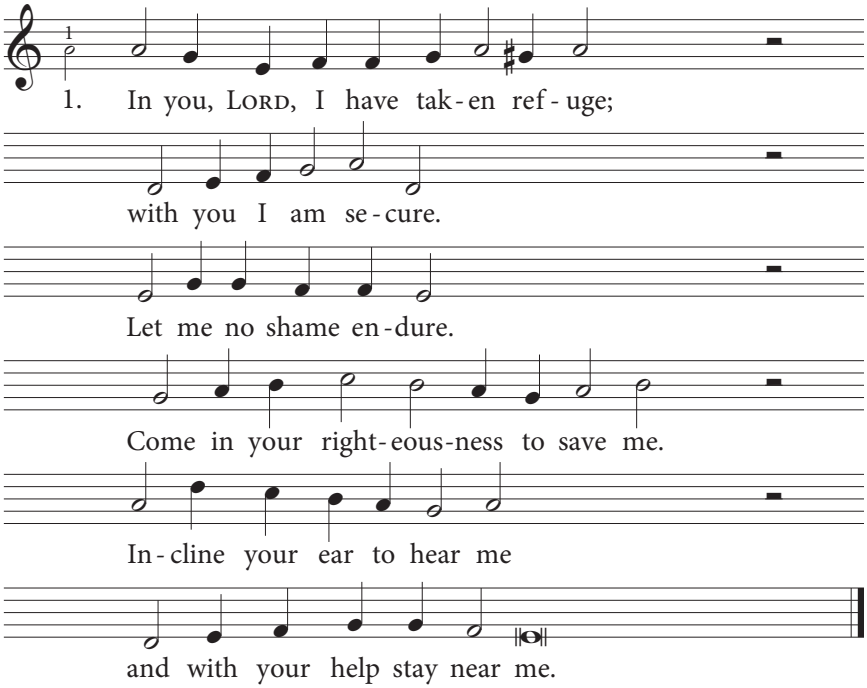
4. To you I *cry for mercy*, LORD.
What *profit* can my *death af*ford?
If I go *down in*to the grave,
can *dust proclaim* your power *to* save?
LORD, hear me! *Show your grace and* favour.
Come to my *help and be* my *Sa*viour.

5. You turned my *mourning and dis*tress
to *joyful* dance and *happi*ness,
stripped off my *sackcloth* of despair
and *gave me robes* of joy *to* wear.
O LORD my *God, for your great* favour
I will give *thanks and praise* fore*v*er.

To the choirmaster. A Psalm of David.

PSALM 31

Geneva, 1551

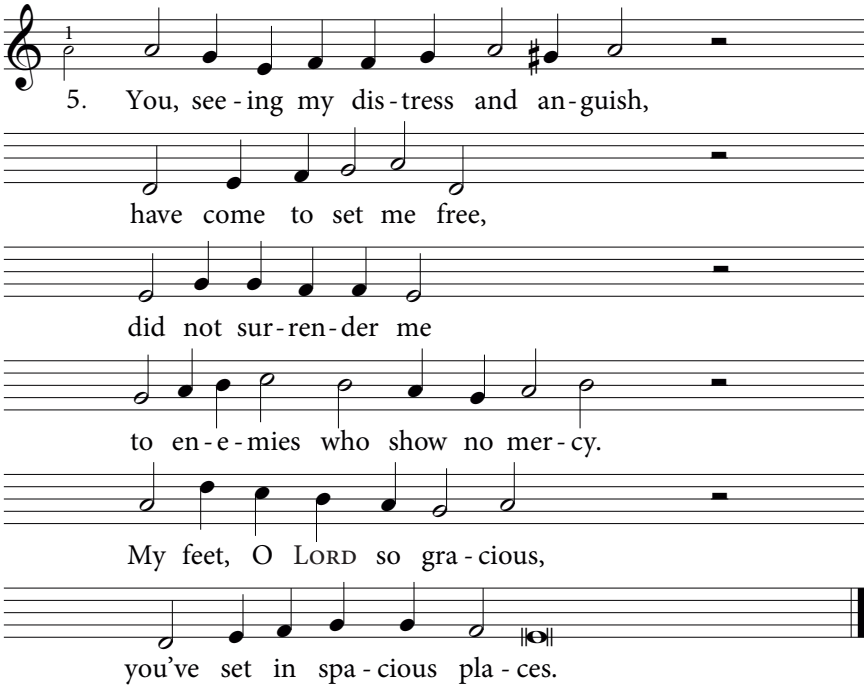


2. O *Lord, come quickly to* my *res*cue
and *be my* rock and tower.
To *save me, show your* power;
you *are my* rock and *mighty* fortress.
With *safety you pro*vide me
and *for your name's sake* guide me.

3. Free *me from traps for me* in*tend*ed;
O *Lord, heed* my request.
In *you I put my* trust.
In*to your* hands I *give my* spirit;
I'm *ransomed by your* favour,
Lord, *God of truth, my* Saviour!

4. I *hate all those by whom* vain *i*dols
are *worshipped* and adored,
for *I trust in the* Lord.
I *will be* glad and *sing your* praises,
my *exultation* voicing
while *in your love re*joicing.

PSALM 31



6. In *my affliction, LORD*, show *pity*.
My *eyes are* dimmed with grief;
my *soul yearns for re*lief.
My *life is* spent in *pain and* sorrow.
See *how my strength is* failing,
for *I am weak and* ailing.

7. I *am the scorn of all* my *hat*ers.
My *neighbours* jest and jeer;
friends *flee from me in* fear.
I *have be*come a *broken* vessel;
I'm *like the dead*, *ne*glected,
for*gotten and re*jected.

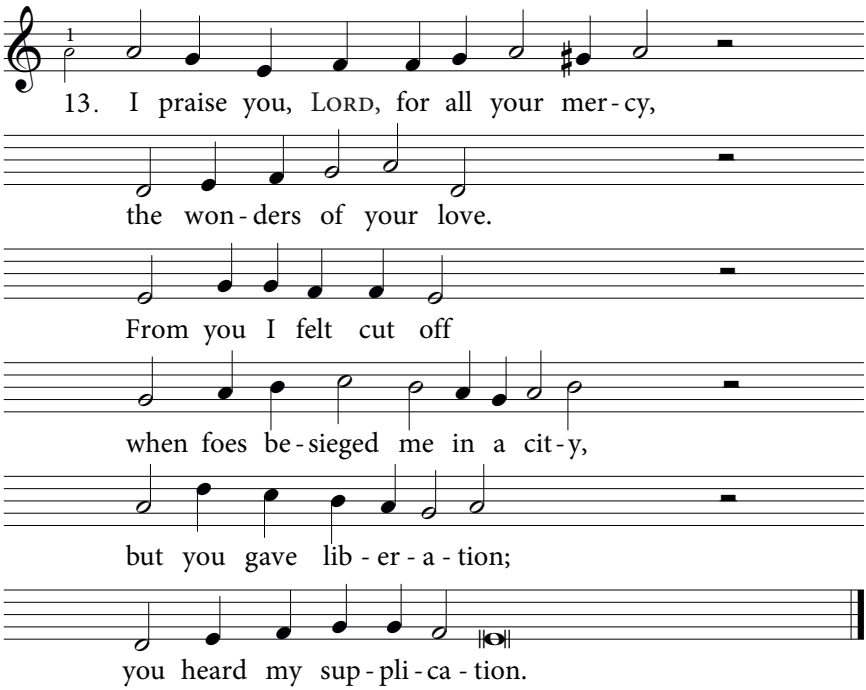
8. I *hear the whispering* of *ma*ny.
There's *terror* all around,
and *wicked plots a*bound.
A*gainst my* life all *are con*spiring;
they *with their schemes a*wait me,
for *bitterly they* hate me.

9. But, *Lord, I trust in you* to *save* me;
on *you I* will depend.
My *times are in your* hand;
de*liver* me from *my pur*suers.
Let *me no longer lan*guish
in *my distress and* anguish.

10. Now *cause your face to shine* up*on* me;
let *me not* suffer shame,
for *I call on your* name.
But *let all* lying *lips be* silenced;
let *those whose pride a*bounded
go *to the grave dumb*founded.

11. Lord, *how abundant is* your *good*ness,
which *is re*served for all
who *fear you and re*call
what *you have* done for *those who* serve you,
and *all who once op*pressed them
will *see that you have* blessed them.

12. O *Lord, your presence is* their *shel*ter;
there *the in*trigues of men
will *target them in* vain.
You *in your* dwelling *hide and* shield them,
far *from all strife and* slander,
for *you are their de*fender.

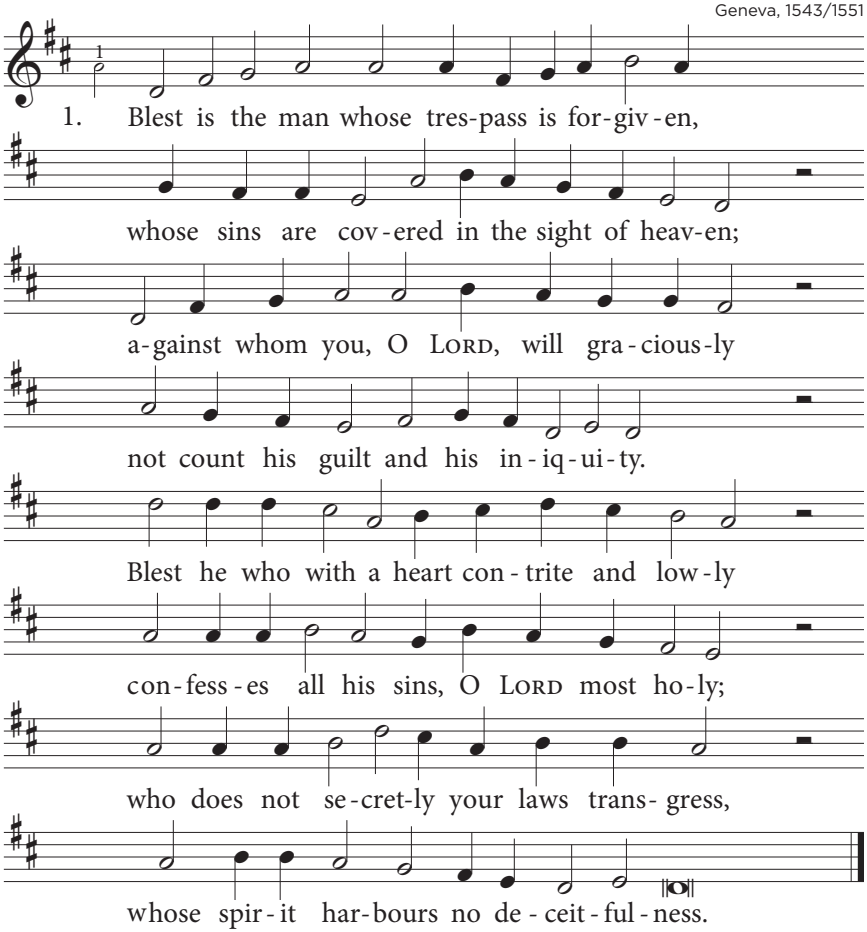


14. O *love the* LORD, *all you* his *peo*ple!
The *faithful* he will spare;
the *proud he'll give their* share.
Be *strong and* let your *hearts take* courage.
His *own he will de*liver;
he *will forsake you* never.

PSALM 32

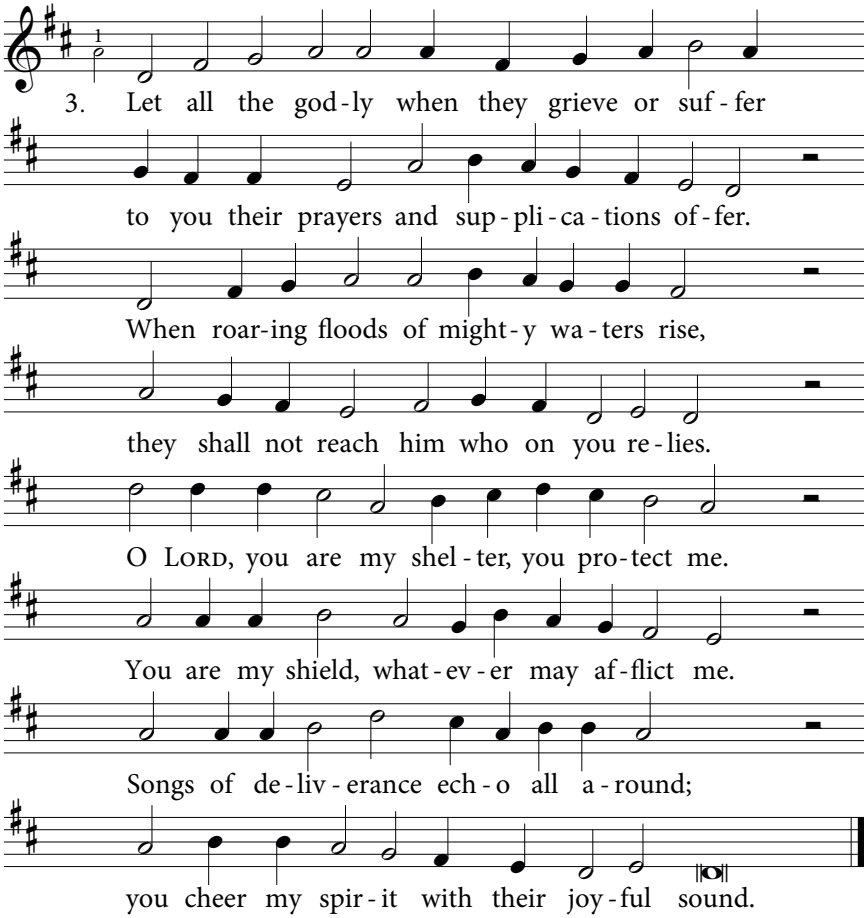
A Maskil *of David.*

Geneva, 1543/1551



2. When I kept silent, *sinful ways con*don*ing,*
*I pined a*way through *my incessant* groaning.
Your *hand weighed* down on *me in my de*ceit;
my *strength was* sapped as *by the* summer's heat.
To *you, O* God of *justice and com*passion,
I *then at* last ac*knowledged my trans*gression.
I *said, "My* misdeeds *I to you con*fess,"
and *you for*gave my *guilt and* sinfulness.

PSALM 32

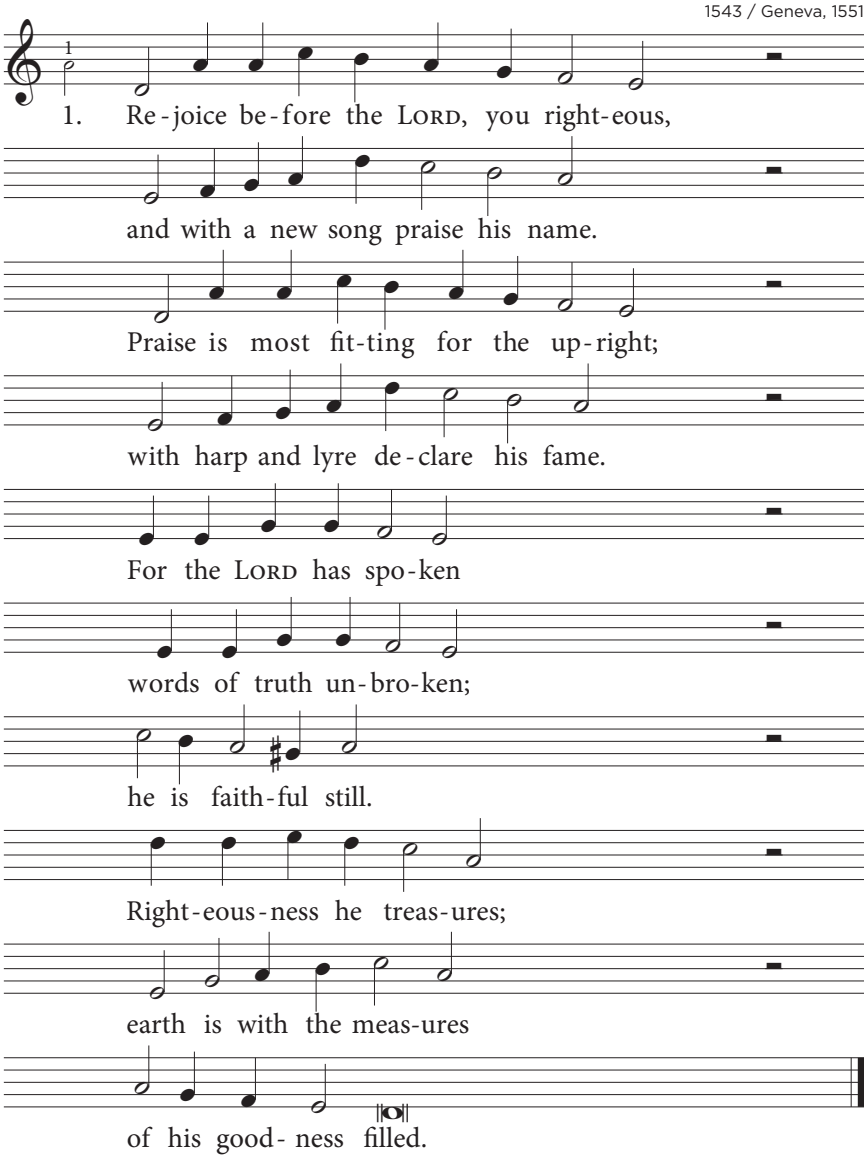


4. I will instruct you, *with my aid pro*vide *you,*
and in the way that *you should go will* guide you.
My *counsel* will be *ever at your* side,
and, *keeping* watch, I *will with* you abide.
Be *not a* fool, who *has no under*standing.
Do *not be*have like *horse or mule, de*pending
on *bit and* bridle *to control their* course;
they *diso*bey un*less re*strained by force.

5. With many woes the *wicked are af*flict*ed,*
but those who trust in *God are well pro*tected;
them *will the* LORD with *steadfast love sur*round.
Those *who re*vere him *are with* mercy crowned.
Be *glad, you* righteous, *in the* LORD *re*joicing;
ex*ult in* him, your *jubilation* voicing.
All *you of* upright *heart, with joyful* shout
now *let the* praises *of the* LORD ring out.

PSALM 33

1543 / Geneva, 1551

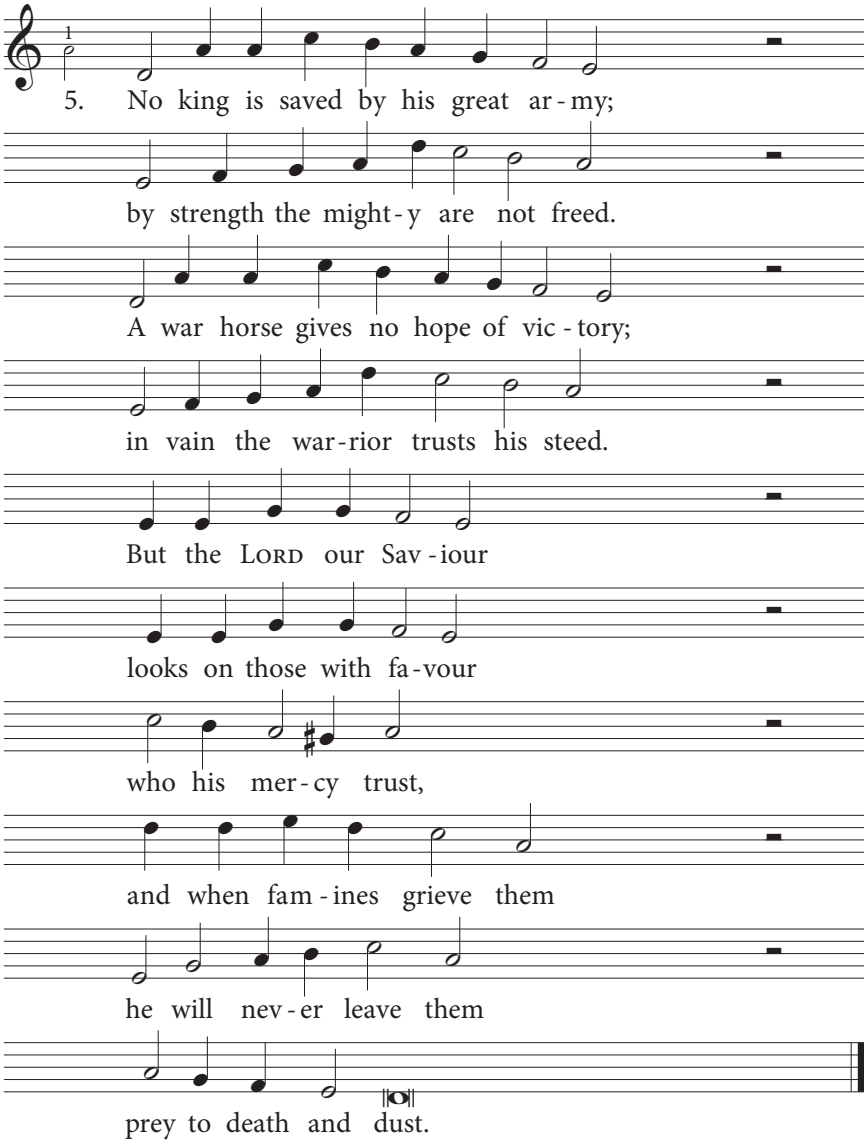


2. By *his command he made the* heavens,
their *starry host by* his decree.
He *gathered in his storehouse* chambers
the *waters of the* deepest sea.
*Let the earth re*vere him,
and its peoples fear him.
God *spoke*, and *'twas* done.
*He set all cre*ation
firm on *its foun*dation.
Praise *him*, *ev*eryone!

3. God *foils the scheming of the* nations;
he *frustrates all the* peoples' plans.
The LORD *is steadfast in his* purpose;
for *evermore his* counsel stands.
*Shout with jubi*lation:
Happy is the nation
where *the* LORD *is* God.
*Freed from all op*pression,
they are *his pos*session.
Spread *his praise* abroad!

4. The LORD *looks down from heaven, his* dwelling,
and *he observes the* human race;
the *earth and all its popu*lation
he *sees from that ex*alted place.
He knows every nation;
*all are his cre*ation,
and *their* hearts *he* moulds.
It's the LORD *who* ever
sees all *their en*deavour;
he *their works* beholds.

PSALM 33

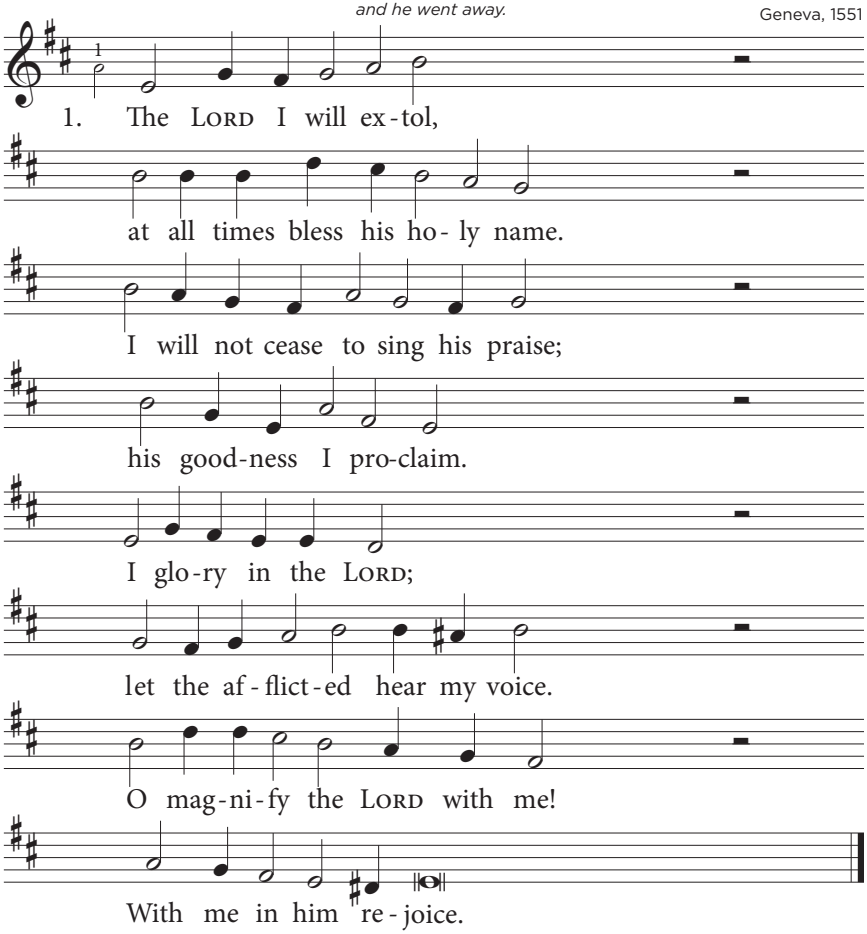

5. No king is saved by his great ar - my;
by strength the might - y are not freed.
A war horse gives no hope of vic - tory;
in vain the war - rior trusts his steed.
But the LORD our Sav - iour
looks on those with fa - vour
who his mer - cy trust,
and when fam - ines grieve them
he will nev - er leave them
prey to death and dust.

6. Our *soul awaits the great Re*deemer;
our *help and shield, him* we acclaim.
In *him alone our heart re*joices,
for *we trust in his* holy name.
*God of our sal*vation,
*hear our suppli*cation;
to *your* word *be* true.
Let your love and favour
rest on *us for*ever,
as *we hope* in you.

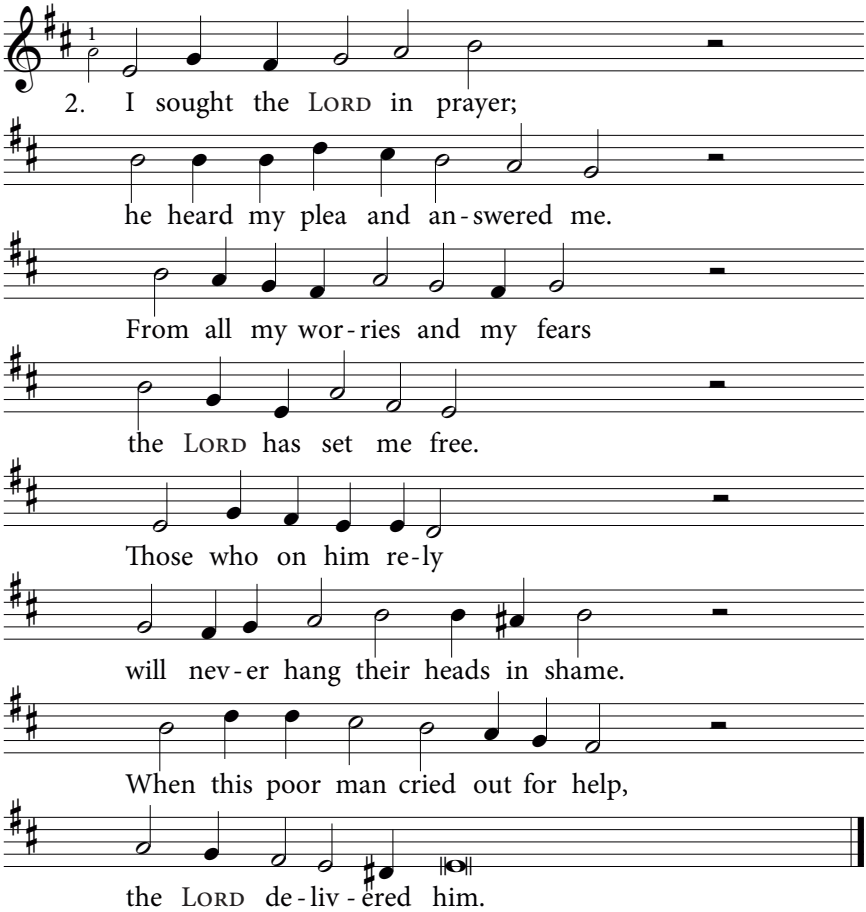
PSALM 34

Of David, when he changed his behaviour before Abimelech, so that he drove him out, and he went away.

Geneva, 1551



PSALM 34



3. The *Angel* of the LORD
al*ways encamps a*round all those
who *fear him and* exalt *his* name;
God *saves them* from their woes.
O *come, then, taste and* see
that *he, the* LORD, is *good and* just.
Blest *is the* man who *turns to* him
and *puts* in him *his* trust.

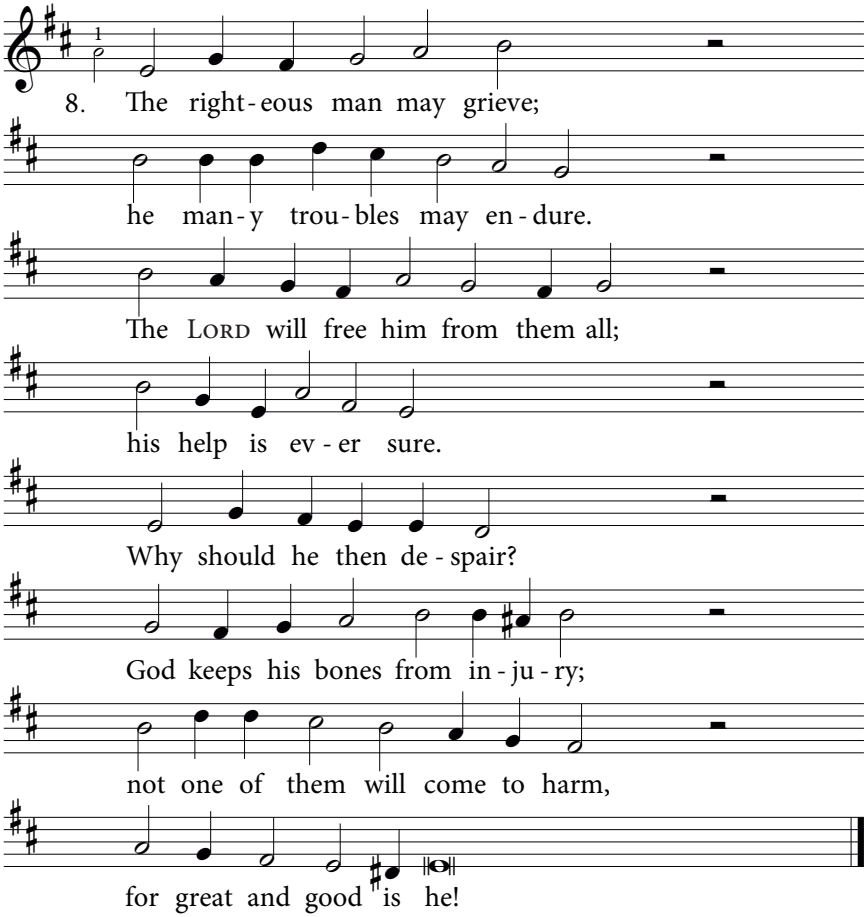
4. All *you who* are his saints,
re*vere the* LORD *and* worship him,
for *those who fear* him have *no* want;
he *richly* blesses them.
Though *lions may grow* faint
and *pangs of* hunger *may en*dure,
those *seeking* him lack *no good* thing;
in *him* they rest *se*cure.

5. Come, *children*, hear my voice;
you *I will teach to* fear the LORD.
Who *is the man* desir*ing* life,
its *pleasures* and rewards?
Keep *then your tongue from* wrong
and *let your* lips no *falsehood* speak.
De*part from* evil *and do* good;
true *peace* and con*cord* seek.

6. The *LORD from* heaven above
re*gards the righteous* with his eyes,
and *when they call* on him, *his* ears
are *open* to their cries.
But *evildoers* all
the *anger* of the *LORD must* face;
he *cuts them* off, and *from the* earth
their *name* he will *e*rase.

7. The *righteous* cry for help,
and *God in mercy* hears their pleas;
he *graciously* deliv*ers* them
from *all their* miseries.
The *LORD is always* near;
the *broken*-hearted *he will* heal.
Those *crushed in* spirit *he will* save,
to *them* his love *re*veal.

PSALM 34

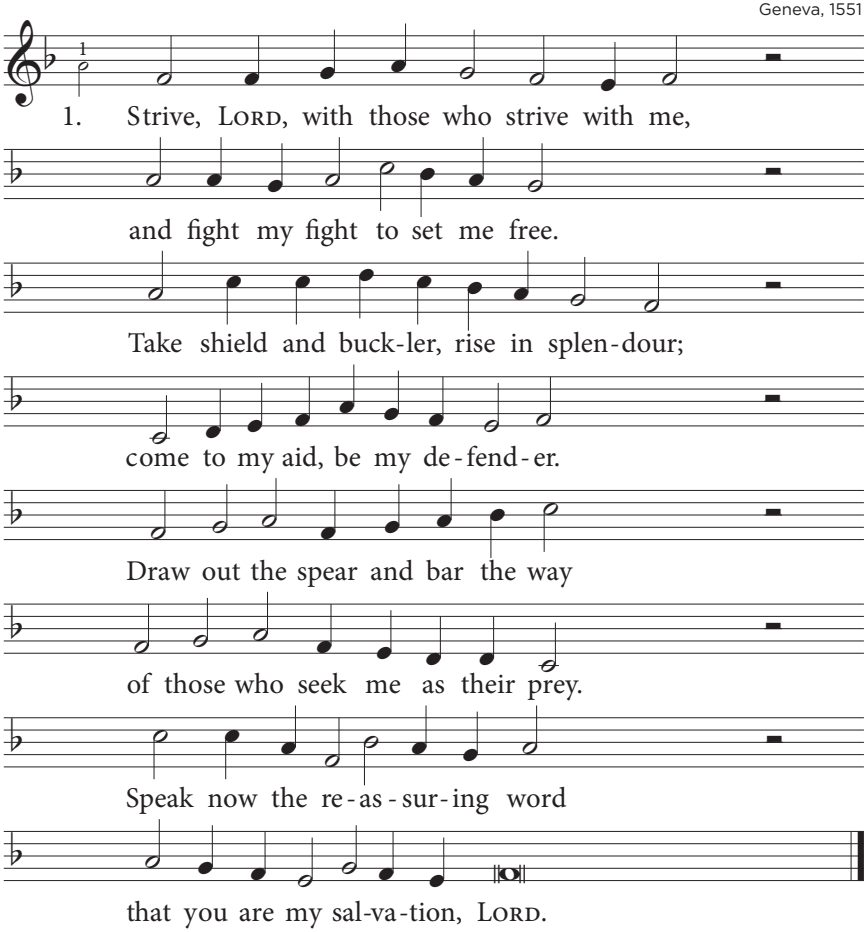


9. Their *countless* evil deeds
will *slay the wicked* in the end.
All *those who hate* the right*eous* ones
he *to their* doom will send.
The *LORD redeems the* life
of *those who* serve and *honour* him;
all *who in* him their *refuge* take
he *nev*er will *con*demn.

PSALM 35

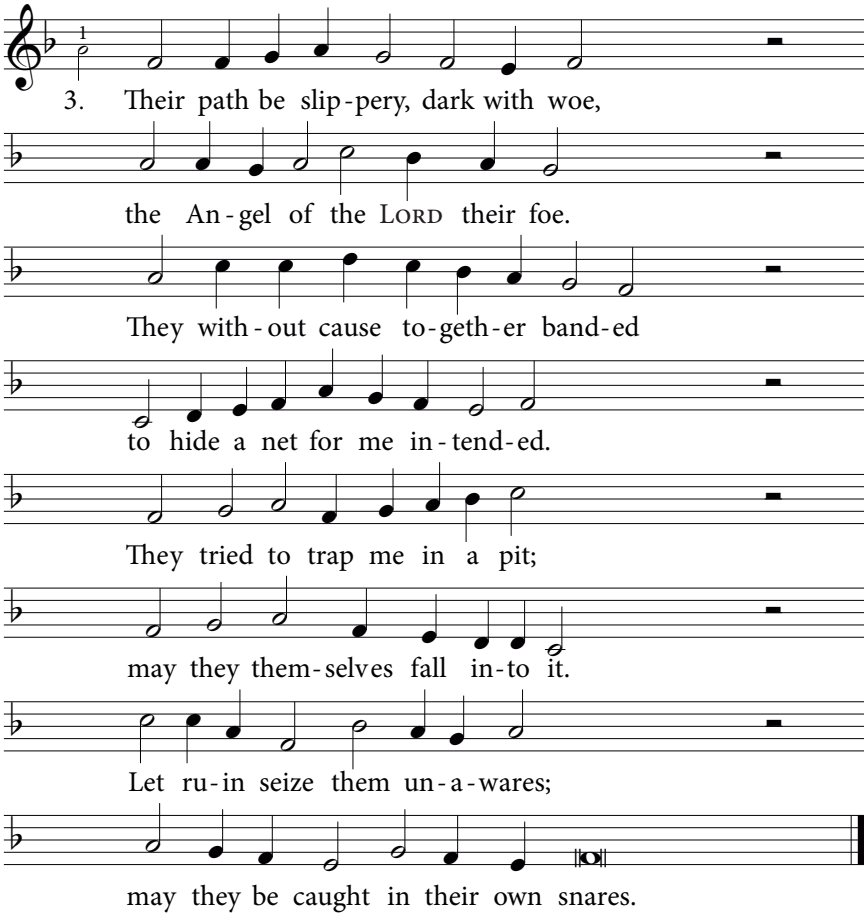
Of David.

Geneva, 1551



2. Let *those be hum*bled in *dis*grace
who *seek my* life, whose *threats I* face.
Let *those by whom I now am* hounded
re*treat in shame and be con*founded.
Foiled be the *mischief they in*tend;
may they be *chaff before the* wind,
and *may the* Angel *of the* LORD
pur*sue them* with his *glittering* sword.

PSALM 35



4. Then *I will in* the LORD *re*joice
and *praise him* with a *thankful* voice.
With *songs and shouts of exul*tation
I *will delight in his sal*vation.
With all my *being I will* cry,
"Who is like *you, O* LORD *Most* High –
you *who de*liver *those in* need
from *their op*pressor's *power and* greed?"

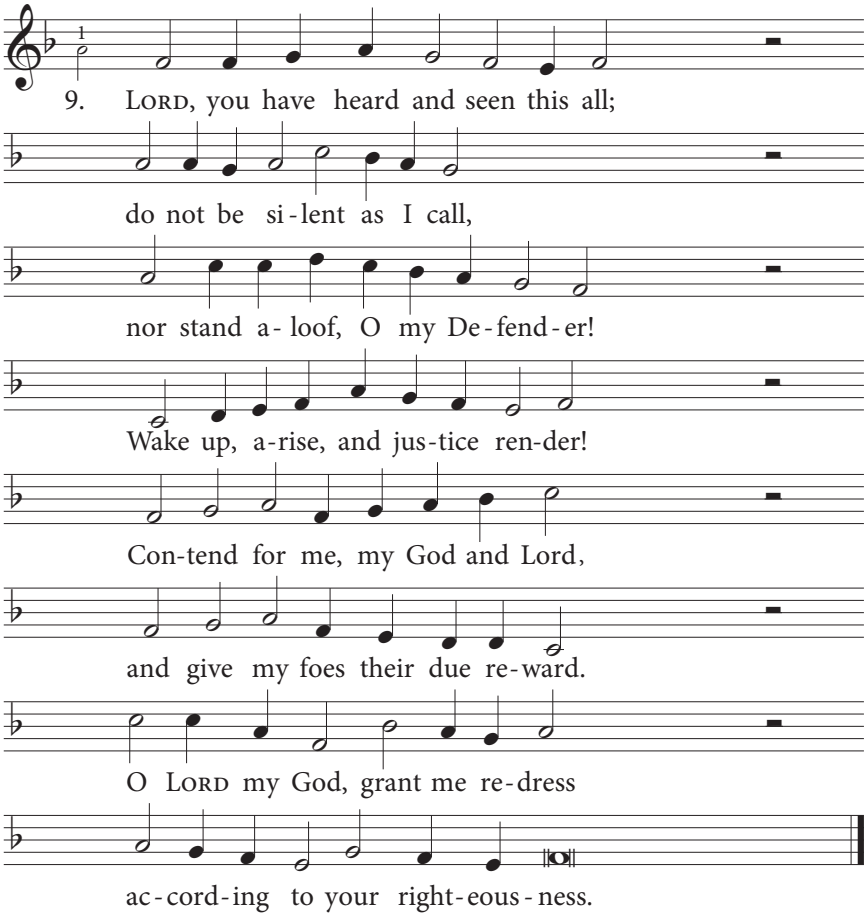
5. Ma*licious wit*nesses *a*rise;
they *question* me and *utter* lies.
With *evil they for good re*pay me.
I *am perplexed. They seek to* slay me.
Yet I was *grieved when they were* sick;
their sorrows *hurt me to the* quick.
I *went in* sackcloth *and would* fast;
I *bowed in* prayer, my *eyes down*cast.

6. My *heart was sad* as for *a* friend;
I *mourned*, *my* mantle *I would* rend
as *one who sorrows for a* brother
and *who with grief laments his* mother.
But when I *stumbled, they re*joiced;
gathering a*round, their hate they* voiced,
and *wretches* whom I *did not* know
mocked *me and* gloried *in my* woe.

7. Un*ceasingly* they scoff *and* jeer;
they *gnash their* teeth at *me and* sneer.
O *Lord, how long yet will this* rabble
a*buse me with their godless* babble?
O from these *lions rescue* me!
Then, praising *you who set me* free,
I'll *in the* great as*sembly* bless
your *mercy* and your *faithful*ness.

8. Let *enemies* who scheme *and* lie
not *smirk at* me and *wink the* eye,
for *without reason they ac*cuse me.
Those *who so wrongfully a*buse me
do not speak *peace, for they in*tend
to harm the *quiet in the* land.
I *hear those* loudmouths *falsely* claim:
"We've *seen that* you have *cause for* shame."

PSALM 35



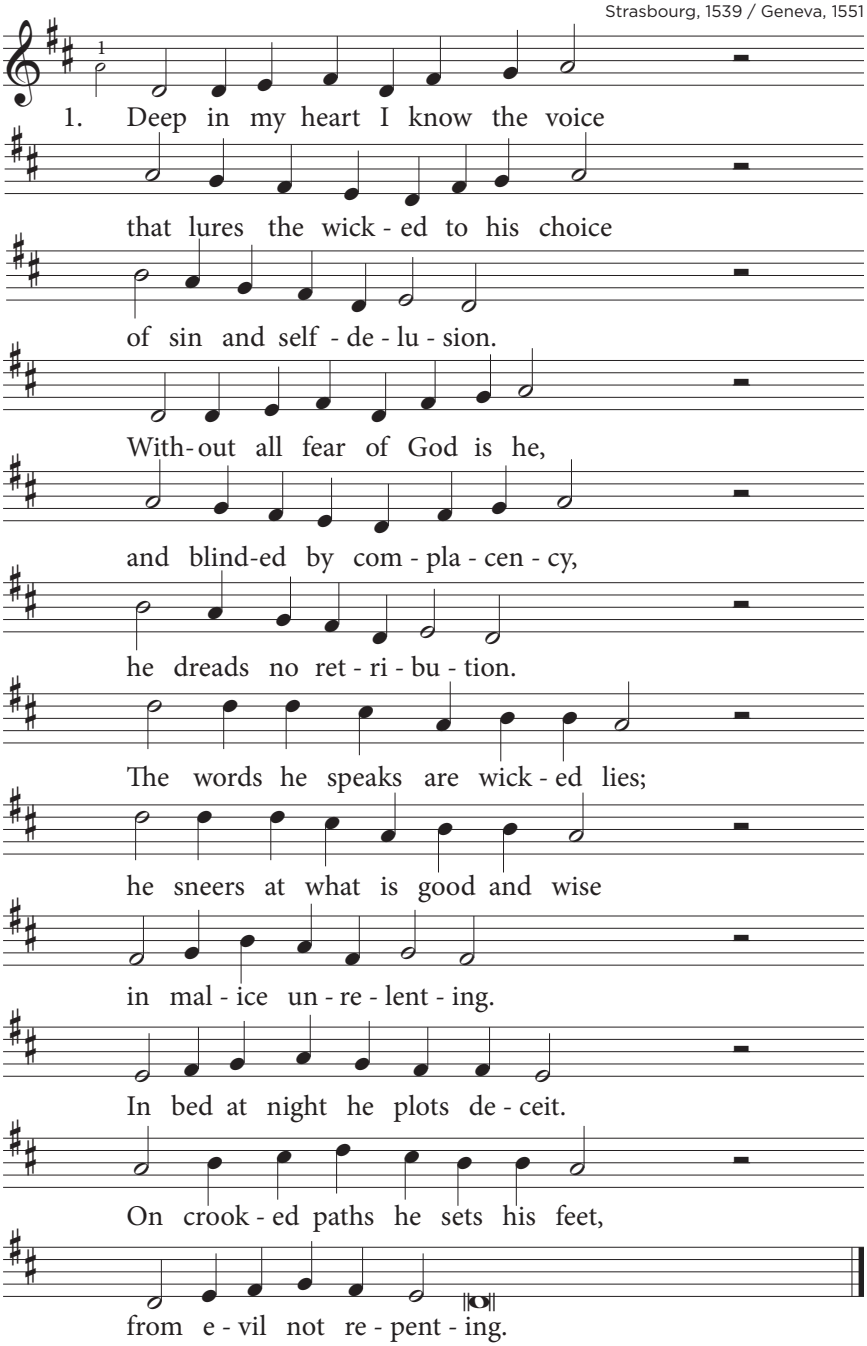
10. Let *them not say,* "Yes, we *have* won.
We've *swallowed* him; he *is un*done!"
Those *who against me are as*sembled
be *shamed, by their confusion* humbled,
and let all *victory be de*nied
to those puffed *up with boasting* pride.
Let *all who* gloat at *my ex*pense
be *clothed with* shame as *recom*pense.

11. May *those rejoice* with shout *and* song
who *for my* vindi*cation* long,
and *may they praise with happy* voices
the *Lord, who in my good re*joices.
Let them re*peat how great he* is
and laud his *perfect righteous*ness.
Then *my tongue*, too, with *word and* song
will *praise his* justice *all day* long.

PSALM 36

To the choirmaster.
Of David, the servant of the LORD.

Strasbourg, 1539 / Geneva, 1551



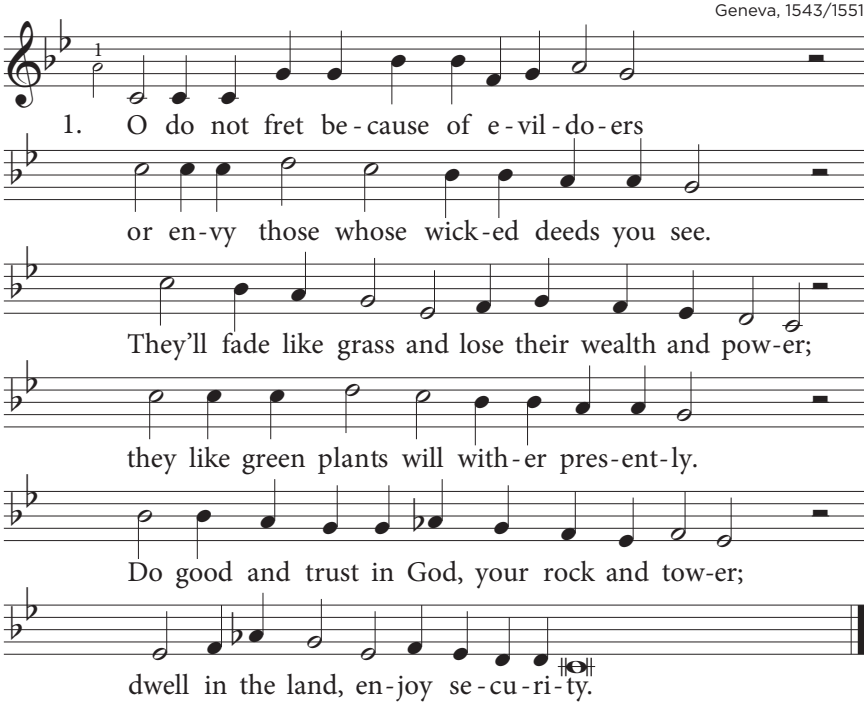
2. O *Lord, your faithfulness and* love
reach *to the heights of heaven a*bove.
Your *justice lasts for*ever;
it *is like mountains vast and* steep;
your *judgments all are ocean*-deep.
Both *man and beast you* favour.
We *in the shadow of your* wings
to *you, O Lord, for refuge* cling;
you *will not let us* perish.
All *whom you to your feasts in*vite
will *drink from rivers of de*light.
Your *precious love we* cherish.

3. In *your light we see light, O* Lord;
you *are the fount from which is* poured
life *bountiful and* precious.
Let *not your caring love de*part
from *those who are of upright* heart;
for *evermore be* gracious.
O *let me not by men of* pride
be *trampled down or pushed a*side
and *scornfully mis*treated.
See *how God vindicates his* own:
there *lie the wicked, over*thrown
and *utterly de*feated!

PSALM 37

Of David.

Geneva, 1543/1551



2. The *Lord will grant your heart's desire as* favour
when *you make* him your *joy and your de*light.
Com*mit your* way to *him. The Lord will* ever
let *vindi*cation *dawn for the up*right.
He *richly will reward your just en*deavour;
your *cause will* like the *noonday sun shine* bright.

3. Rest *in the Lord with patient expec*tation,
and *when the* wicked *prosper in their* way,
do *not be* envious *of their wealth and* station.
Let *anger* never *in your heart hold* sway
and *do not be embittered by vex*ation.
It *only* leads to *trouble and dis*may.

4. Those *hoping in the* LORD *for vindi*cation
will *as their* herit*age possess the* land.
But *evil*doers, *to their conster*nation,
will *be cut* off by *God's almighty* hand.
Soon *you will see their former habi*tation
laid *waste, re*duced to *nothing in the* end.

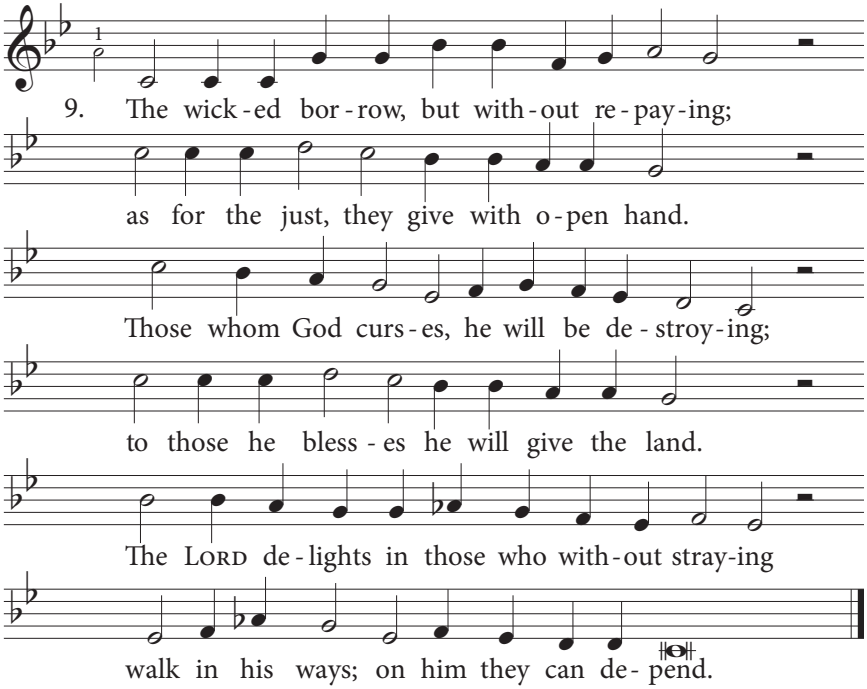
5. The *humble will possess the land for*ever
and *will en*joy great *peace within their* gates.
The *wicked*, ready *with their bow and* quiver,
may *gnash their* teeth at *them in angry* hate,
but *God looks down and laughs at their en*deavour,
for *he has* set the *day of their de*feat.

6. The *wicked draw the broadsword of op*pression
and *bend the* bow to *bring the needy* down,
to *slay the* upright *by their bold ag*gression.
But *when the* LORD comes, *they'll be over*thrown;
he'll *break their bows and drive them to per*dition.
They *with their* swords will *pierce themselves a*lone.

7. Far *better are the just man's few pos*sessions
than *all the* wealth that *evildoers* hoard.
Shat*tered will* be the *strong arm of op*pression,
but *all the* just find *refuge in the* LORD.
He *knows their days, and them he in com*passion
will *with a* lasting *heritage re*ward.

8. They *are not put to shame in days of* trouble
and *will in* famine *have enough to* eat.
As *for God's* foes, the *glory of the* rebel
will *fade like* meadows *in the summer's* heat
and, *vanishing like smoke of burning* stubble,
they *all will* perish, *humbled in de*feat.

PSALM 37



10. When *in their steps they falter and are* shaken,
the *Lord him*self will *grasp them by the* hand.
Young *once, now* old, I've *seen how God has* taken
good *care of* those who *on his help de*pend:
I've *never known the just to be for*saken
or *seen their* children *begging in the* land.

11. They're *always freely giving, freely* lending;
blest *are their* children, *praised by every*one.
Like *them, do* good, to *those in need at*tending;
turn *from all* sin and *paths of evil* shun.
Then *you will have as home through time un*ending
the *pleasant* land that *God for you has* won.

12. The *righteous man to wisdom gives ex*pression;
his *tongue speaks* only *what is just and* right.
With*in his* heart, God's *law is his pos*session;
his *walk will* never *wander from its* light.
Though *evil men have made his death their* mission,
the *Lord will* come to *save him from his* plight.

13. The *Lord will never fail to show his* favour,
nor *let the* just by *judges be con*demned.
Walk *in his* way; hope *in the Lord your* Saviour.
He *will ex*alt you, *giving you the* land,
and *when the wicked are cut off for*ever,
you'll *see the* outcome *of what he has* planned.

14. I've *seen a wicked man whose ruthless* power
was *firmly* rooted *like a native* tree,
a *tree whose* top a*bove all others* towered.
But *soon no* trace of *him was left to* see;
al*though I tried to find this evil*doer,
I *searched in* vain: for*ever gone was* he!

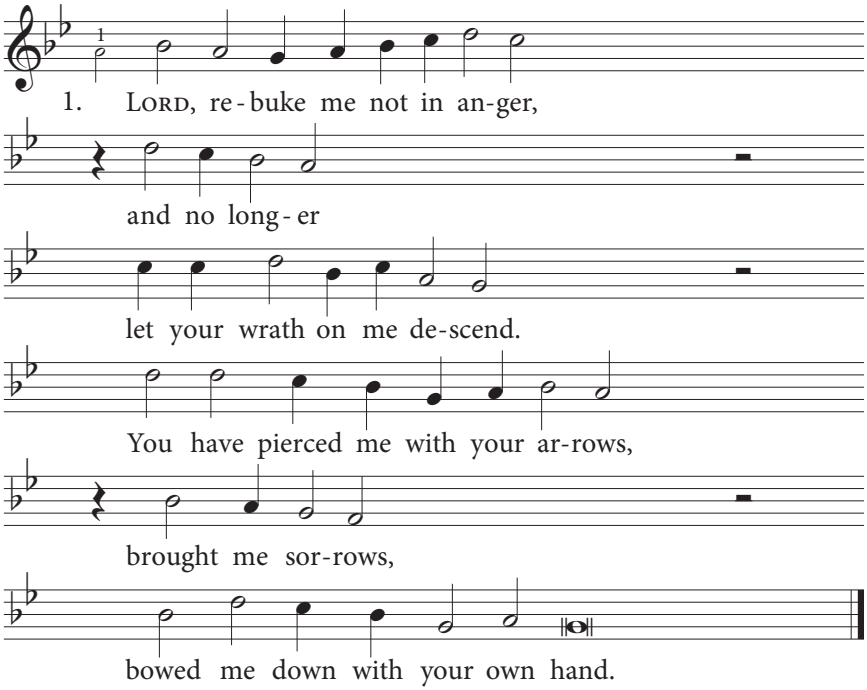
15. Ob*serve the upright and the just con*sider;
there *is a* future *for the man of* peace.
Trans*gressors* will be *wiped out alto*gether;
the *line of* their pos*terity will* cease.
Then *will the just rejoice with one an*other
in *blessings* that will *evermore in*crease.

16. The *just look to the Lord for their sal*vation;
he *is their* shelter *in the time of* stress,
the *fortress* where they *seek their preser*vation
when *by the* wicked *hounded and op*pressed.
In *him they place their hope and expec*tation
and *find a* refuge *in his faithful*ness.

PSALM 38

A Psalm of David, for the memorial offering.

Geneva, 1542/1551



2. You have *of all strength be*reft me;
health *has* left me,
and your wrath *is my* despair.
My in*iquities dis*tress me
and *op*press me;
they are *more than* I can bear.

3. All my *wounds are foul and* reeking;
ev*er* weakening,
I am ut*terly* bowed down.
Bitter *fruits of folly* reaping,
I *go* weeping,
for my *vigour* is all gone.

4. I am *crushed and numb with* anguish
as *I* languish,
and in mis*ery* I groan.
LORD, to *you my mournful* crying
and *my* sighing
are not *hidden* or unknown.

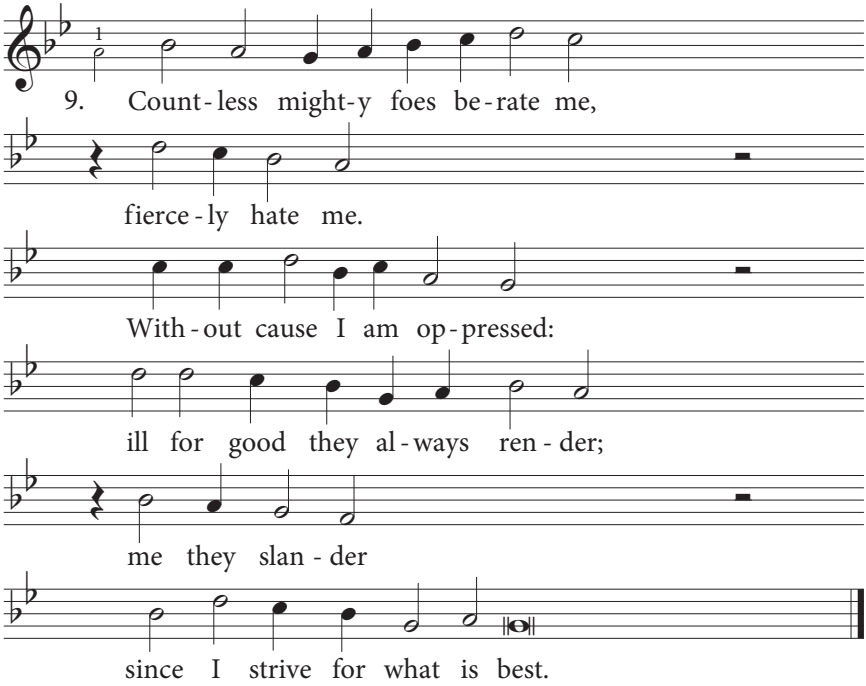
5. How my *pounding heart is* straining;
strength *is* waning,
and my eyes *are fail*ing me.
I am *by my friends ne*glected
and *re*jected;
kinsmen *see my* plagues and flee.

6. Those who *lie in wait to* snare me
will *not* spare me
all the mis*chief they* devise.
Seeming *deaf and dumb be*fore them,
I *ig*nore them
and I *offer* no replies.

7. You, O *LORD my God, will* hear me
and *be* near me;
you, O LORD, *will heed* my voice.
Though my *foot may slip and* waver,
show *your* favour;
do not *let my* foes rejoice.

8. I am *prone to fall or* stumble,
and *I* tremble,
thinking of *my grief* and pain.
I ac*knowledge my trans*gression
in *con*fession,
deeply *troubled* by my sin.

PSALM 38

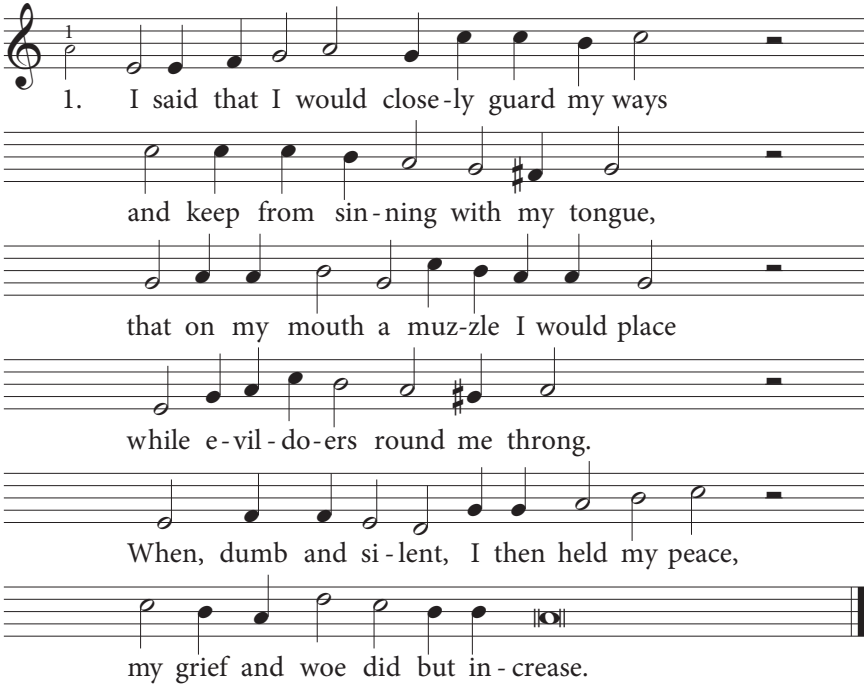


10. LORD, for*sake me not but* hear me
and *stay* near me;
be my help *and shield*, I pray.
Hasten *to my aid, O* Saviour;
show *your* favour.
O my *God, do* not delay.

To the choirmaster: to Jeduthun. A Psalm of David.

PSALM 39

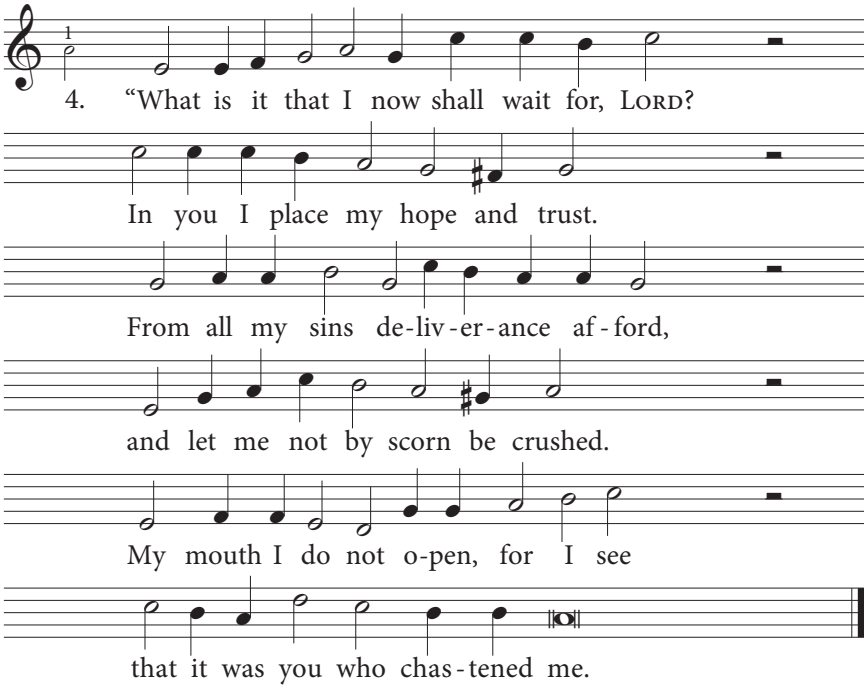
Geneva, 1551



2. My *heart grew* hot, with*in me set a*blaze.
I *cried, "Lord, let* me know *my* end.
Re*veal to* me the *measure of my* days;
as *just a hand*breadth you *ex*tend
my *span of* fleeting *days, so* frail and light.
It *is as* nothing *in your* sight.

3. "Sure*ly a* man is *nothing but a* breath;
he *as a sha*dow goes *his* way.
Sure*ly in* vain he *struggles till his* death;
he *piles up rich*es while *he* may,
not *knowing* who will *later* gather them.
His *striving* will not *profit* him.

PSALM 39



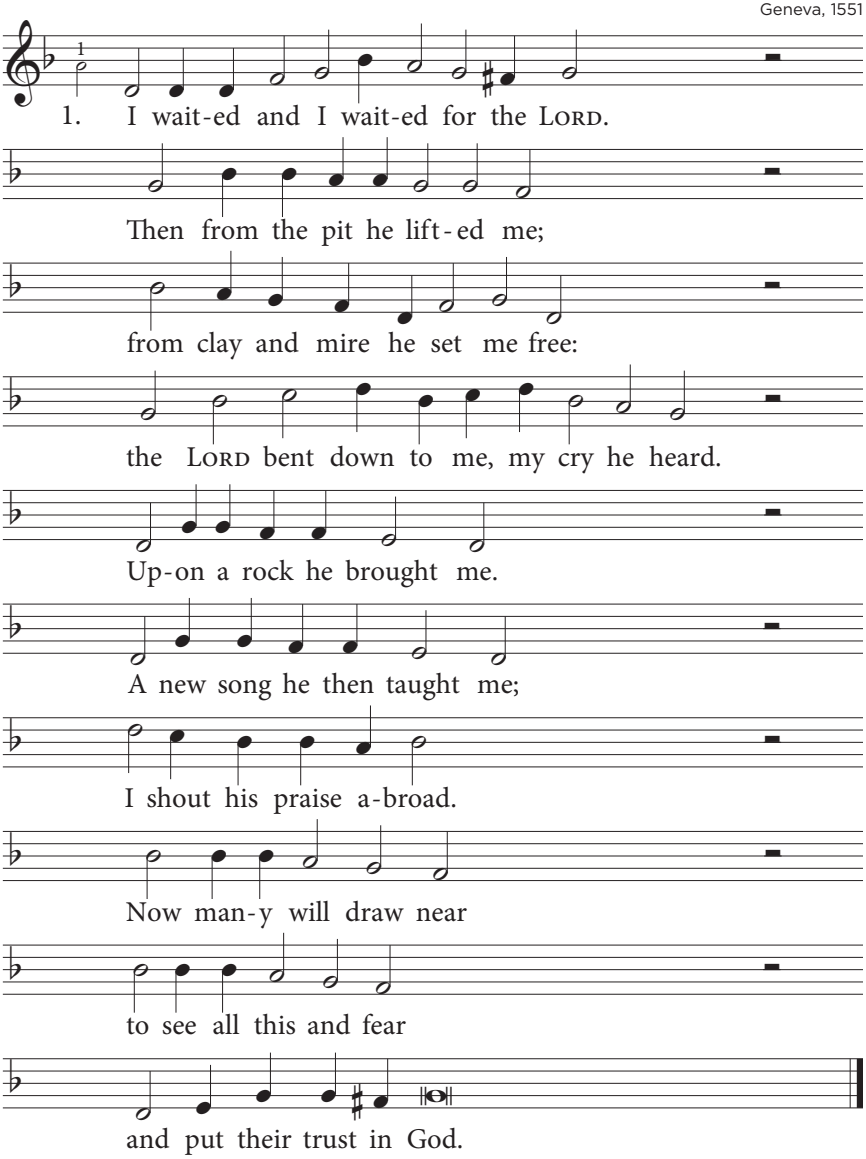
5. "Re*move from* me the *chastisement I* fear,
lest *I should per*ish through *your* wrath.
At *your re*bukes, that *which a man holds* dear
will *fade and shriv*el like *a* moth.
For *man is* merely *breath and* vanity;
yes, *like a* puff of *wind is* he.

6. "LORD, *hear my* cry, give *ear to my re*quest;
do *not my bit*ter tears *ig*nore.
For *I with* you am *but a passing* guest,
as *all my fa*thers were *be*fore.
O *turn a*way from *me your* watchful eye
and *give me* joy be*fore I* die."

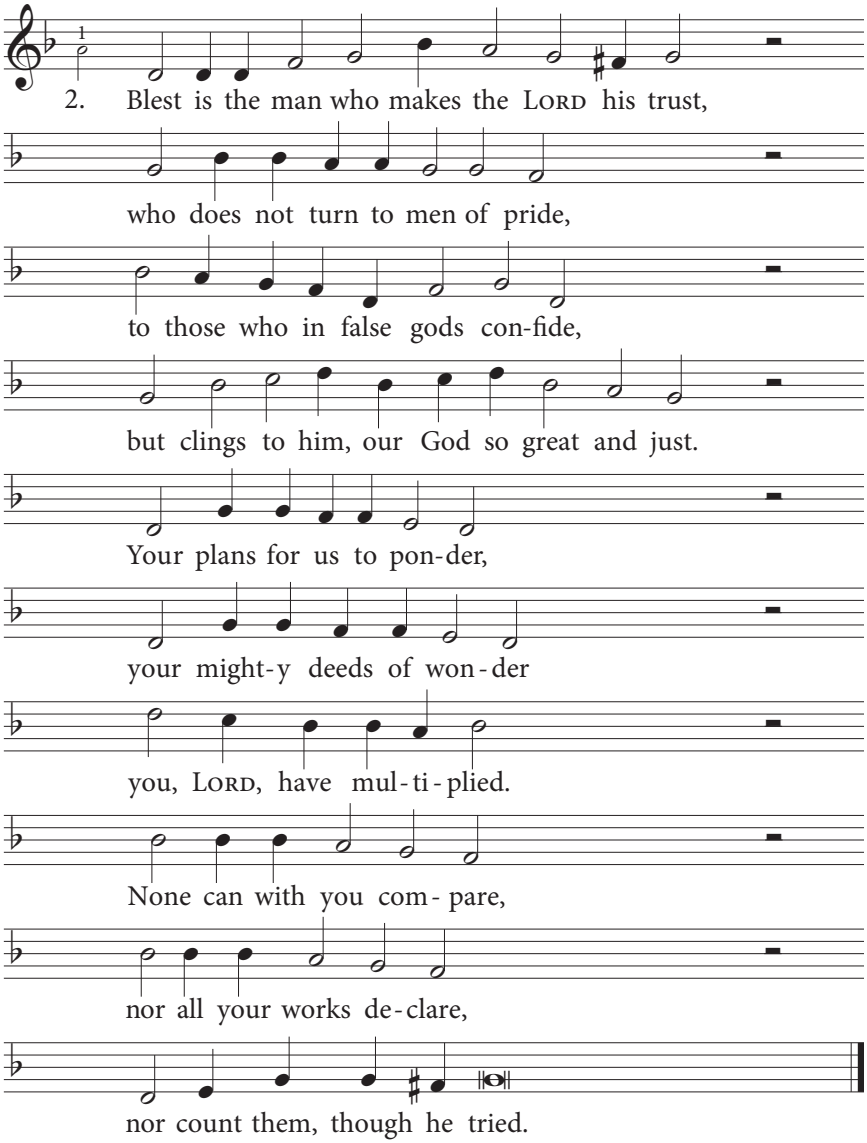
To the choirmaster. A Psalm of David.

PSALM 40

Geneva, 1551



PSALM 40

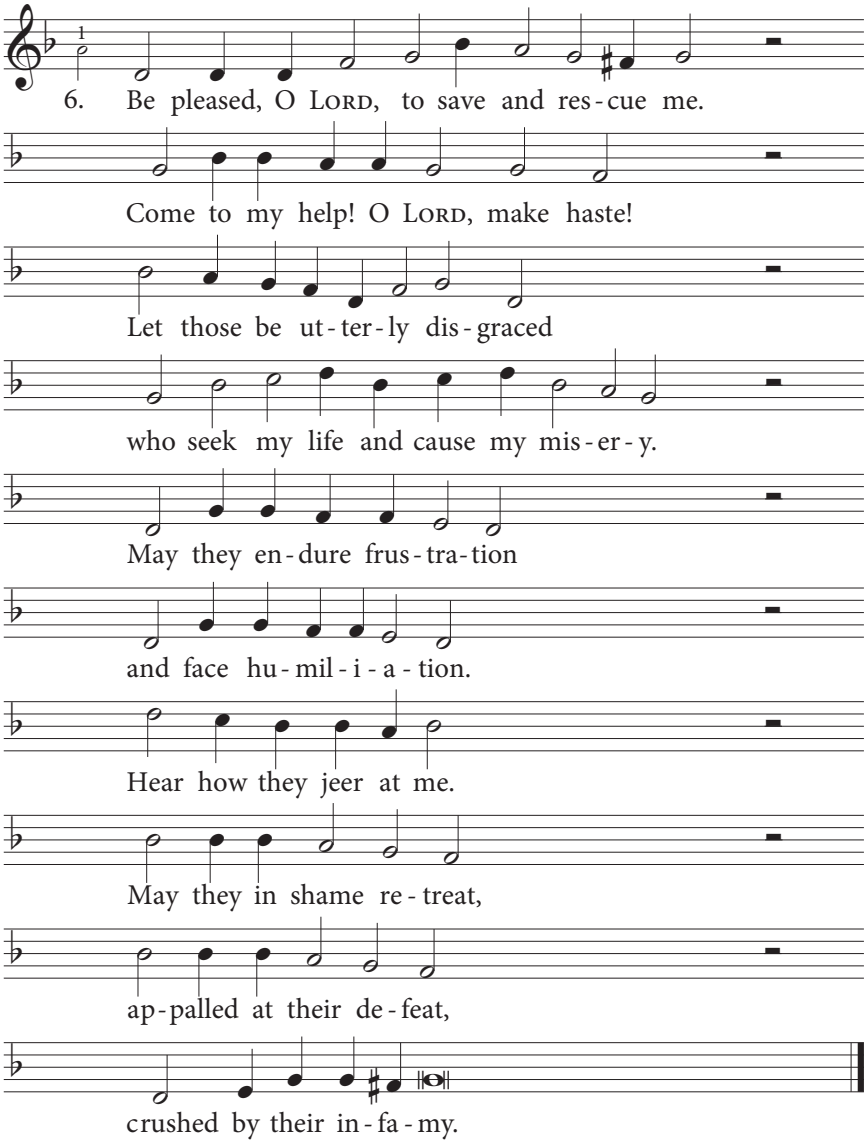

2. Blest is the man who makes the LORD his trust,
who does not turn to men of pride,
to those who in false gods con-fide,
but clings to him, our God so great and just.
Your plans for us to pon-der,
your might-y deeds of won-der
you, LORD, have mul-ti-plied.
None can with you com-pare,
nor all your works de-clare,
nor count them, though he tried.

3. No *sacri*fice did *you*, O Lord, *re*quire;
but *you gave me an* open ear.
I *said, "I've come; see*, I am here.
O God, to *do your will is* my desire.
Now *take my life and* mould it.
I've *come: the book fore*told it;
it's *written in the* scroll.
Your *will is* my delight;
your *law is* day and night
with*in my heart and* soul."

4. Be*fore the* congrega*tion* I *pro*fess
the *love and truth you* have revealed.
My *lips, O Lord, I* have not sealed;
my heart has *not concealed your* righteousness.
For *everywhere I've* spoken
of *faithfulness un*broken,
of *blessings from a*bove.
The *great as*sembly heard
of *your trust*worthy word
and *of your steadfast* love.

5. Do *not with*hold your *mer*cy and *your* grace;
pre*serve me by your* steadfast love
and *let your truth, shown* from above,
uphold me *ever, Lord, be*fore your face.
For *troubles all sur*round me;
my *many misdeeds* hound me:
I *can no longer* see.
My *sins, I* do confess,
are *almost* numberless;
my *heart is failing* me.

PSALM 40

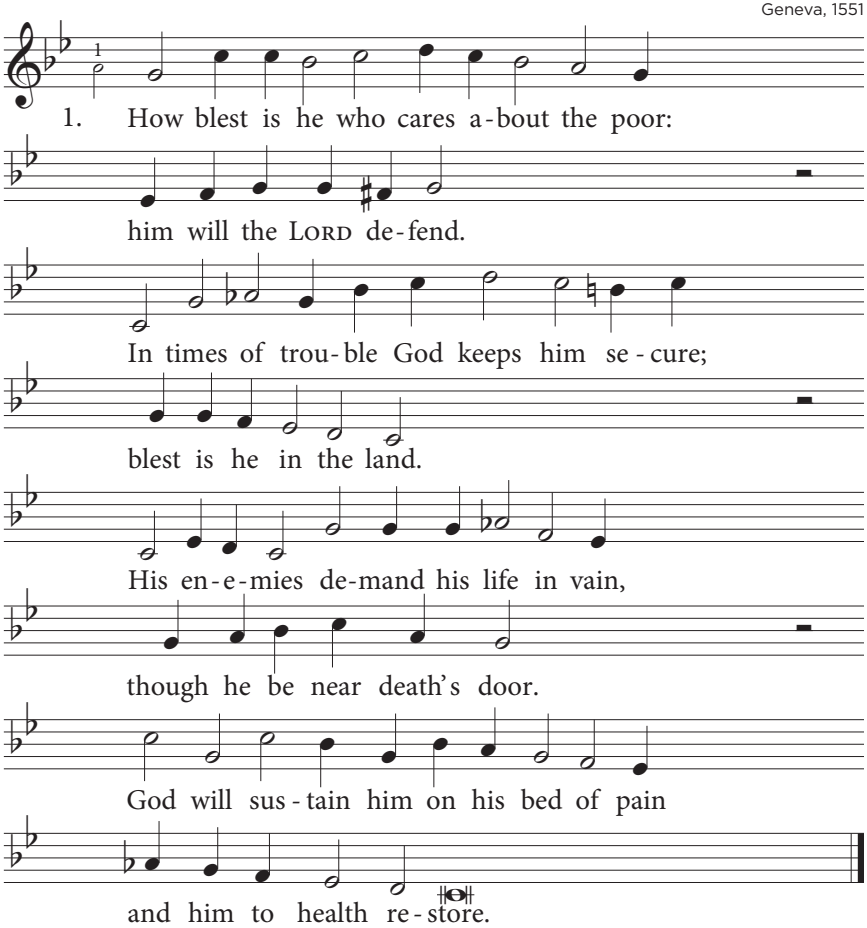

6. Be pleased, O Lord, to save and res-cue me.
Come to my help! O Lord, make haste!
Let those be ut-ter-ly dis-graced
who seek my life and cause my mis-er-y.
May they en-dure frus-tra-tion
and face hu-mil-i-a-tion.
Hear how they jeer at me.
May they in shame re-treat,
ap-palled at their de-feat,
crushed by their in-fa-my.

7. May *those who* seek you *in* your love *re*joice;
may *they all say con*tinually,
"Great *is the* LORD *in* majesty,"
and sing his *praise with joyful* heart and voice.
Though *I am poor and* needy,
the LORD *himself will* heed me;
he *will not turn a*way,
for *he will* think of me
and *will my* helper be.
My *God, do not de*lay!

PSALM 41

To the choirmaster. A Psalm of David.

Geneva, 1551



2. I *said, "O* LORD, be *merci*ful to *me*;
heal me, for I have sinned."
See how my *enemies* mali*ciously*
wait for my life to end.
Who*ever* visits *me is* not sin*cere,*
for in his spite-filled heart
he spins false *tales, for every*one to *hear*
as soon as he departs.

3. My *ene*mies, with *hatred* fierce and *grim*,
*all whisper in dis*dain,
"Some deadly *sickness has* its grip *on him;*
he will not rise again."
One *of my* dearest *friends, who* had my *trust*,
with whom I shared my bread,
lifts up his *heel against me*, like the *rest*,
and wishes I were dead.

4. But *you, O* LORD, be *merci*ful to *me!*
Help me see justice done.
By this I *know that you* are pleased *with me:*
my haters have not won.
I *will for*ever *in your* presence *dwell*,
*by you upheld a*gain.
Blest be the *LORD, the God of* Israe*l,*
from age to age! Amen.

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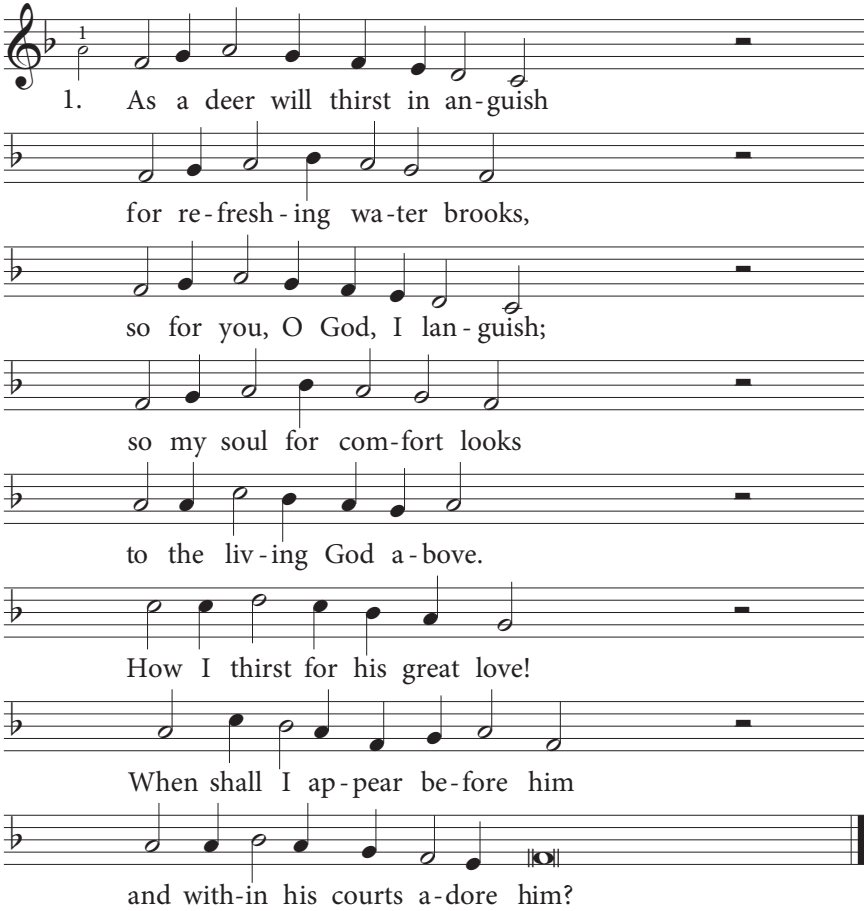
CANONS OF DORT
LITURGICAL FORMS

PSALM 42

To the choirmaster. A Maskil *of the Sons of Korah.*

Strasbourg, 1539 / Geneva, 1551



2. Bit*ter* tears *of lamen*tation
are *my* food *by* night and day.
In *my* deep *humili*ation
"Where *is* now *your* God?" they say.
Then *my* soul *in sorrow* longs
for *the* days *when festive* throngs
walked *with* me, *their praises* voicing,
to *God's* house *with loud* rejoicing.

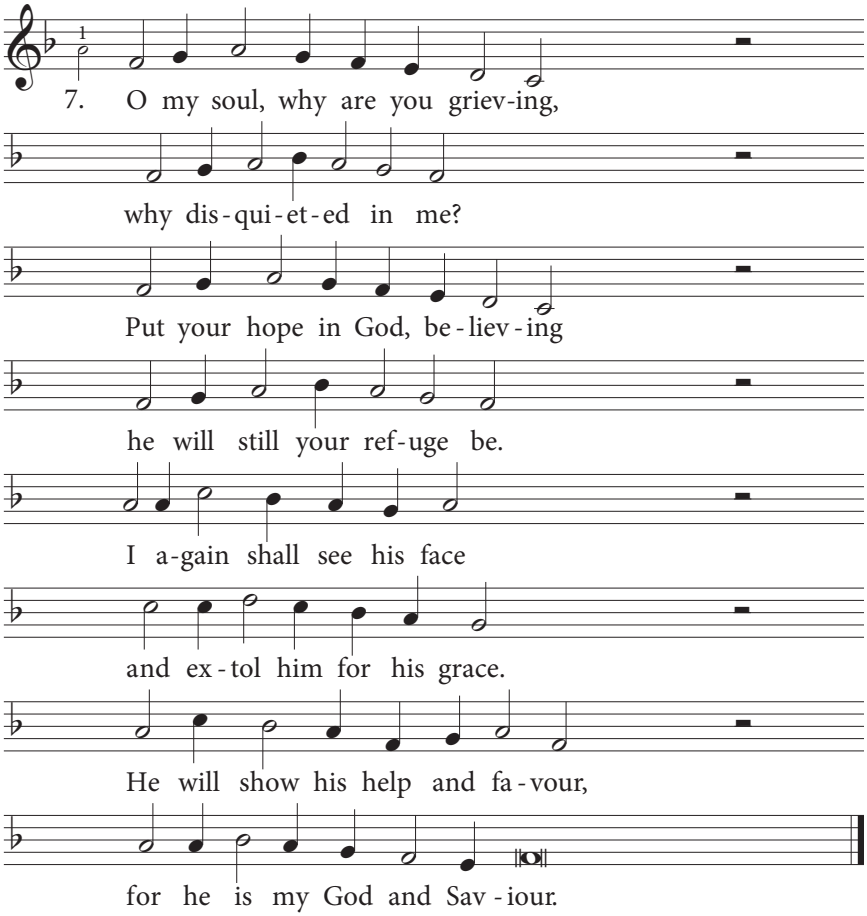
3. O *my* soul, *why are you* grieving,
why *dis*quie*t*ed in me?
Put *your* hope *in God, be*lieving
he *will* still *your* refuge be.
I *a*gain *shall see his* face
and *ex*tol *him for his* grace.
He *will* show *his help and* favour,
for *he* is *my God* and *Sav*iour.

4. I *will* from *beyond the* Jordan
think *of* you *in* my distress
and *will* ev*en from Mount* Hermon
not *for*get *your* faithfulness.
Deep *re*-echo*es there to* deep
as *the* wa*ters plunge and* leap.
O*ver* me *with thun*d*er*ous roaring
all *your* waves *are wild*ly *pour*ing.

5. But *the* LORD *will send sal*vation
and *by* day *his* love maintain;
he *will* grant *me preser*vation,
and *I* will *re*joice again.
I *will* sing *and pray at* night
to *the* God *of life and* light.
He *will* in *his mercy* hear me
and *for* ev*ermore* be *near* me.

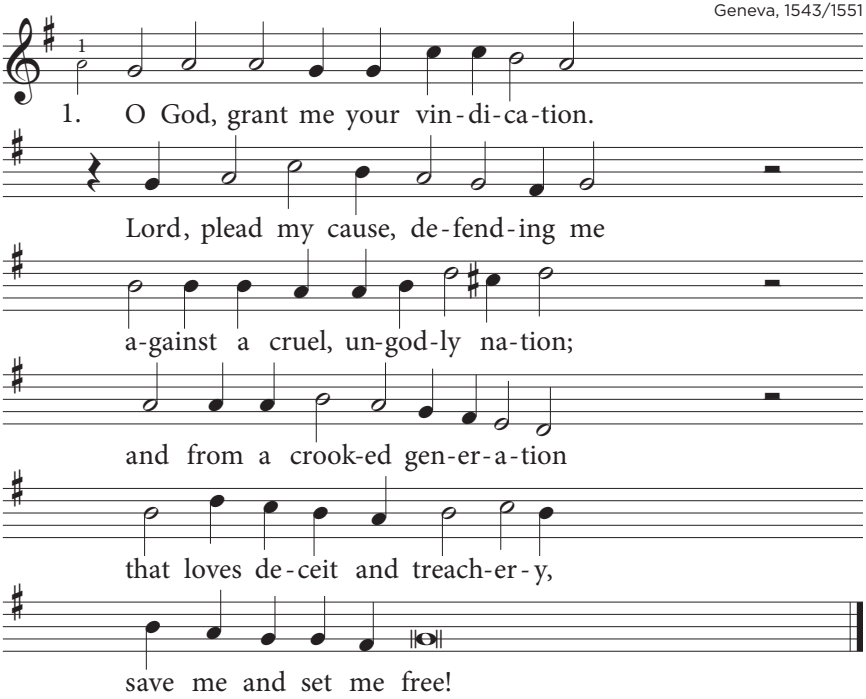
6. I *will* ask *my Rock and* fortress,
"Why *have* you *for*gotten me?
Why *must* I *go on in* sadness,
hound*ed* by *the* enemy?"
Their *re*bukes *and scoffing* words
pierce *my* bones *like pointed* swords,
as *they* say *in proud de*fiance,
"Where *is* God, *your firm* reli*a*nce?"

PSALM 42


7. O my soul, why are you griev-ing,
why dis-qui-et-ed in me?
Put your hope in God, be-liev-ing
he will still your ref-uge be.
I a-gain shall see his face
and ex-tol him for his grace.
He will show his help and fa-vour,
for he is my God and Sav-iour.

PSALM 43

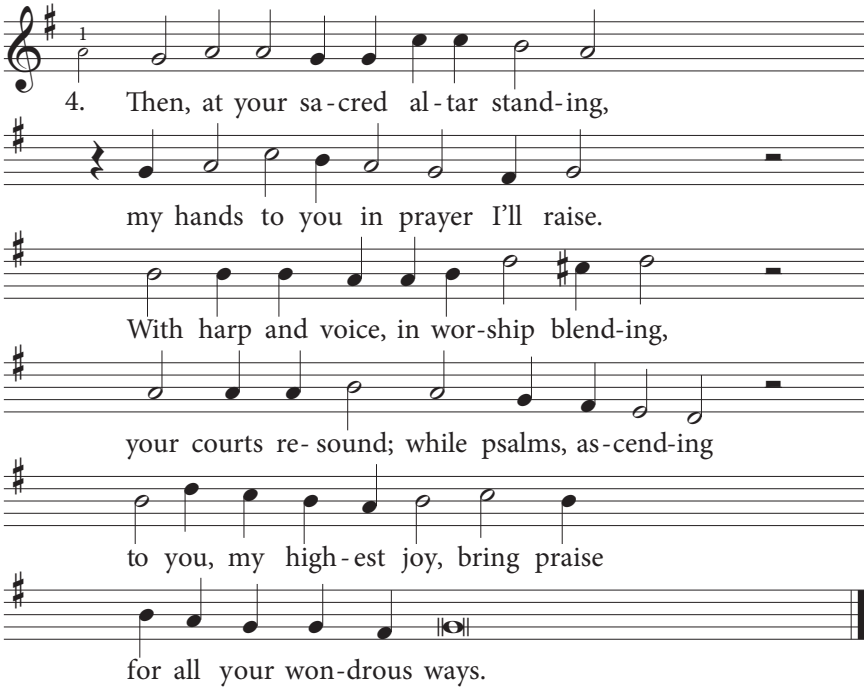
Geneva, 1543/1551



2. You are my *stronghold from op*pression.
O why then *have* you cast *me* off?
Why *let my foes with their* agg*res*sion
cause *me such* mourning *and de*pression?
See *how they all a*round me *scoff*
and at my sorrows laugh.

3. Send forth, O *God of my sal*vation,
your light and *truth* to be *my* guide
and *lead me to my des*tina*tion:
your *holy* hill and *habi*tation,
where *I with you will* safely *hide*
*in shelter you pro*vide.

PSALM 43

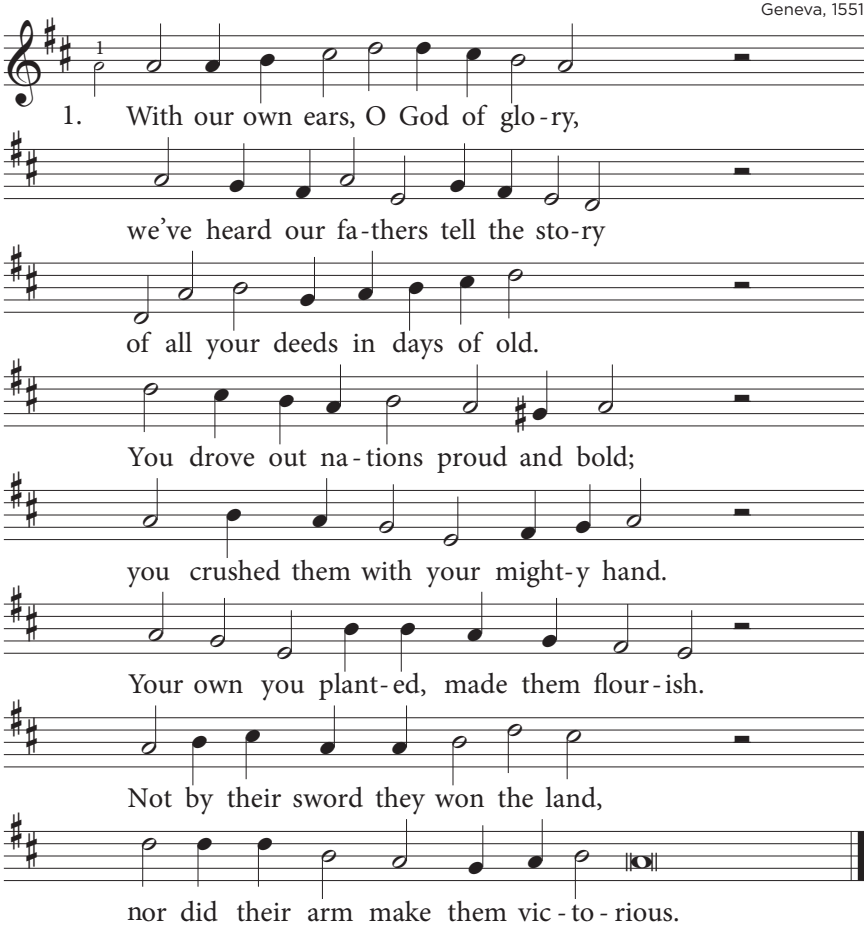


5. My soul, why *are you sad and* grieving,
why so op*pressed* with anx*ious* care?
Hope *yet in God, his word* be*liev*ing;
for, *light and* joy from *him re*ceiving,
I'll *praise his name a*gain and *laud*
my Saviour and my God.

PSALM 44

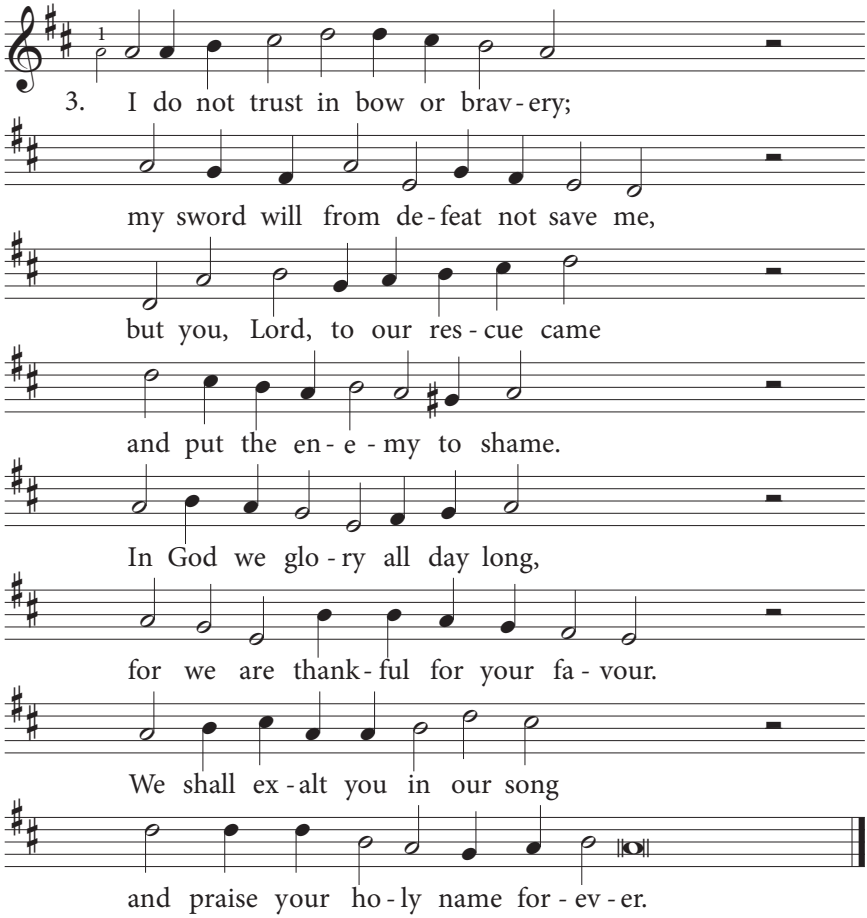
To the choirmaster.
A Maskil *of the Sons of Korah.*

Geneva, 1551



2. It *was your* hand, your *arm so* mighty,
your *face that* shines on *us so* brightly,
for in your *people you de*light.
You *are my King*, my God, *whose* might
no *foes of* Jacob *can op*pose.
You, great De*fender*, *will not* fail us;
through *you we over*whelm our foes
and *trample* down all *who as*sail us.

PSALM 44



4. Yet *you have* cast off *and a*based us;
our *foes in* battle *have dis*graced us.
You with our *armies march no* more;
shame*ful defeat* we must *en*dure.
We've *all been* plundered *by the* foe;
you left us *prey to devas*tation.
Like *sheep that to the* slaughter go,
you *scattered* us a*mong the* nations.

5. O *God, no* longer *you up*hold us,
and *for a* trifle *you have* sold us.
Our neighbours *look at us and* mock,
for *you've made us* their laugh*ing*stock.
The *news of* our dis*grace has* spread:
we are a *byword to the* nations.
They *look at us and* shake their head,
and *great is* our hu*mili*ation.

6. I *hear their* taunts and *see their* sneering;
bent *on re*venge, they *keep on* jeering.
All this has *brought us bitter* shame,
though *we did not* forget *your* name;
we *did not* break your *cove*nant
and from your *path we never* wandered.
You *crushed us in the* jackal's haunt,
and *we to* darkness *were sur*rendered.

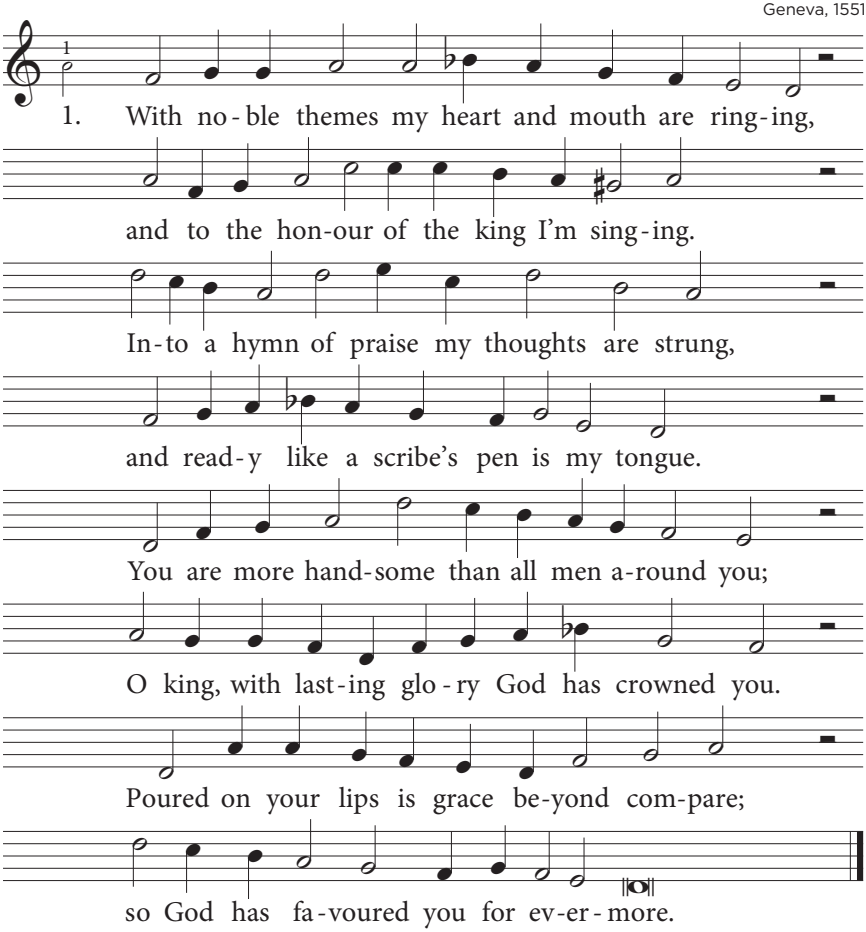
7. Had *we the* name of *God ne*glected,
had *we to* foreign *gods de*fected,
you would have *seen it long a*go.
All *secrets of* the heart *you* know.
Yet *for your* sake we *all day* long
face death like *sheep soon to be* slaughtered.
Our *enemies are* fierce and strong;
we *have been* over*whelmed and* scattered.

8. O *Lord, wake* up! Why *are you* sleeping?
Come *to our* help, your *promise* keeping.
Why is it *that you hide your* face?
Have *you forgot*ten our *dis*grace?
We *lie de*feated *in the* dust.
Rise up and *help us! Do not* slumber.
Re*deem us, you in* whom we trust!
Your *steadfast* love, O *God*, *re*member!

PSALM 45

To the choirmaster: according to Lilies.
A Maskil *of the Sons of Korah; a love song.*

Geneva, 1551



2. O *mighty* one, our *hero and de*fender,
gird *on your* sword, ride *forth in pomp and* splendour;
as *you re*joice in *triumph* and success,
ad*vance the cause of truth and* righteousness.
Let *your right* hand teach *you dread deeds of* power.
Your *sharpened arrows make the nations* cower;
they *pierce the hearts of foes who* love deceit,
and *so the* peoples *fall be*neath your feet.

3. Your *throne, like* God's own *throne, will stand for*ever;
your *sceptre's* righteous*ness will never* waver.
Just*ice you* love and *evil* you detest.
There*fore you have beyond your* peers been blest,
with *oil of* joy by *God, your God, a*nointed.
With *myrrh and spices all your robes are* scented.
From *palaces adorned with* ivory
stringed *instru*ments please *you with* melody.

4. The *queen*, *ar*rayed in *Ophir's gold, is* seated
at *your right* hand, by *noble women* greeted.
Hear *me, O* daughter! *As a* royal spouse,
for*get your people and your* father's house.
Then *will the* king de*sire your beauty's* splendour.
He *is your lord; to him your homage* render.
To *you shall Tyre, your favour* coveting,
the *richest* gifts of *gold and* jewels bring.

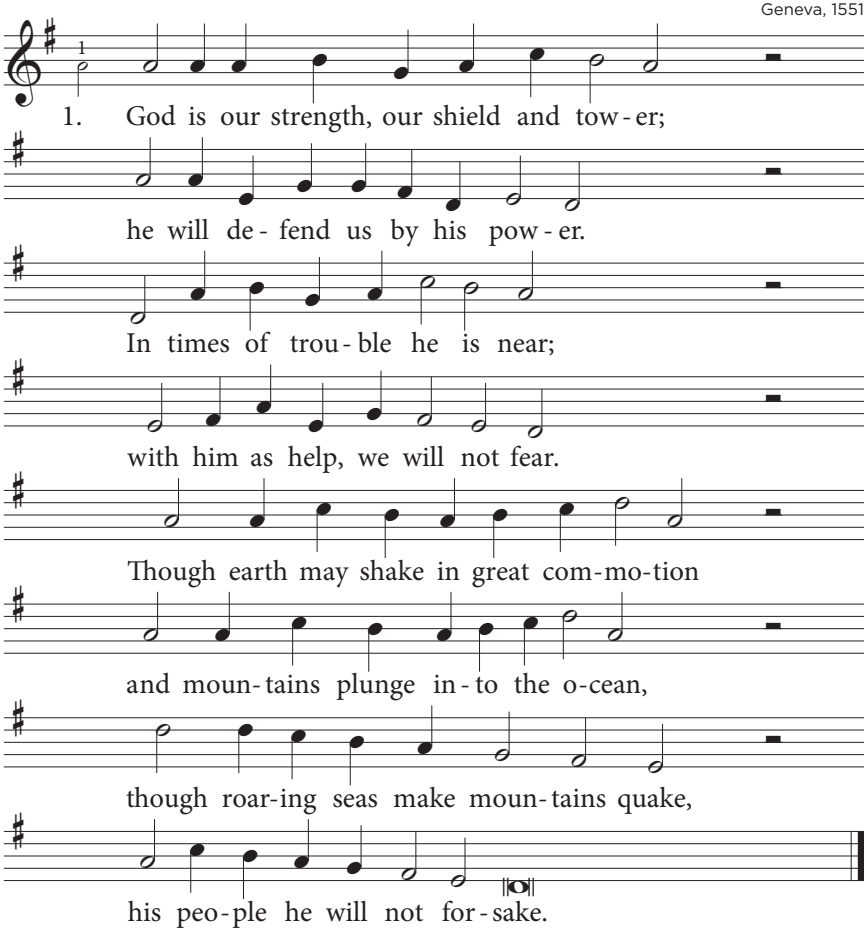
5. With*in her* chamber, *glorious is the* princess;
her *radiant* beauty *draws adoring* glances.
She *is ar*rayed for *dazzling* pageantry,
a*dorned with gold and rich em*broidery.
She *is led* forth in *glory and re*splendence,
with *throngs of royal maidens in at*tendance.
With *joy and gladness they all* shout and sing,
pro*ceeding* to the *palace* of the king.

6. You *will have* many *sons, O king most* gracious;
they *will be* born to *take your fathers'* places.
You'll *make them* rulers *over* all the land;
your *kingdom will continue* without end.
Your *name I* will make *known to all the* nations,
to *be remembered through the gener*ations.
In *celebration they will* sing your praise
for*ever* and for*ever*, all their days.

PSALM 46

To the choirmaster. Of the Sons of Korah. According to Alamoth. *A Song.*

Geneva, 1551



2. There *is a river always* bringing
to *God's own city joy and* singing.
With*in her are the* holy courts
where *God Most High his* grace imparts.
He *in her midst his place has* taken;
there*fore she never will be* shaken.
The *Lord will to her* help appear
when *he at break of* day draws near.

3. The *nations rage, the kingdoms* tumble;
our *foes in terror shake and* tremble.
God's *voice in thunder* echoes forth;
his *blazing anger* melts the earth.
The *Lord Almighty, great and* glorious,
is *on our side and goes be*fore us.
He *is our fortress*, firm and sure;
with *Jacob's God we* are secure.

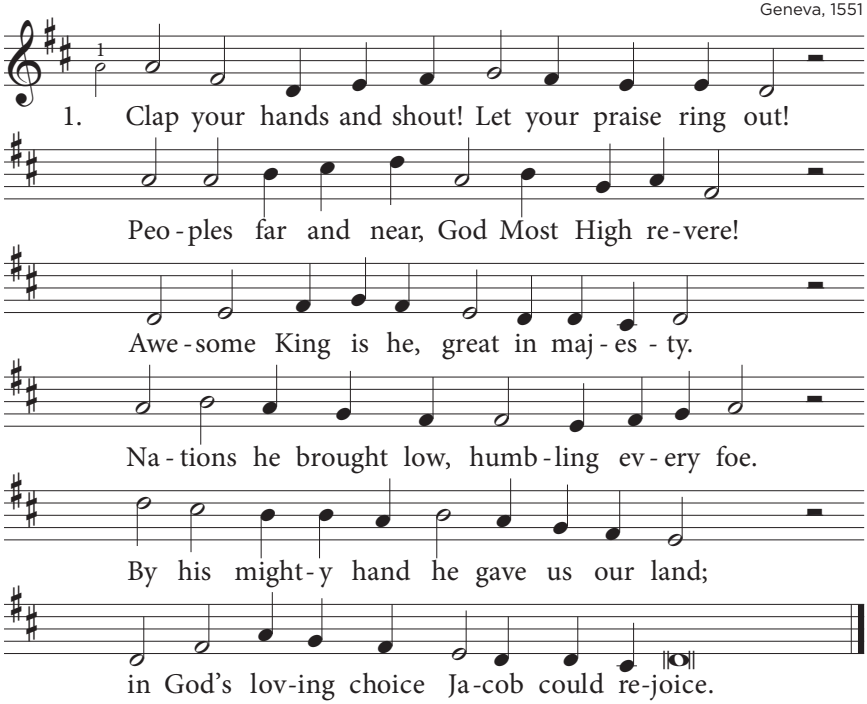
4. Come, *see God's works: the deso*lations
that *he has brought upon the* nations.
He *everywhere makes* warfare cease
and *blesses all the* world with peace.
The *bow he breaks, the spear he* shatters;
the *shields he burns, and foes he* scatters.
See *all the wonders* he has done,
the *victories his* hand has won.

5. "Be *still and know, all you who* hear me,
that *I am God, that you must* fear me.
As *your exalted* King I reign,
and *all the earth is* my domain."
The *Lord Almighty, great and* glorious,
is *on our side and goes be*fore us.
He *is our fortress,* firm and sure;
with *Jacob's God we* are secure.

PSALM 47

To the choirmaster. A Psalm of the Sons of Korah.

Geneva, 1551



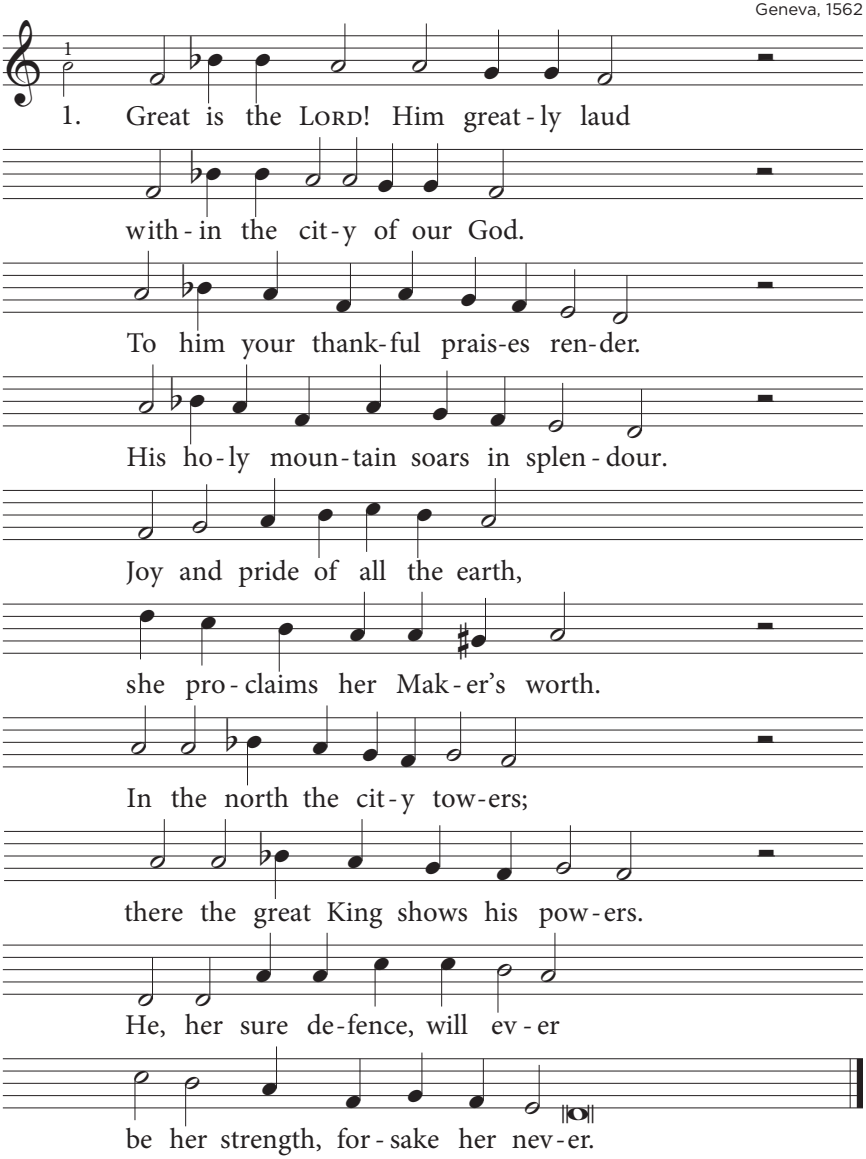
2. God went *up on high* with *a joyful* cry,
and the *trumpet's sound* echo*ed all a*round.
Now with *loud acclaim* mag*nify his* name.
Play the *harp and sing*, praise *the* LORD *our* King.
He rules *all the earth*. Shout *his glory* forth!
Let your *praise abound*. Let *the music* sound!

3. Glorious *is God's reign*, great *is his do*main.
He rules *all the lands*, is*sues his com*mands,
and their *princes all* gath*er at his* call.
As his *people they* A*braham's God o*bey,
for he *from his throne* claims *them as his* own.
Let him *be adored* as *our sovereign* Lord!

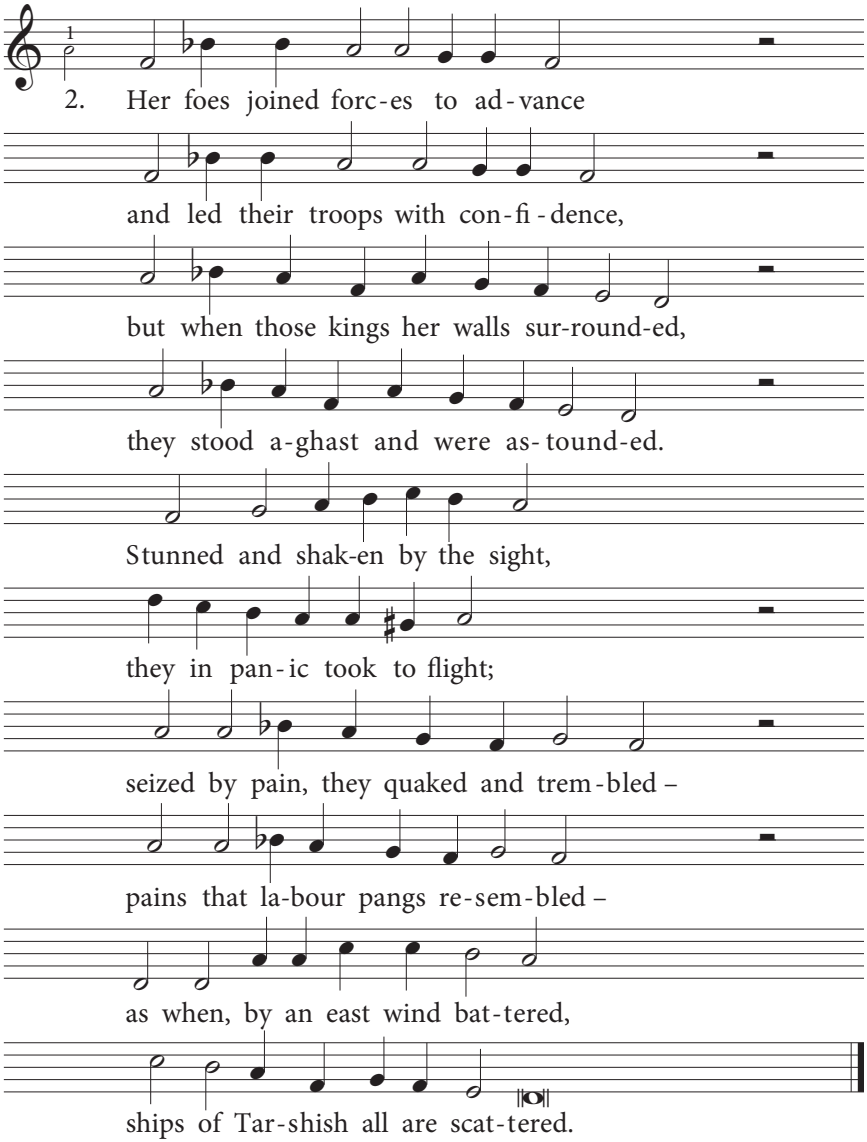
PSALM 48

A song. A Psalm of the Sons of Korah.

Geneva, 1562



PSALM 48


2. Her foes joined forc-es to ad-vance
and led their troops with con-fi-dence,
but when those kings her walls sur-round-ed,
they stood a-ghast and were as-tound-ed.
Stunned and shak-en by the sight,
they in pan-ic took to flight;
seized by pain, they quaked and trem-bled –
pains that la-bour pangs re-sem-bled –
as when, by an east wind bat-tered,
ships of Tar-shish all are scat-tered.

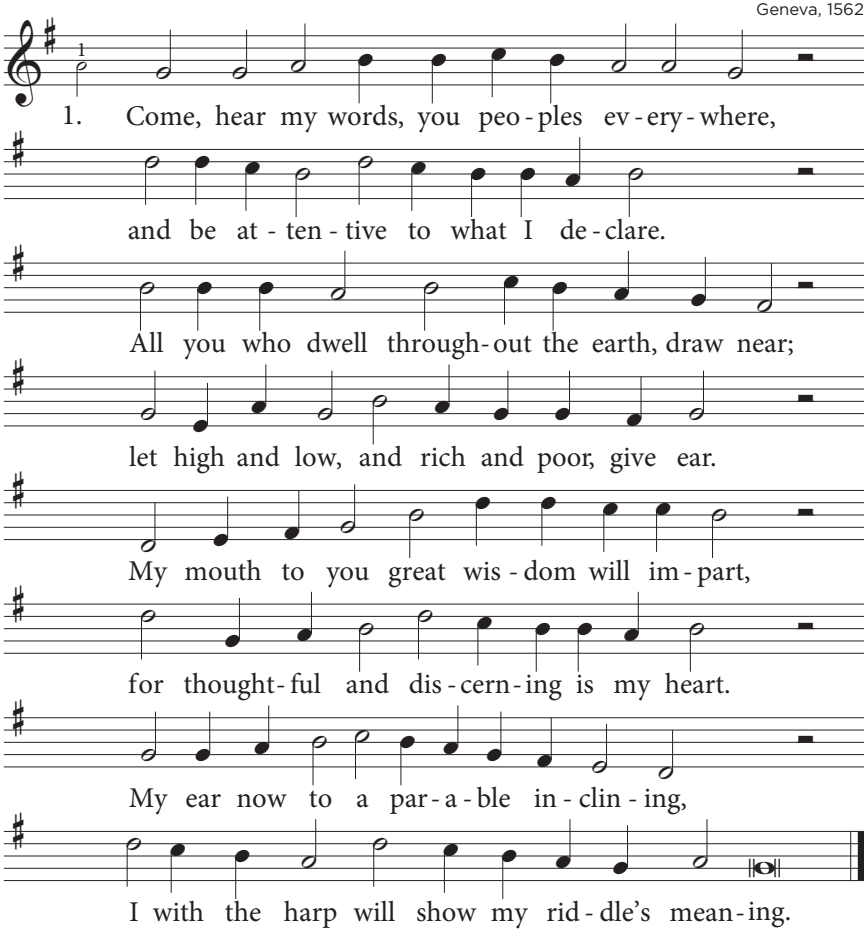
3. As *we have* heard, so *have we* seen
here *in the* city, *God's do*main,
which *he establishes for*ever:
the *Lord of hosts forsakes her* never.
In your *temple we give* thought
to the peace your hand has brought,
and your *steadfast love we* ponder.
Your great *name, O God of* wonder,
and your *praise, your exal*tation,
reach the *earth's remotest* nation.

4. God's *love and* righteous*ness a*bound.
Let *Zion's* mount with *joy re*sound;
let *Judah's daughters be re*joicing,
the *praises of his judgments* voicing.
Walk round *Zion's cita*dels,
*count her towers and cre*nelles,
see her *walls, her strong foun*dations;
tell the *coming gener*ations:
Such is *God, our God*, *for*ever;
he, our *guide, will leave us* never.

PSALM 49

To the choirmaster. A Psalm of the Sons of Korah.

Geneva, 1562



2. In evil *days why should my* courage fail,
though *wicked* men a*gainst me may pre*vail –
those *who in* their pos*sessions place their* trust,
who *with their* own great *riches are im*pressed?
None *for his* brother's *life can pay the* price,
nor *give to* God a *ransom to suf*fice.
From *death's de*cay man's *wealth can save him* never,
and *it will* not let *him live on fo*rever.

3. He surely *sees that even* wise men die,
that *foolish* men can*not death's power de*fy.
The *grave's dark* pit will *ever be their* home,
their *dwelling* for all *ages yet to* come.
Al*though to* great es*tates they give their* name,
they *leave their* wealth for *other men to* claim.
For *man*, *de*spite the *riches he may* cherish,
can*not a*bide but, *like the beasts, will* perish.

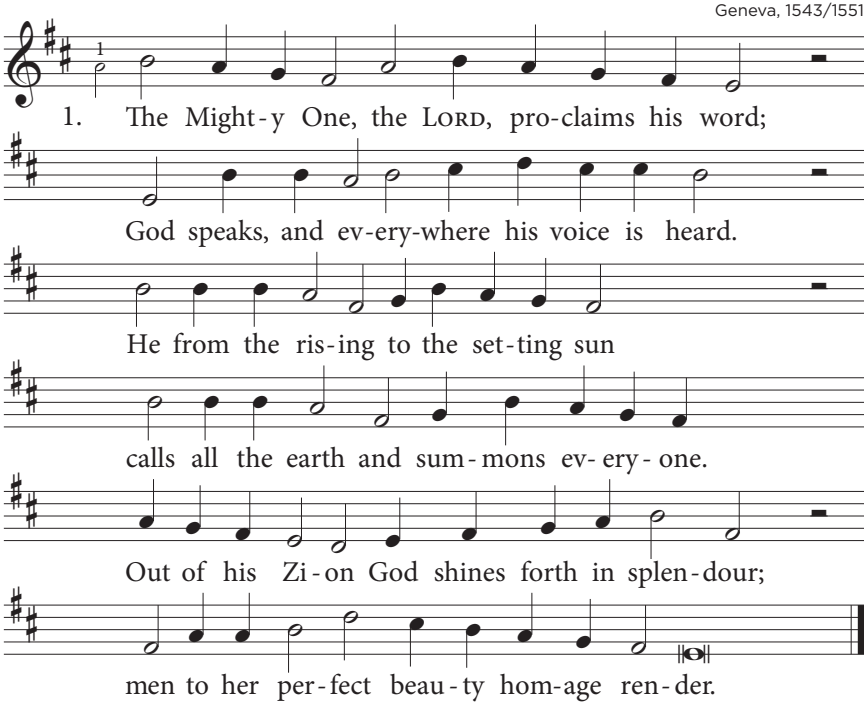
4. Such is the *fate of proud and* foolish men,
the *end of* those who *praise them for their* sin.
In*to She*ol like *sheep they headlong* run;
their *shepherd*, Death, stands *by to urge them* on.
They *all go* down di*rectly to the* grave;
from *death's cor*ruption *no one them can* save.
But *God will* pay my *ransom and not* leave me,
for *he in*to his *glory will re*ceive me.

5. When any *man grows rich, be* not afraid,
nor *let his* glory *render you dis*mayed.
He *will not* take it *with him when he* dies;
on *his pos*sessions *he in vain re*lies.
Though *he may* here en*joy the praise of* men,
he *will not* see the *light of life a*gain.
For *man*, *de*spite the *riches he may* cherish,
can*not a*bide but, *like the beasts, will* perish.

PSALM 50

A Psalm of Asaph.

Geneva, 1543/1551



2. Our *God will* not keep *silent. See, he* comes!
Fire *goes be*fore him *and all things con*sumes;
fiercely *a* tempest *round about him* swirls.
His *summons* he at *his creation hurls;*
*the heavens a*bove and *earth below shall* hear him:
he *comes to* judge his *people. May all* fear him!

3. Hear *the com*mand God *issues from his* throne:
"Go *out and* gather *those who are my* own,
who *made a* solemn *covenant with* me,
pledg*ing by* sacri*fice their loyalty."*
His justice is pro*claimed throughout the* heavens.
God *is the* judge; by *him is judgment* given.

4. "My *people*, I will *speak, so listen* well.
I *testi*fy a*gainst you*, *Isra*el.
I *am your* God, the *God whom you ex*alt.
With *all your* sacri*fice I find no fault;*
daily you bring burnt *offerings be*fore me
and *with your* worship *honour and a*dore me.

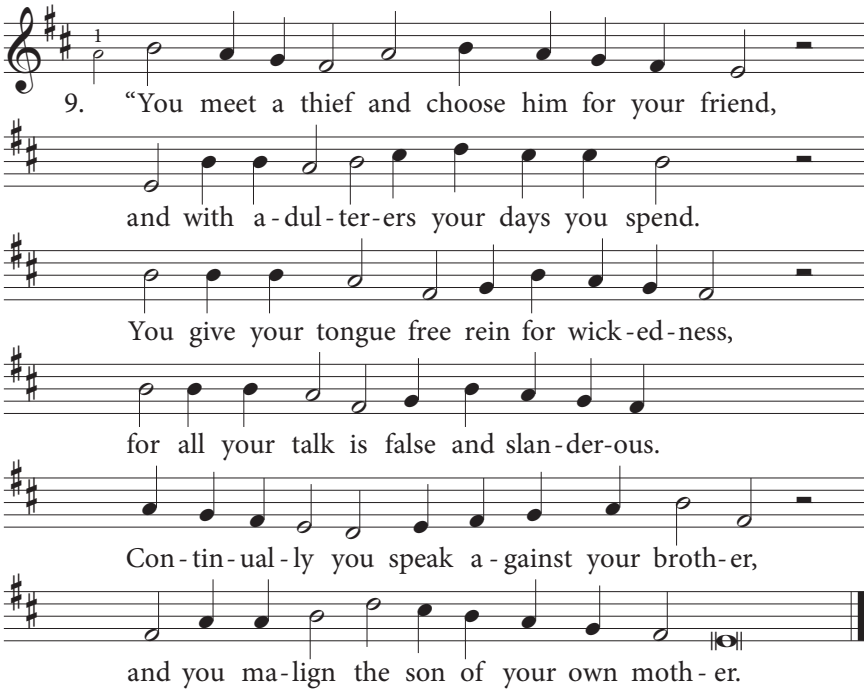
5. "I *do not* need your *goats or your young* bulls;
I *will not* take them *from your pens and* stalls.
Mine *are the* cattle *on a thousand* hills,
mine *every* beast that *in the forest dwells.*
All birds, all ani*mals in field and* pasture
be*long to* me, their *maker and their* master.

6. "If *I were* hungry, *why should you be* told?
For *mine are* earth and *sea and all they* hold.
Shall *I then* drink the *blood or eat the* flesh
of *any* goats or *bulls that you possess?*
Would this be what you *think I am de*manding?
Why *should I* need all *this, on you de*pending?

7. "Bring *the Most* High your *sacrifice of* praise;
ful*fil your* vows and *thank him for his* grace.
Then *in the* day of *trouble, call on* me,
and *I will* rise in *answer to your plea;*
*I will de*liver *you, my hand will* save you,
and *you will* praise me *for the help I* gave you."

8. To *sinners* who do *not hold him in* awe
God *says, "What* right have *you to quote my* law
and *to re*cite the *words so dear to* me?
You *mouth those* covenant *words so shamelessly*
but hate it when I *of your sin re*mind you;
my *warning* words you *always cast be*hind you.

PSALM 50



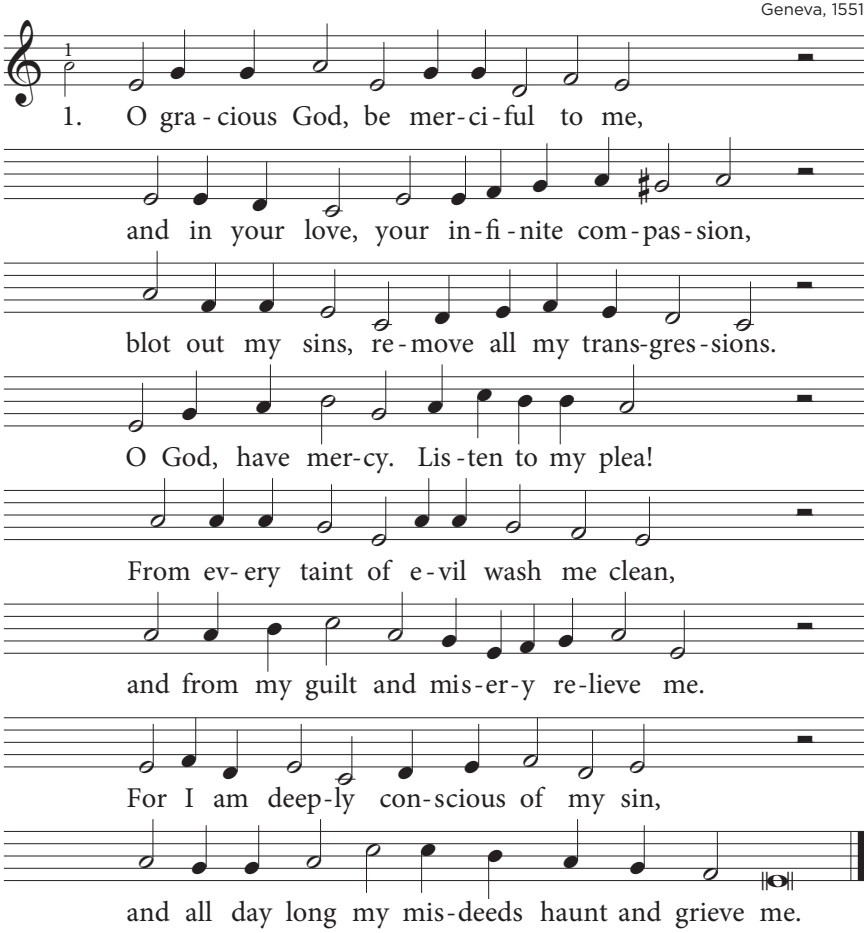
10. "These *things you've* done, and *when I yet kept* still
you *thought I* was like *you and all was* well,
but *now I* shall ac*cuse you to your* face
and *so con*front you *with your vile disgrace.*
Mark this, you who forg*et all that God* gave you,
or *I will* tear you *up, and none will* save you.

11. "Great *is my* mercy. *Happy he will* be
who *with his* sacri*fices honours* me,
who *in true* thankful*ness before me* bows
and *worships* me as *he fulfils his vows,*
who walks the path of *righteous dedi*cation.
Him *I will* show my *wonders of sal*vation."

PSALM 51

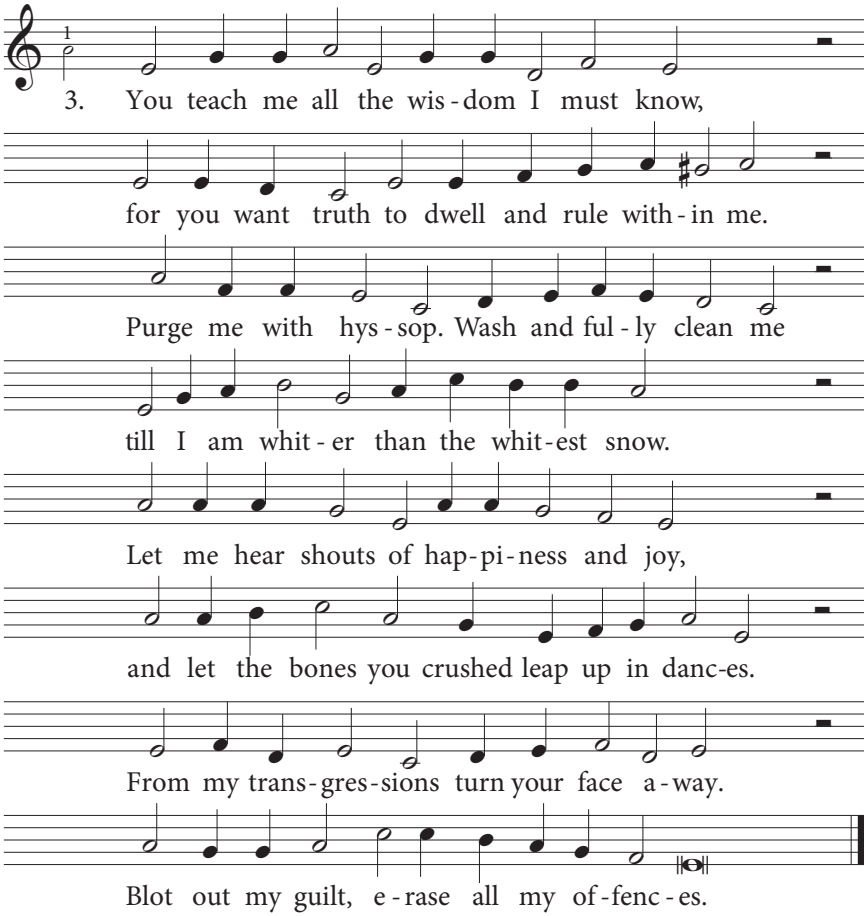
To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

Geneva, 1551



2. God, *you have* I of*fended*, you alone.
In *mercy* hear my *sorrowful con*fession.
How *evil* in your *sight is my trans*gression!
You *rightful*ly con*demn what I have* done;
just *is, O* God, the *sentence* I received.
I *have from* birth been *guilty*, *ever* sinning;
for *in ini*quit*y was* I conceived,
taint*ed with* sin right *from my life's be*ginning.

PSALM 51



4. Cre*ate in* me a *pure, clean* heart, I pray;
re*new a* steadfast *spirit deep with*in me.
Give *me new* life to *strengthen and sus*tain me;
God, *from your* presence *cast me not a*way.
Show *me your* mercy. *Do not* take from me
your *Holy* Spirit, *but again*, *O* Saviour,
let *me the* joy of *your sal*vation see,
and *make me* willing *to obey you* ever.

5. Then *to trans*gressors *I will* teach your ways,
and *sinners* will re*turn to seek your* favour.
O *God, from* guilt of *bloodshed me de*liver;
then *shall my* tongue your *saving justice* praise.
I *will a*loud your *righteous*ness proclaim;
you *are, O* God, the *God of my sal*vation.
Lord, *open* then my *lips to* praise your name
and *let me* sing my *songs of jubi*lation.

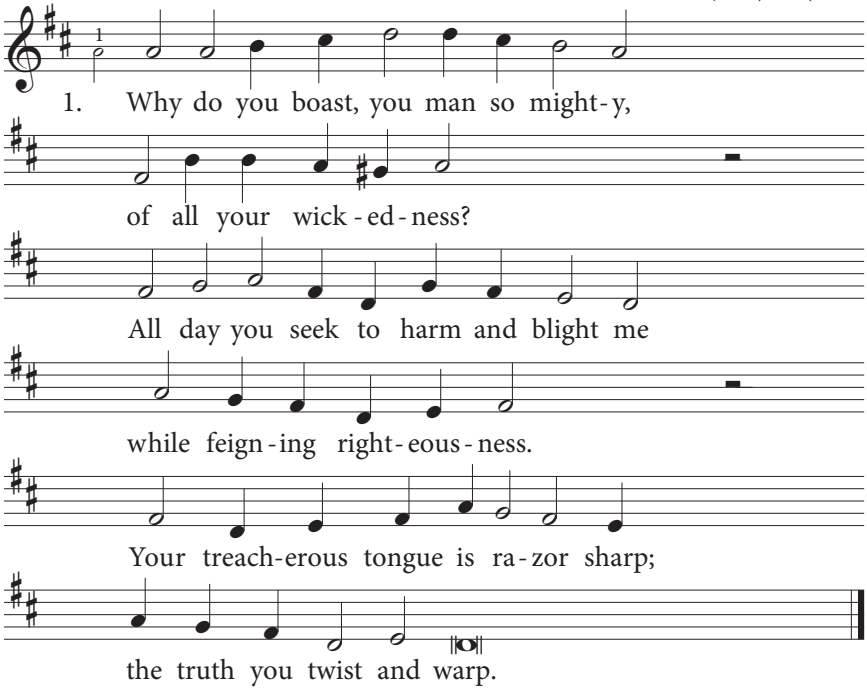
6. Lord, *you do* not in *sacri*fice delight,
or *else I* would with *offerings try to* please you.
How *could I* ever *with my gifts ap*pease you?
Burnt *offerings* find no *favour in your* sight.
One *gift a*lone is *pleasing* in God's eyes:
the *contrite* heart of *one who has re*pented.
A *broken* spirit *you will* not despise
when *humbly* as a *sacrifice pre*sented.

7. In *your good* pleasure, *bless J*erusalem;
cause *her to* thrive, and *shield her with your* power.
Build *Zion's* walls, O *God; uphold her* towers,
safe*guard her* cita*dels and strengthen* them.
Then *you in* sacri*fices* will delight,
in *gifts of* those whom *you in Zion* shelter;
burnt *offerings* will be *pleasing* in your sight.
Then *will young* bulls be *offered on your* altar.

PSALM 52

To the choirmaster. A Maskil *of David, when Doeg, the Edomite, came and told Saul, "David has come to the house of Ahimelech."*

Geneva, 1554/1556 / 1562



2. Evil *you love* far *more than* merit
and *falsehood more than* truth.
Sweet sounds your *voice to all who* hear it,
but *though your tongue is* smooth,
you *love those words that* will de*stroy*;
deception is your joy.

3. Surely *God will* break *you for*ever
and *tear you from your* tent.
He will up*root all your en*deavour;
your *cloak of lies he'll* rend.
He'll *snatch you from your* dwelling *place*;
your name he will erase.

4. Awed by *what was* most *unex*pected,
the *just will laugh and* say,
"This is the *man who once re*jected
God *as his strength and* stay.
Look, *he on his great* wealth re*lied*
but perished in his pride."

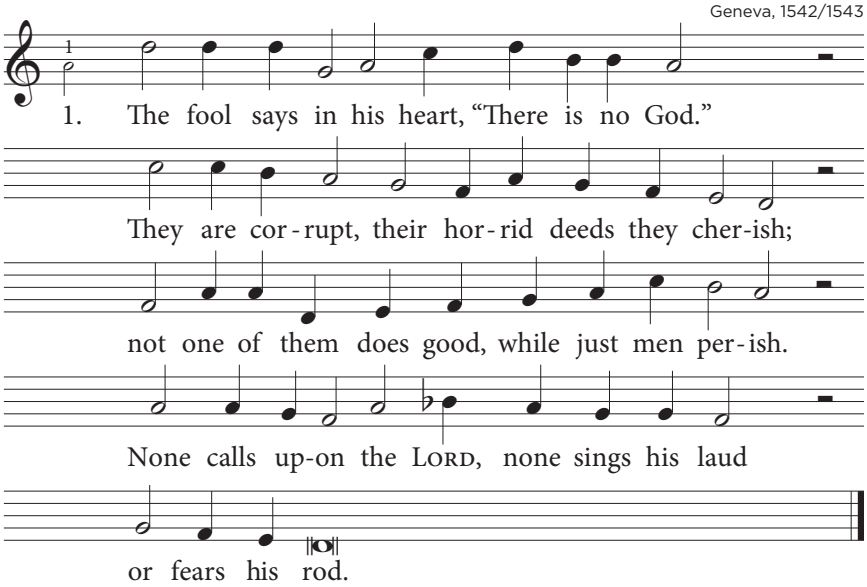
5. Like the *olive* tree *I will* flourish
with*in the house of* God.
He will not *let the upright* perish.
His *praise I'll shout a*broad,
for *his unfailing* love is *sure*
and ever will endure.

6. O Lord, *I will* praise *you for*ever;
in *you I hope and* trust.
It's all your *doing, God my* Saviour;
you *give me peace and* rest.
I *will among the* saints pro*claim*
the goodness of your name!

PSALM 53

To the choirmaster: according to Mahalath.
A Maskil *of David.*

Geneva, 1542/1543



2. The *LORD looks* down from *heaven's holy* throne
to *see if* any*one has under*standing.
Not *one seeks God, but wickedness in*tending,
the *sons of* men, to *sin and evil* prone,
his *law dis*own.

3. Will *evil*doers *never under*stand?
As *they would* eat their *bread, they are de*vouring
my *helpless people. God they are i*gnoring;
they *do not* pray, but *evil they have* planned
through*out the* land.

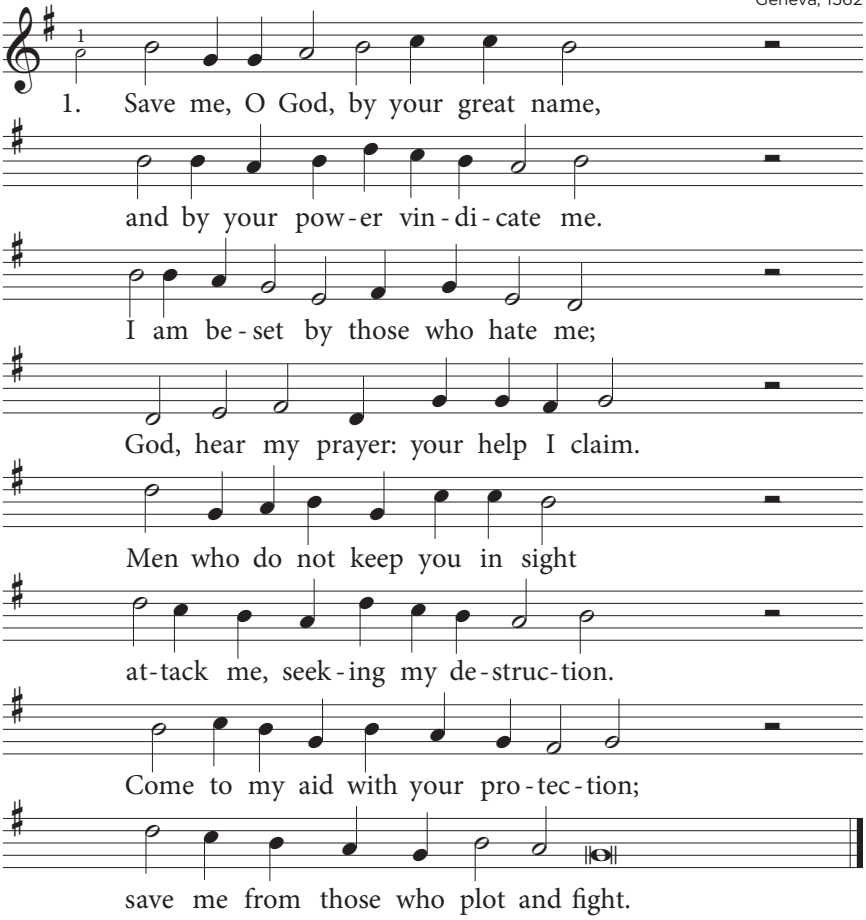
4. See *how they* trembled, *overwhelmed with* fear;
they *panicked* and their *terror was un*bounded.
Their *bones God scattered; they were left con*founded,
for *he de*spised them. *Foes may boast and* jeer,
but *God does* hear.

5. O *Isra*el, you *people of God's* choice,
that *out of* Zion *might come your sal*vation!
When *God restores the fortunes of his* nation,
let *Jacob* sing and *Israel re*joice
with *happy* voice.

PSALM 54

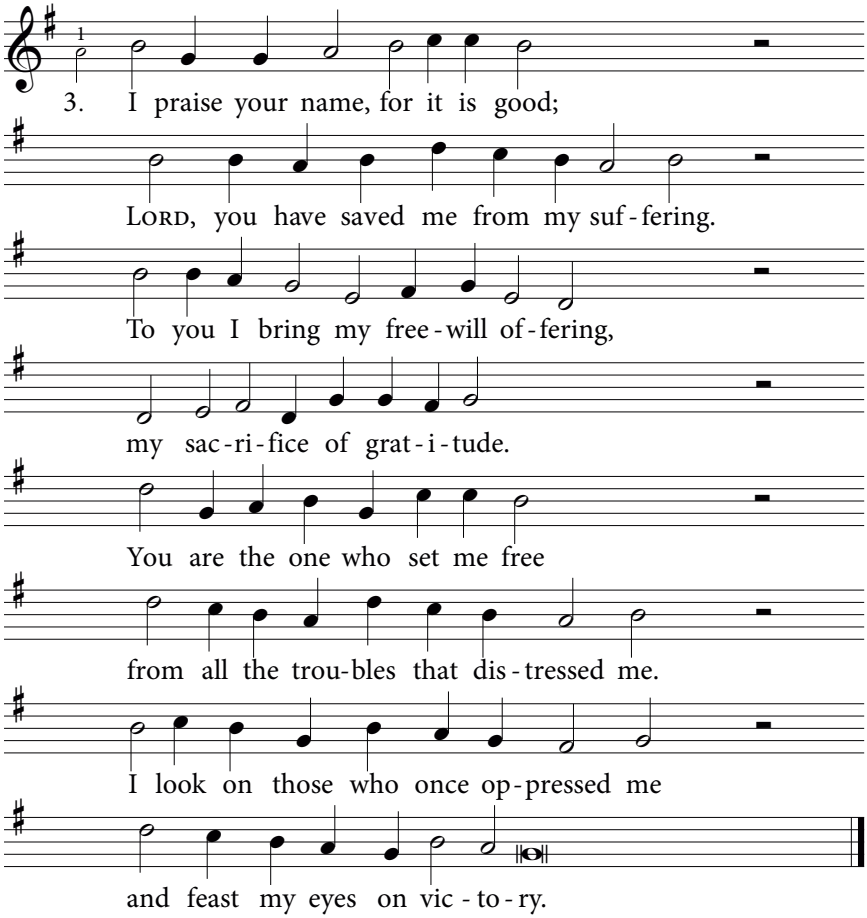
To the choirmaster: with stringed instruments.
A Maskil *of David, when the Ziphites went and told Saul,*
"Is not David hiding among us?"

Geneva, 1562



2. God *is my* help though *foes are* strong;
he *will not let their sword come* near me
but *will sus*tain my *life and* hear me
and graciously *my days pro*long.
Let *wickedness recoil on* all
who *wrong me by their constant* slander.
O *faithful God, be my de*fender
and *let them to their* ruin fall.

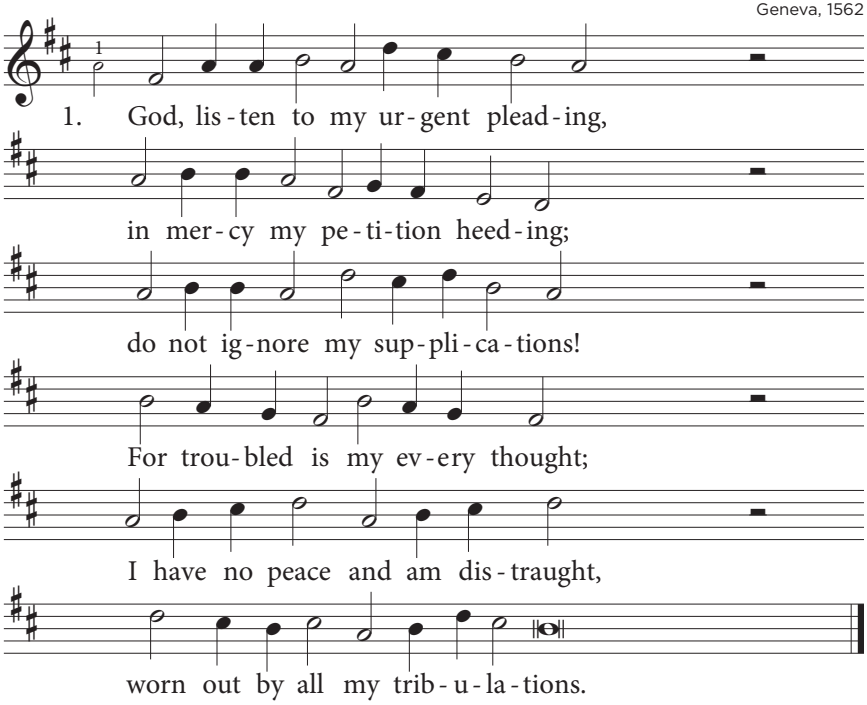
PSALM 54


3. I praise your name, for it is good;
LORD, you have saved me from my suf-fering.
To you I bring my free-will of-fering,
my sac-ri-fice of grat-i-tude.
You are the one who set me free
from all the trou-bles that dis-tressed me.
I look on those who once op-pressed me
and feast my eyes on vic-to-ry.

PSALM 55

To the choirmaster: with stringed instruments.
A Maskil *of David.*

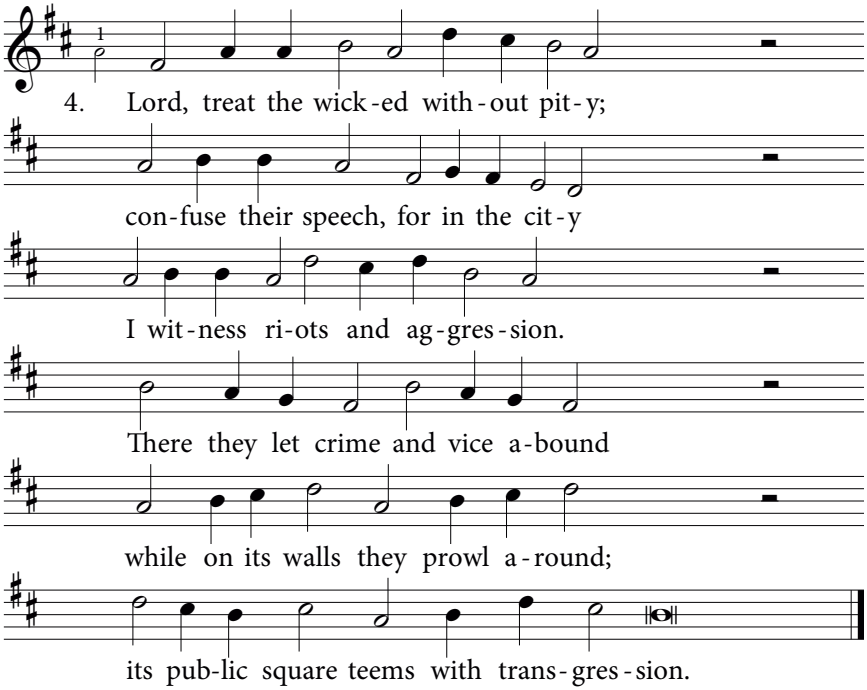
Geneva, 1562



2. The *wicked* constant*ly op*press me;
they *with their* taunts and *stares dis*tress me.
Their *anger* causes *me to* languish
in *troubles* and ad*versi*ty.
Death's *terror* has its *grip on* me;
my *heart is* filled with *fear and* anguish.

3. If *I but* like a *dove were* able
to *spread my* wings and *flee all* trouble,
so *to find* rest and *be pro*tected,
how *quickly* I would *fly a*way
and *in a* far-off *desert* stay,
no *more by* raging *storms af*flicted.

PSALM 55



5. If *any* foe would *taunt and* scorn me,
I *could en*dure it. *Let him* spurn me.
It *is not* that an *adver*sary
treats *me with* inso*lence and* pride,
for *then from* him I *still could* hide
and *I would* be pre*pared and* wary.

6. No, *it is* you who *have be*trayed me,
who *with your* malice *have re*paid me
for *fellow*ship and *sweet com*munion,
who *walked with* me when *in God's* house
we *sang our* praise and *paid our* vows –
you, *my best* friend, my *close com*panion!

7. May *those who* sin and *evil* cherish
meet *sudden* death and *quickly* perish,
a*live in*to the *grave de*scending.
I *know that* God will *save me* soon,
and *I will* evening, *morning*, noon
cry *out to* him, on *him de*pending.

8. In *battle* he'll re*deem and* shield me,
to *my at*tackers *never* yield me.
My *God*, *en*throned on *high for*ever,
will *come to* strike them *with his* rod –
those *men who* have no *fear of* God,
who *love their* sin, re*penting* never.

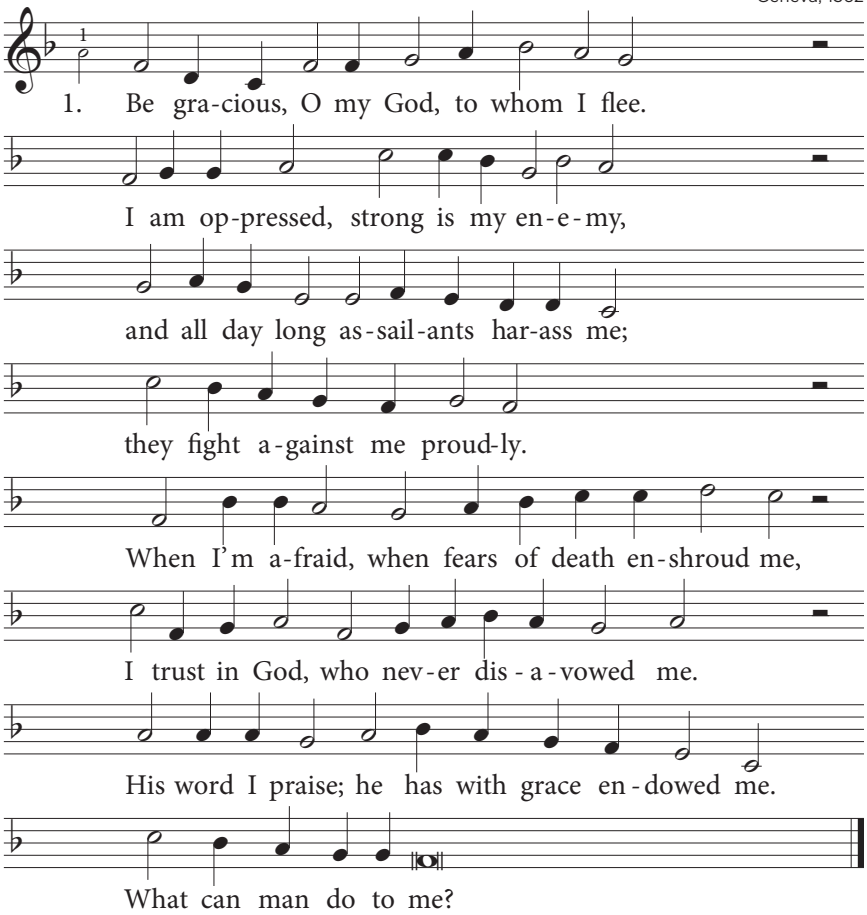
9. My *former* friend is *now a* traitor,
a *sleek-tongued* covenant *vio*lator,
and *all his* talk is *smooth as* butter,
yet *war is* in his *heart and* mind;
his *words are* swords, though *soft and* kind.
Feigned *is what*ever *he may* utter.

10. Cast *on the* LORD the *cares that* grieve you;
he *will sus*tain you, *never* leave you.
The *righteous* he up*holds for*ever
but *flings in*to the *deepest* pit
the *man of* blood, the *hypo*crite.
In *you I* trust, O *God my* Saviour!

PSALM 56

To the choirmaster: according to
The Dove on Far-off Terebinths.
A Miktam *of David, when the Philistines seized him in Gath.*

Geneva, 1562



2. My *words they* keep *on* twist*ing* all day long;
un*ceasing*ly they *seek to* do me wrong.
They *band to*gether *in an evil* throng
to *watch my steps and* hound me.
In*tent on* my de*struction*, *they sur*round me.
In *wrath cast* down the *peoples who con*found me;
re*pay them* for their *crime, defeat them* soundly,
O *God, my Helper* strong.

3. My *troubles* and *my* woes *you* count and see.
Put *all my* tears, O *God to* whom I flee,
in*to your* bottle *and remember* me
when *wicked men de*ceive me.
Are *all my* sorrows, *all the ills that* grieve me,
not *in your* book, and *will you not re*lieve me?
My *ene*mies will *all turn back and* leave me
the *day you hear my* plea.

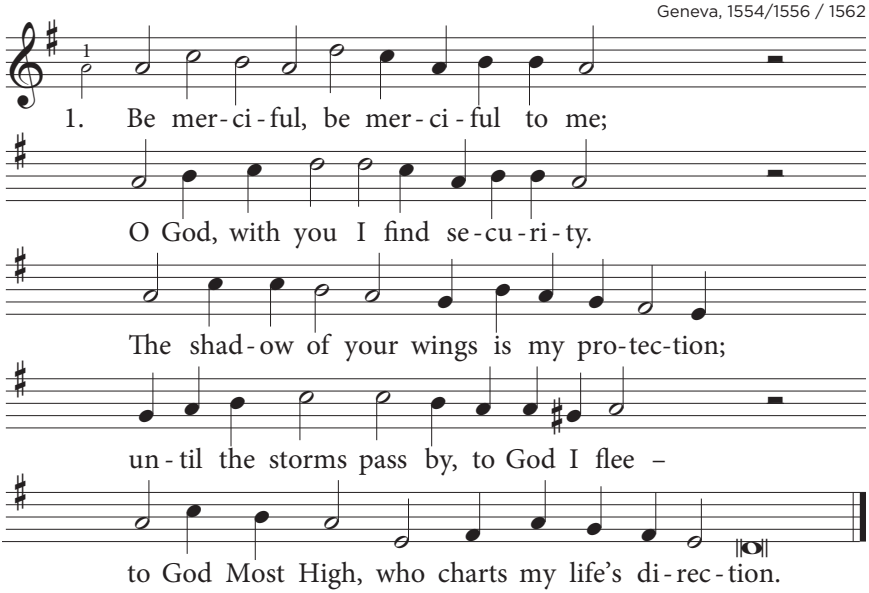
4. For *this I* know, *that* God *is* at my side;
in *him, whose* word I *praise, I* will confide;
he *heard my* voice when *in my fears I* cried.
The *Lord is my de*fender.
In *God I* trust, to *him my praise I* render.
I *will not* fear, I *trust his mercies* tender.
My *foes will* flee when *he appears in* splendour.
Why *then fear human* pride?

5. I *must per*form *to* you, *O* God, my vow.
B*efore your* throne with *grateful* gifts I bow;
thank-*offerings* I will *bring before you* now,
for *you from death have* saved me;
yes, *in the* book of *life you have en*graved me.
You *have up*held me, *foes could not en*slave me,
so *that I* in the *light of life you* gave me
may *walk before you* now.

PSALM 57

To the choirmaster: according to Do Not Destroy.
A Miktam *of David, when he fled from Saul, in the cave.*

Geneva, 1554/1556 / 1562



2. He'll send from heaven and *save me as be*fore,
frus*trating* those who *hound me ever*more.
His *steadfast* love will *comfort me in* sor*rows*
though I lie down a*mid the lions'* roar,
be*set by* foes whose *teeth are spears and* arrows.

3. O God, exalt your*self above the* skies!
Let *over* all the *earth your glory* rise.
A*larmed was* I when *foes against me* band*ed*
to set a snare, but *to their great sur*prise
they *fell in*to the *pit for me in*tended.

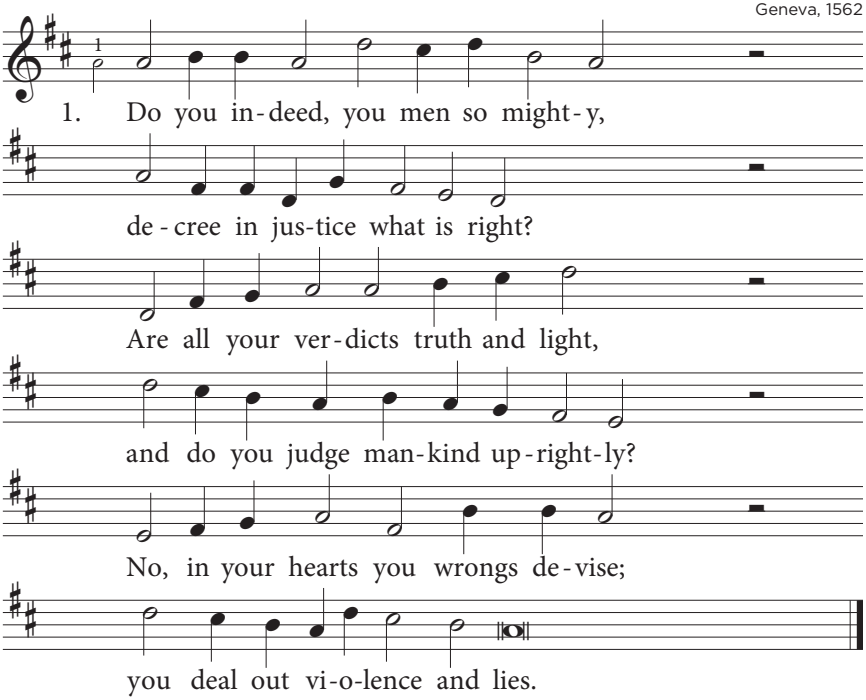
4. O God, my heart is *steadfast: I will* sing
and, *making* music, *praise my glorious* King.
A*wake, my* soul! All *slumber be for*sake*n.*
Awake, O harp and *lyre! Your praises* bring!
Come, *join with* me: the *dawn I will a*waken!

5. Among the nations *I will sing your* praise
and *will pro*claim the *wonders of your* ways.
For *to the* clouds ex*tends your love un*failing;
*your faithful*ness out*distances our* gaze.
Through *all the* earth your *glory be pre*vailing!

PSALM 58

To the choirmaster: according to Do Not Destroy.
A Miktam *of David.*

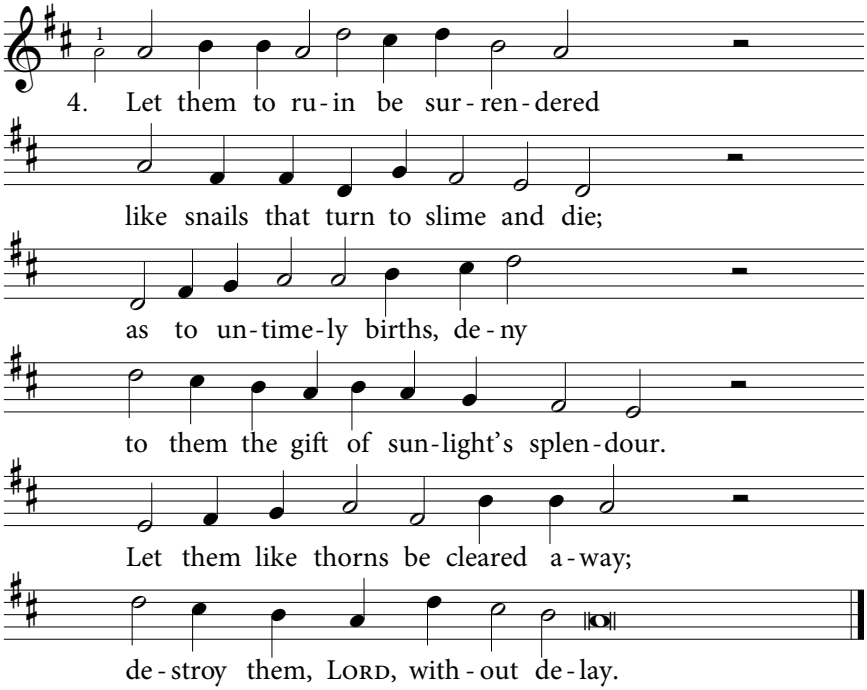
Geneva, 1562



2. Right *from their* birth the *wicked* wander,
right *from the womb they* go astray;
de*ceit and* falsehood *mark their* way.
Like *serpents' venom is their* slander;
they're *deaf like* snakes that *block their* ears
lest *they the charmer's* voice should hear.

3. God, *break the* teeth of *those that* slaughter;
re*pay them with their* victims' pangs;
tear *out their* savage *lion* fangs.
O *let them vanish like the* waters
that *over* rocks and *gravel* pass;
cause *them to wither* like the grass.

PSALM 58

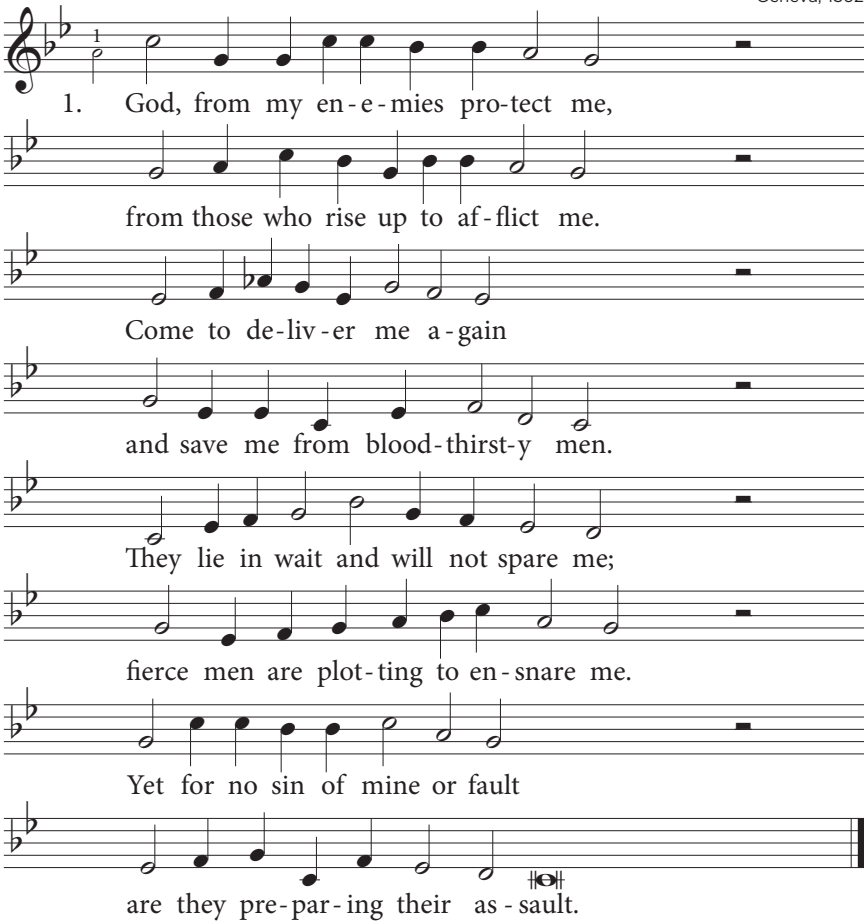


5. Then *will the* righteous *with re*joicing
look *on when God his* vengeance shows;
they'll *bathe their* feet in *blood of* foes.
Then *men will say, their gladness* voicing,
"The *righteous* their re*ward will* see:
there *is a God of* equity."

PSALM 59

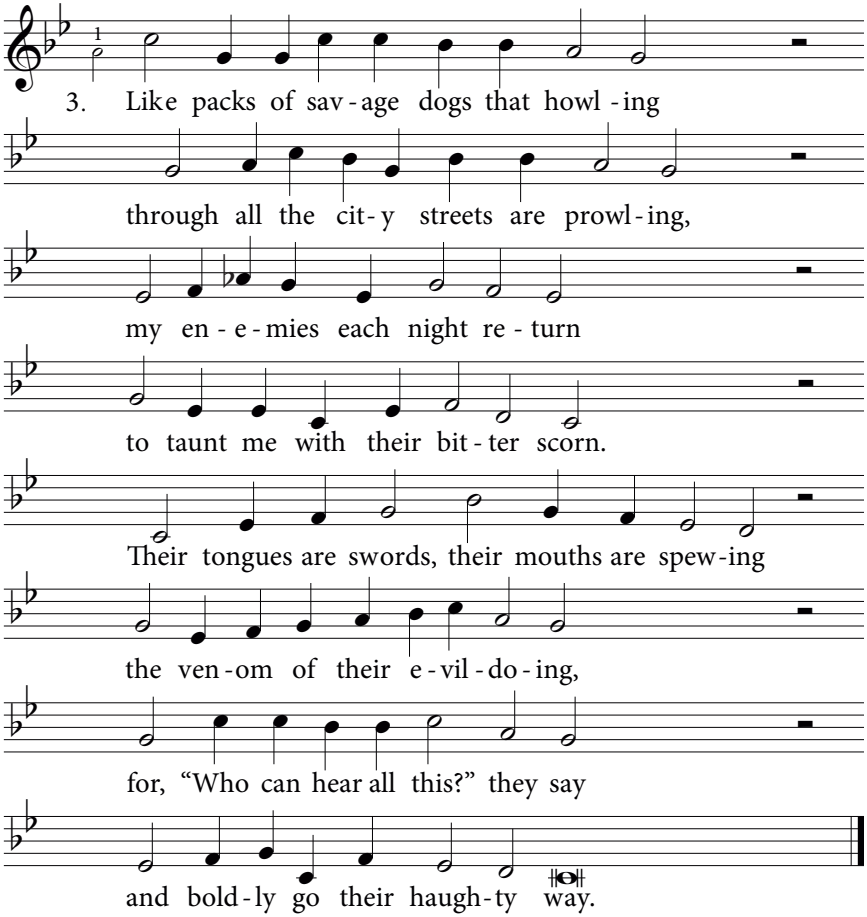
To the choirmaster: according to Do Not Destroy.
A Miktam *of David, when Saul sent men to watch his house in order to kill him.*

Geneva, 1562



2. Lord *God Almighty, rise to* save me
and *do not let my foes en*slave me.
You *are the God of* Israel,
our *stronghold and our* citadel.
Come, *rouse your*self and *judge the* nations
who *taunt you with their provo*cations.
Spare *none of those who* treacherously
plot *evil and in*iquity.

PSALM 59



4. But, *Lord, you laugh at all those* nations
and *mock their wicked aspi*rations.
O *God my Strength, for* you I long;
you *are my fortress*, firm and strong.
My *loving* God will *come to* meet me
and *with his promised help will* greet me,
soon *letting me in* triumph see
the *downfall of my* enemy.

5. Do *not yet kill those who re*ject you,
or *else my people will for*get you.
O *God of might and* great renown,
come, *scatter them and* bring them down.
Let *them be* humbled, *crushed and* broken,
for *all the sins their mouths have* spoken.
Let *those who on de*ceit relied
be *caught and trapped in* their own pride.

6. For *all their lying and their* cursing
and *for the hatred they are* nursing,
O *God, consume them*, I implore,
con*sume them till they* are no more.
Show *them your* anger, *let them* cower
be*fore your justice and your* power.
Then *it will every*where be known
that *God rules Jacob*, he alone.

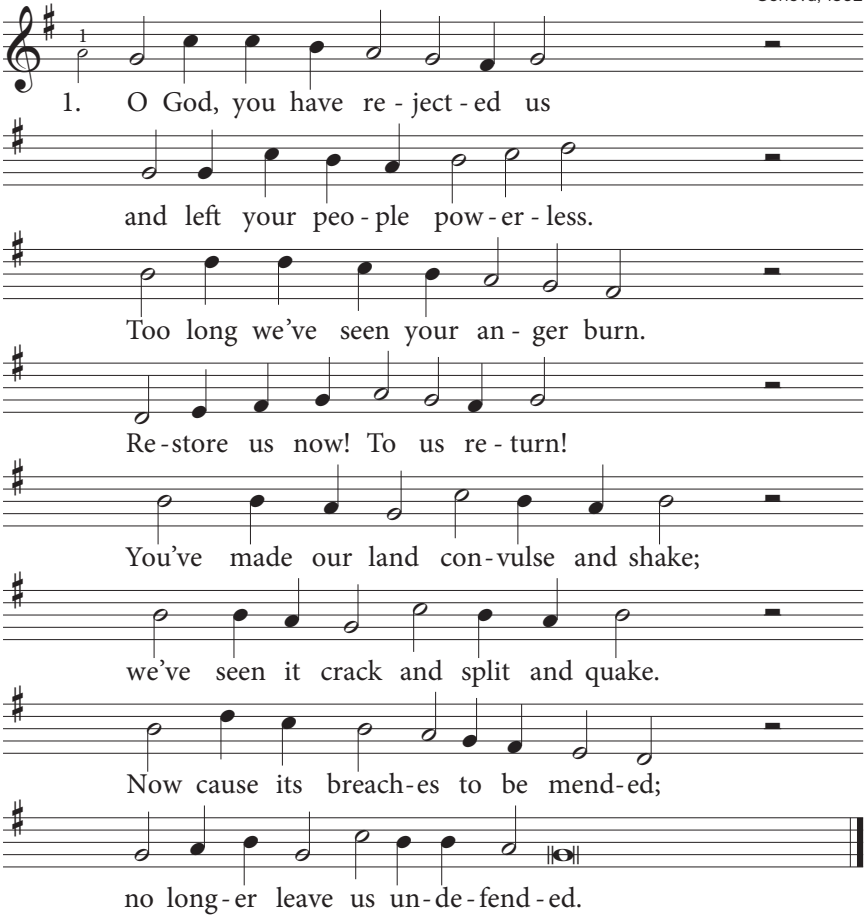
7. Each *evening they, like dogs that* howling
through *street and marketplace are* prowling,
come *back and look a*bout for prey
as *here and there they* roam and stray.
Their *ravenous* hunger *knows no* pity,
and *scavenging throughout the* city,
they *bark and bellow*, loud and shrill,
and *growl unless they* get their fill.

8. You *will at daybreak hear me* singing,
to *you, O God, my praises* bringing,
for *I will glory* in your might
and *in your steadfast* love delight.
You *are my* strength, my *rock and* tower,
my *refuge in the darkest* hour.
Your *praise I sing and* shout abroad,
O *mighty Fortress*, loving God!

PSALM 60

To the choirmaster: according to Sushan Eduth.
A Miktam *of David; for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when Joab on his return struck down twelve thousand of Edom in the Valley of Salt.*

Geneva, 1562



2. God, *you have made* your peo*ple* see
times *of extreme ad*versity.
Our *life became one* harsh ordeal;
you *gave us wine* that made *us* reel.
But *you have* raised a *banner* high
for *those who* on your *help re*ly.
Now *show your* might and *save your* nation;
to *those you* love, grant *liber*ation.

3. Our *mighty King,* the God *of* grace,
has *spoken in his* holy place:
"All *Succoth's vale and* Shechem's land
I *will divide* as I *have* planned.
All *Gil*ead be*longs to* me;
Ma*nasseh* is my *proper*ty.
My *helmet:* Ephraim, *strong de*fender.
My *sceptre*: Judah, *firm com*mander."

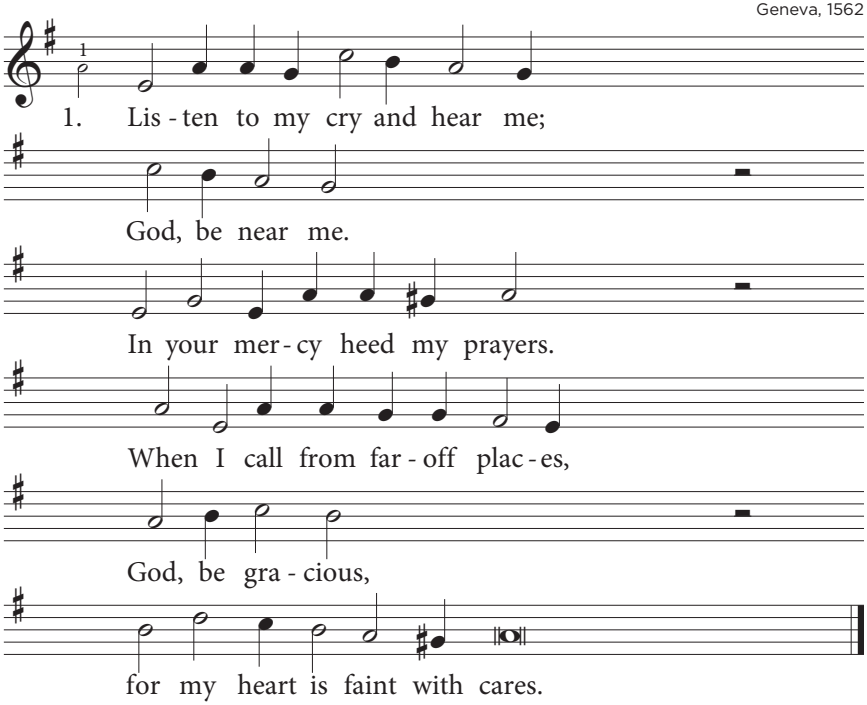
4. God *shamed his foes* with words *that* sting:
"At *Edom I my* sandal fling;
I *Moab as my* washbowl claim
and *in Philis*tia shout *my* fame."
God, *who but* you can *be our* guide
to *Edom*, so well *forti*fied?
But *you have* cast us *off in* anger
and *with our* armies *march no* longer.

5. To *us again* your fa*vour* show;
grant *us your aid a*gainst the foe.
Up*hold us as none* other can,
for *worthless is* the help *of* man.
Our *God will* crush the *ene*my;
with *him, we'll* gain the *victo*ry.
Our *proud op*pressors *he will* humble,
tread *on their* necks and *make them* tremble.

PSALM 61

To the choirmaster: with stringed instruments.
Of David.

Geneva, 1562



2. Lord, *with your sup*port *pro*vide *me*;
safe*ly* guide me
to the *rock for me too* high.
You, my *refuge and my* tow*er*,
showed *your* power
when my *en*emies *drew* nigh.

3. Keep *me in your* tent *for*ever.
Leave *me* never!
God of *grace, to you I* cling.
Shield me *with your love and* fa*vour*,
O *my* Saviour,
in the *shel*ter of *your* wings.

4. When *I made my* vows, *you* heard *me*;
you *re*ward me
with the *heritage of* those
who on *bended knee a*dore *you*
and *be*fore you
in your *stead*fast love *re*pose.

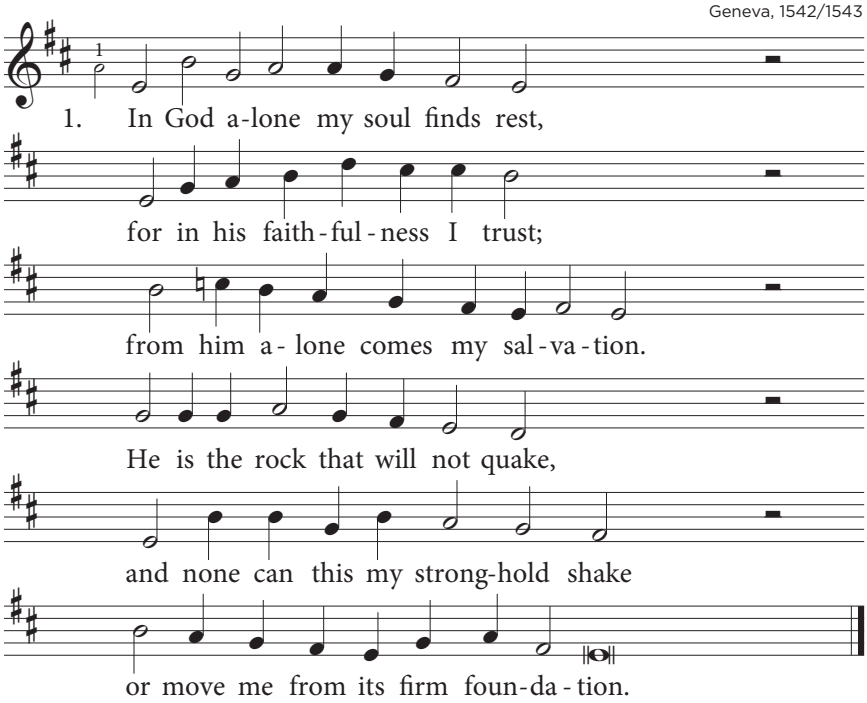
5. Show *your love: the* king's *life* length*en*
and *him* strengthen.
May his *reign go on and* on.
Richly *bless all his en*deav*our*;
let *him* ever
sit be*fore* you on *his* throne.

6. Be, *O God of* might *and* splen*dour*,
his *de*fender,
and your *steadfast love dis*play.
Then will *I, your name pro*fess*ing*,
for *your* blessing
thank you *with* my vows *each* day.

PSALM 62

To the choirmaster: according to Jeduthun.
A Psalm of David.

Geneva, 1542/1543



2. Say, how much long*er will* you dare
at*tack a man as though he* were
a *broken fence, about to* totter?
You *love de*ceit *and plan* his fall;
though *with your mouth you* wish him well,
you *in your heart your curses* mutter.

3. Find rest, my soul, *in God* alone.
Him *only I depend up*on
for *all my hope and my sal*vation.
He *is the* rock *that will* not quake,
and *none can this my* stronghold shake
or *move me from its firm foun*dation.

4. On God rests my *deliv*erance,
and *he my honour will ad*vance;
he *is my mighty rock, my* shelter.
O *people*, trust *in God* alone;
to *him make all your* troubles known.
With *his support you will not* falter.

5. Mere breath are those *of low* estate,
and *a delusion are the* great.
They *rise when in the scales you* weigh them.
To*gether* they *are but* a breath –
mere *mortals, prey to* doom and death.
Their *sudden downfall will dis*may them.

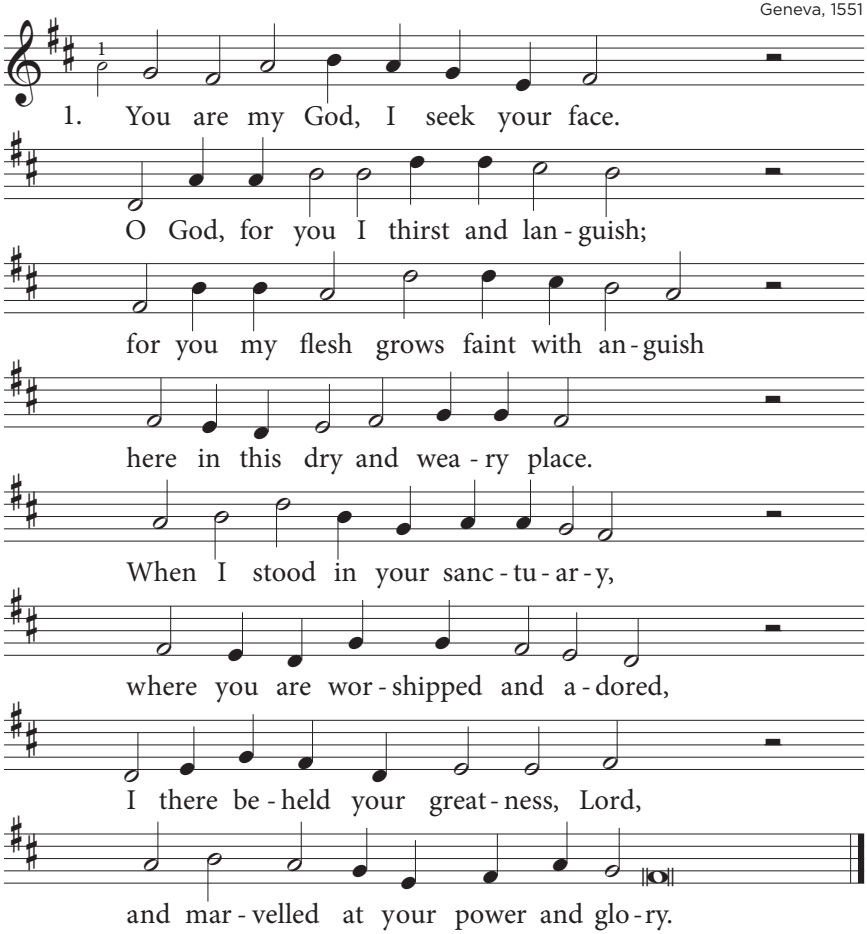
6. Put no false hope *and con*fidence
in *robbery and vio*lence;
do *not take pride in theft and* plunder.
Al*though your* riche*s may* increase,
they *will not give you* rest and peace.
Why *set your heart on earthly* splendour?

7. God once has spo*ken, I* have heard
the *two-fold never-failing* word
that *you, God, are my strong de*fender,
that *steadfast* love *is yours*, O Lord,
for *all receive their* just reward
when *on their deeds you judgment* render.

PSALM 63

A Psalm of David,
when he was in the wilderness of Judah.

Geneva, 1551



2. Your steadfast *love is better* far
than *life it*self, O *God my* Saviour.
Your *faithful*ness will *never* waver;
my *lips your* praises *will de*clare.
With joyful *singing I will* bless you
and *all my life your* love proclaim.
With *hands uplifted* in your name,
I will in *thankful prayer ad*dress you.

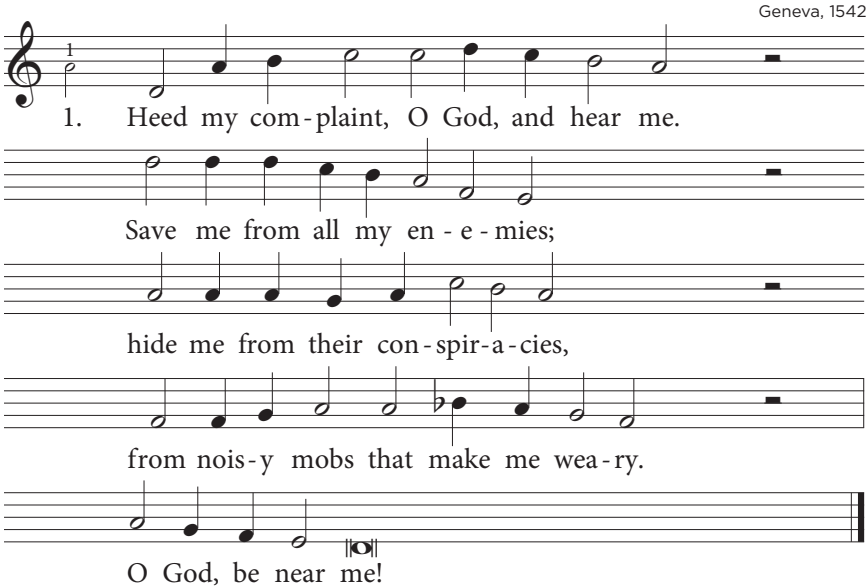
3. You fill my *soul with rich de*light
as *with the* joys of *lavish* feasting,
and *as I* medi*tate while* resting,
I *think of* you through*out the* night.
I cling to *you, my strong de*liverer,
and *in the shadow* of your wings
my *joyful praise I* shout and sing,
for your right *hand upholds me* ever.

4. When foes your *servant seek to* slay,
in *yawning* pits will *earth re*ceive them.
The *sharpened* sword will *sorely* grieve them;
they *will be*come the *jackal's* prey.
But then the *king in God will* glory
with *all who swear by* his great name,
for *liars he will* put to shame
and silence *every adver*sary.

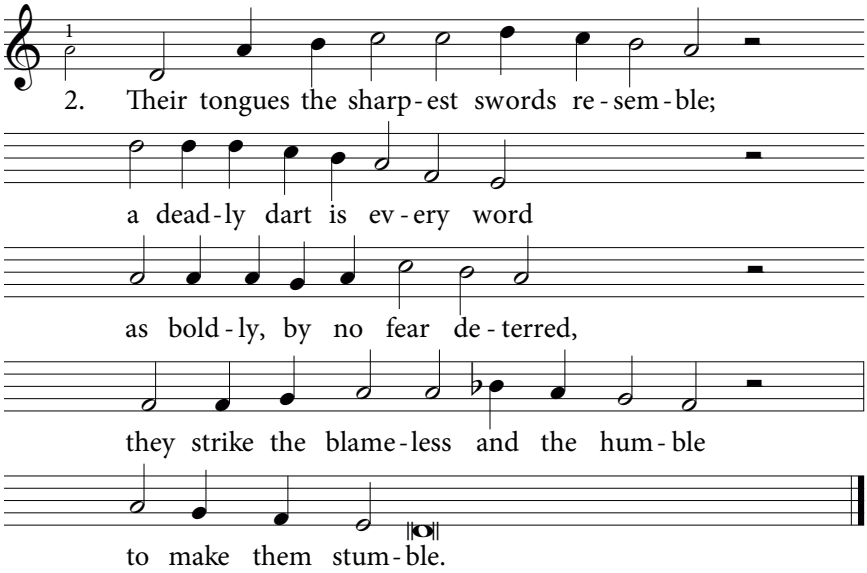
PSALM 64

To the choirmaster. A Psalm of David.

Geneva, 1542



PSALM 64



3. They *hatch their* schemes for *my de*struction
and *cunningly con*ceal their snare.
"No *one will see it*," they declare
and *with their* smug self-*satis*faction
boast *of their* action.

4. But *God will* shoot them *with his* arrow,
and *their own tongues will* bring them shame.
Man*y will shake their* heads at them;
their *downfall* will be *quick and* thorough,
much *to their* sorrow.

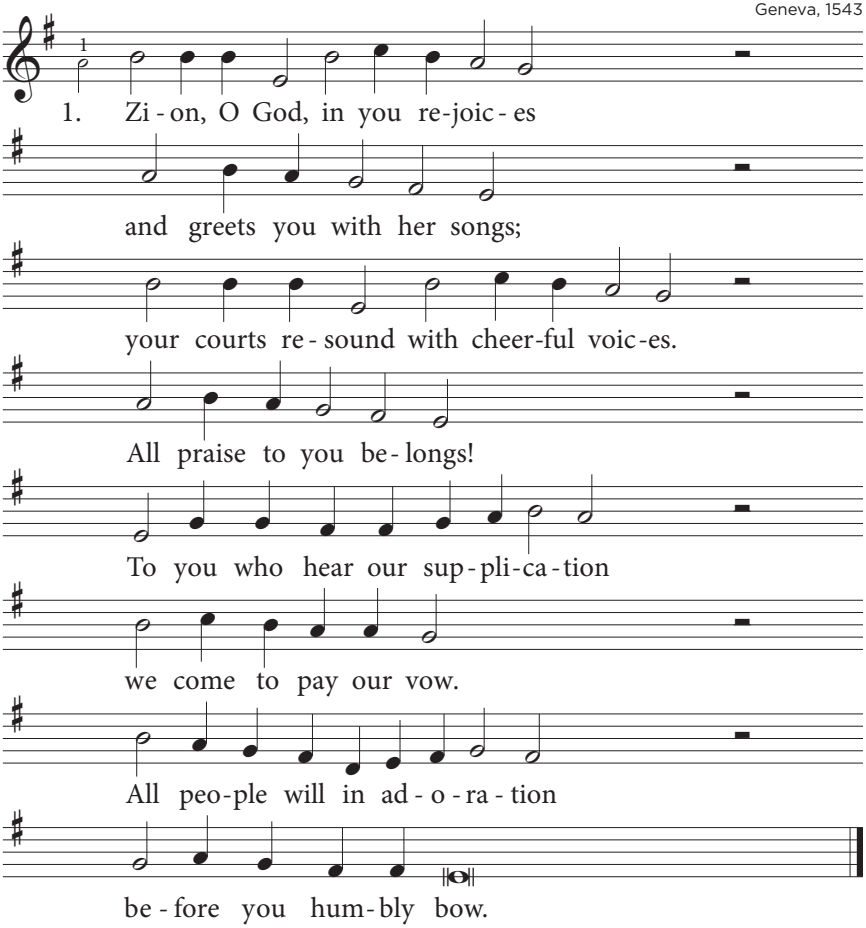
5. Then *all will* fear our *great de*fender;
they *will God's mighty* deeds proclaim
and, *praising his ex*alted name,
will *stand in* awe as *they all* ponder
his *works of* wonder.

6. Come, *praise the* LORD for *his sal*vation!
Let *all the just in* him delight;
let *them seek refuge* in his might
and *thank him* for their *preser*vation
with *jubi*lation.

PSALM 65

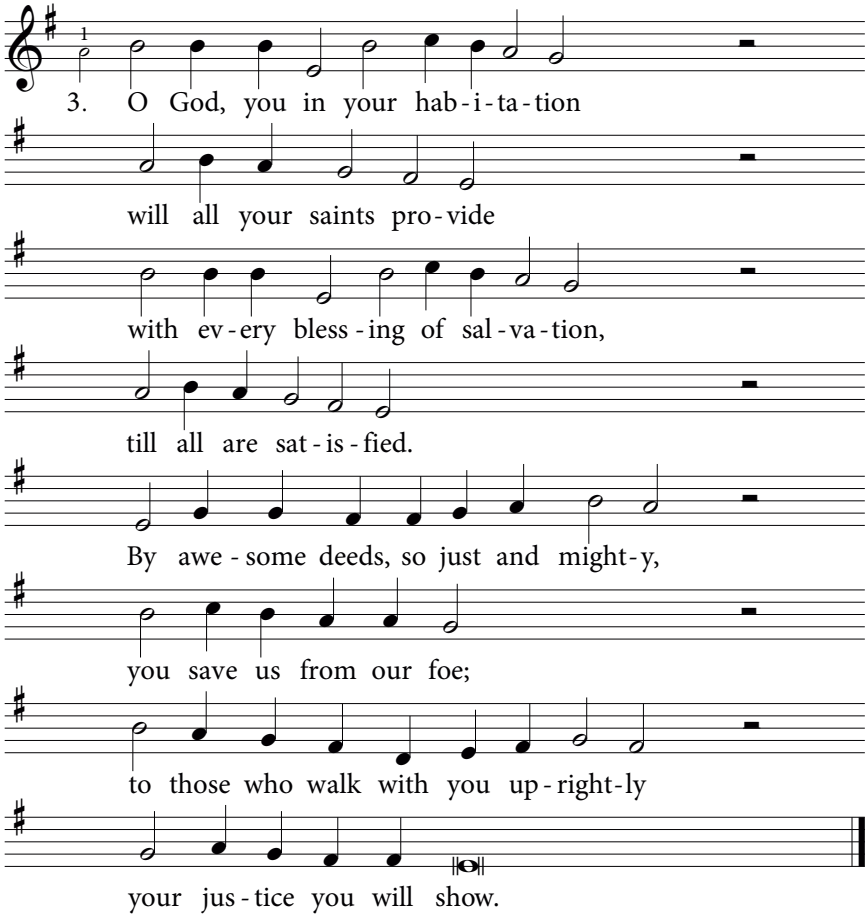
To the choirmaster. A Psalm of David. A Song.

Geneva, 1543



2. When *we are* grieved by *our trans*gressions
and *over*whelmed by sins,
you *blot them* out in *your com*passion
and *give us* peace again.
How *blest are those whom you have* chosen,
whom *you in love em*brace;
with*in your courts, in you re*posing,
they *have a dwelling* place.

PSALM 65



4. You *are the* hope of *distant* nations;
you *by your* strength and power
placed *mountains* on their *firm foun*dations
and *stilled* the ocean's roar.
Those *who make far-off lands their* dwelling
all *tremble at the* sight;
both *dawn and dusk, in praise ex*celling,
with *joy acclaim your* might.

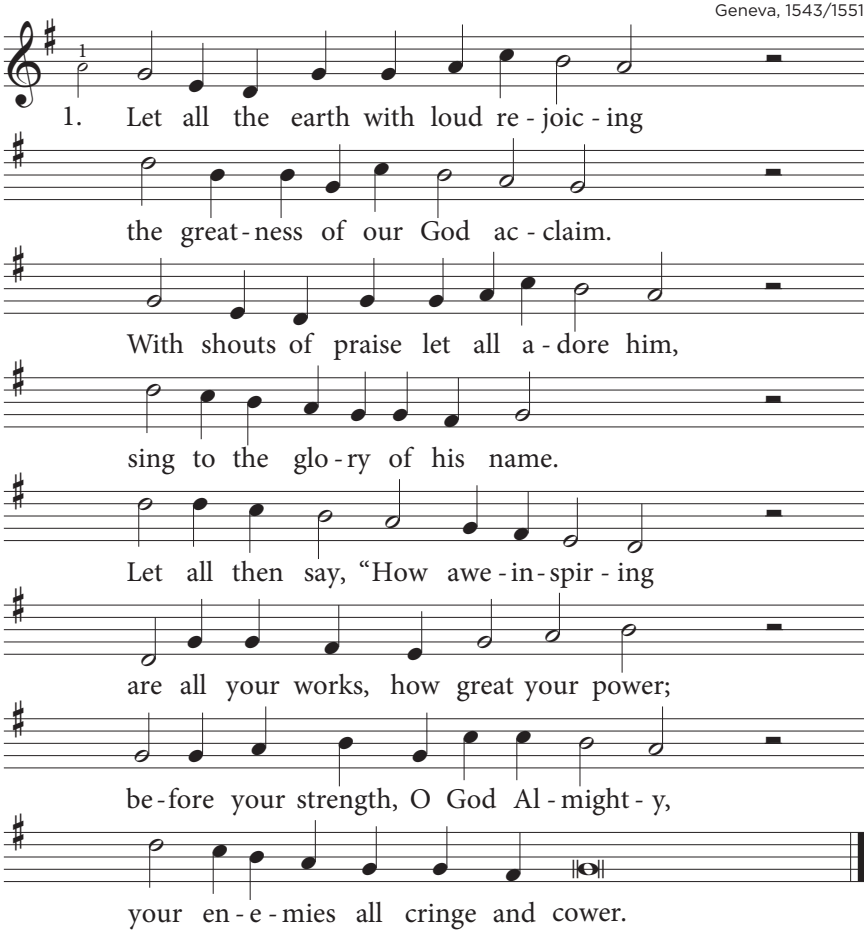
5. O *God, you* show the *earth your* favour,
the *bounty* of your hand,
for *filled with* water *is your* river,
en*riching* all the land.
You *soften furrows with your* showers
and *bless the sprouting* grain.
How *great, O God, your love and* power
through*out all your do*main!

6. You *crown the* year, O *Fount of* blessing,
with *gifts to* cheer the land;
your *goodness* fills the *earth*, *ex*pressing
the *wonders* of your hand.
The *hills rejoice. The meadows* teeming
with *flocks that skip and* spring,
the *golden grain, in valleys* gleaming –
they *shout for joy and* sing!

PSALM 66

To the choirmaster. A Song. A Psalm.

Geneva, 1543/1551



2. "All *peoples, bowing down be*fore you,
sing *praises to your* glorious name;
to *you, O God, they all pay* homage,
with *hymns of joy declare your* fame."
O *come and* see with *reverent* wonder
the *awesome deeds that* God has done,
his *mighty works among the* nations,
the *victories his hand has* won.

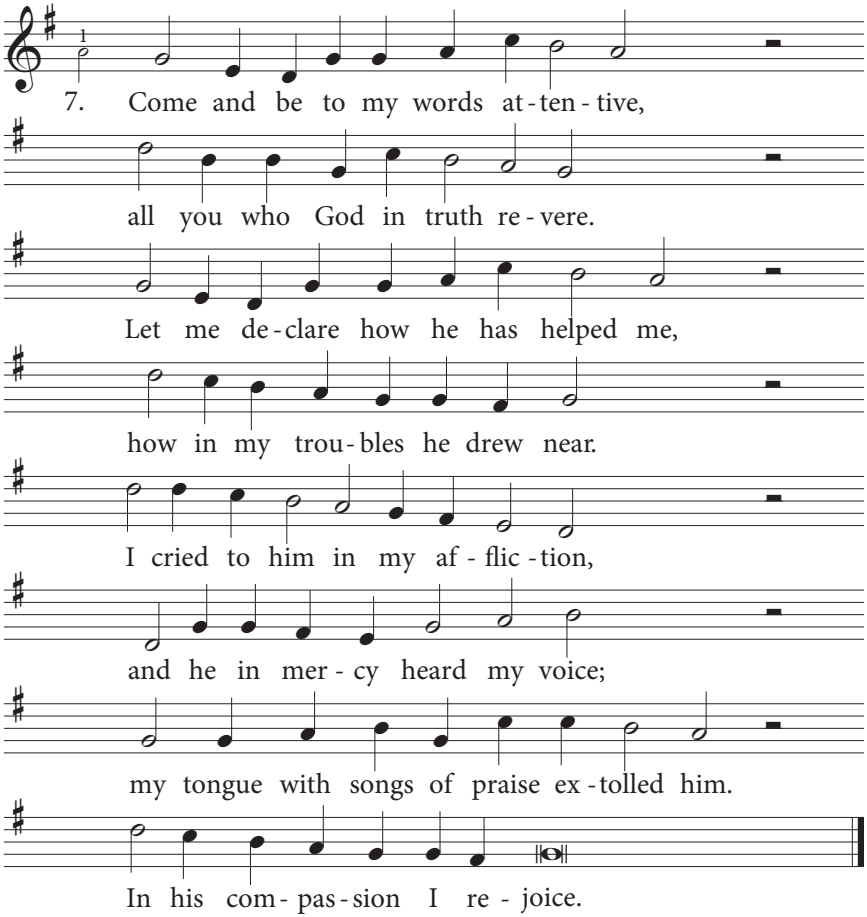
3. His *strength to Israel re*vealing,
he *turned the sea to* arid land.
When *they on foot passed through the* river,
the *waters heeded his com*mand.
We *sang his* praise, in *him re*joicing
who *by his might rules* without end;
his *eyes keep watch on every* nation.
Let *rebels not his power with*stand.

4. Come, *bless our God with joyful* voices.
All *nations, let his* praise resound,
for *he has kept our feet from* stumbling;
in *him we have a refuge* found.
Your *people* you, O *God, have* tested
as *ore is in the* furnace tried;
we *in the fire of your re*fining
have *been, like silver, puri*fied.

5. In*to the net, O God, you* brought us,
laid *heavy burdens* on our backs.
Foes *drove right over us in* chariots;
you *humbled us by their at*tacks.
We *went through* fire, we *went through* water,
but *you then showed your* power and grace,
for *you delivered us, your* people,
and *brought us to a spacious* place.

6. Your *holy temple I shall* enter
and *there my thanks to* you express;
I *shall fulfil the vows I* promised
in *days of trouble and dis*tress.
Burnt *sacri*fices *I shall* offer,
with *choicest fatlings* pay my vows;
with *smoke of rams, with goats and* bullocks
I *shall adore you in your* house.

PSALM 66

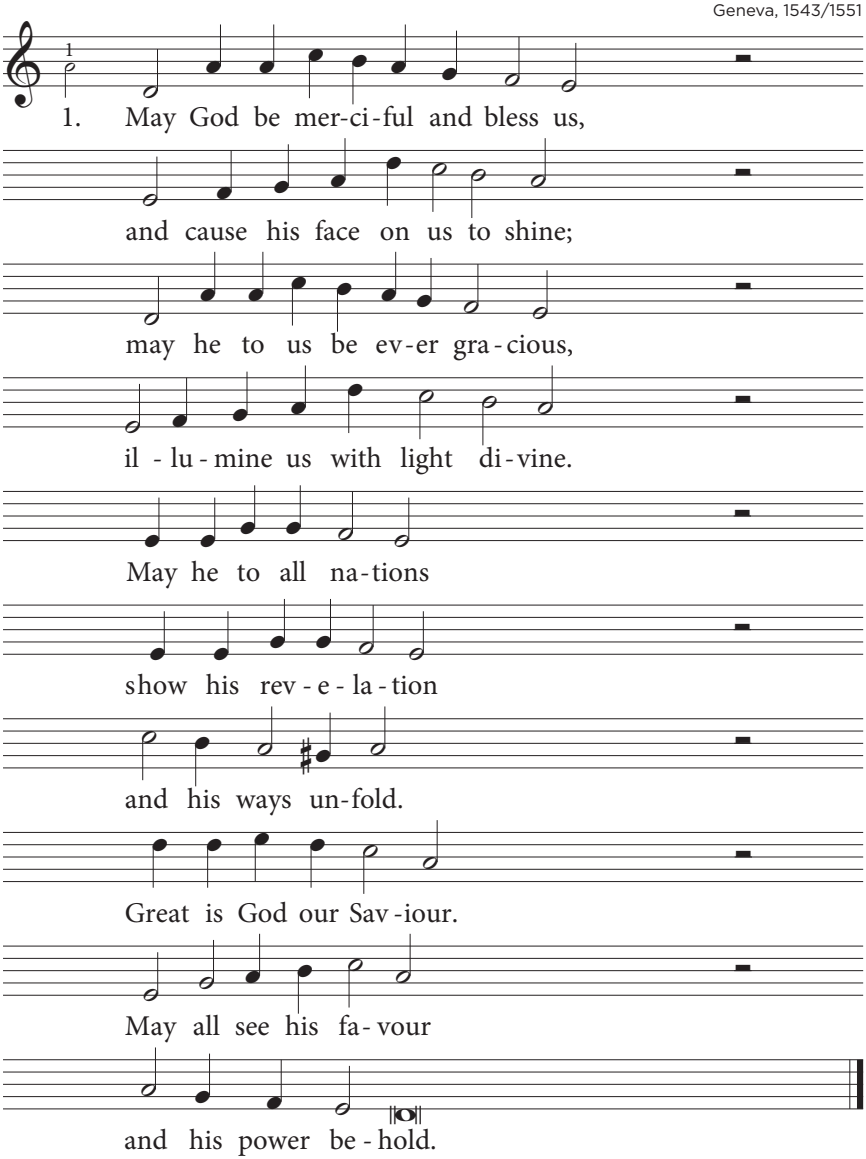


8. If *I had cherished any* evil,
the *Lord would not have* heeded me.
I *know that God indeed has* heard me;
he *has attended to my* plea.
For*ever* blest be *God my* Saviour,
who *has not turned a*way my prayer,
nor *has withheld from me his* mercy,
his *never-failing love and* care.

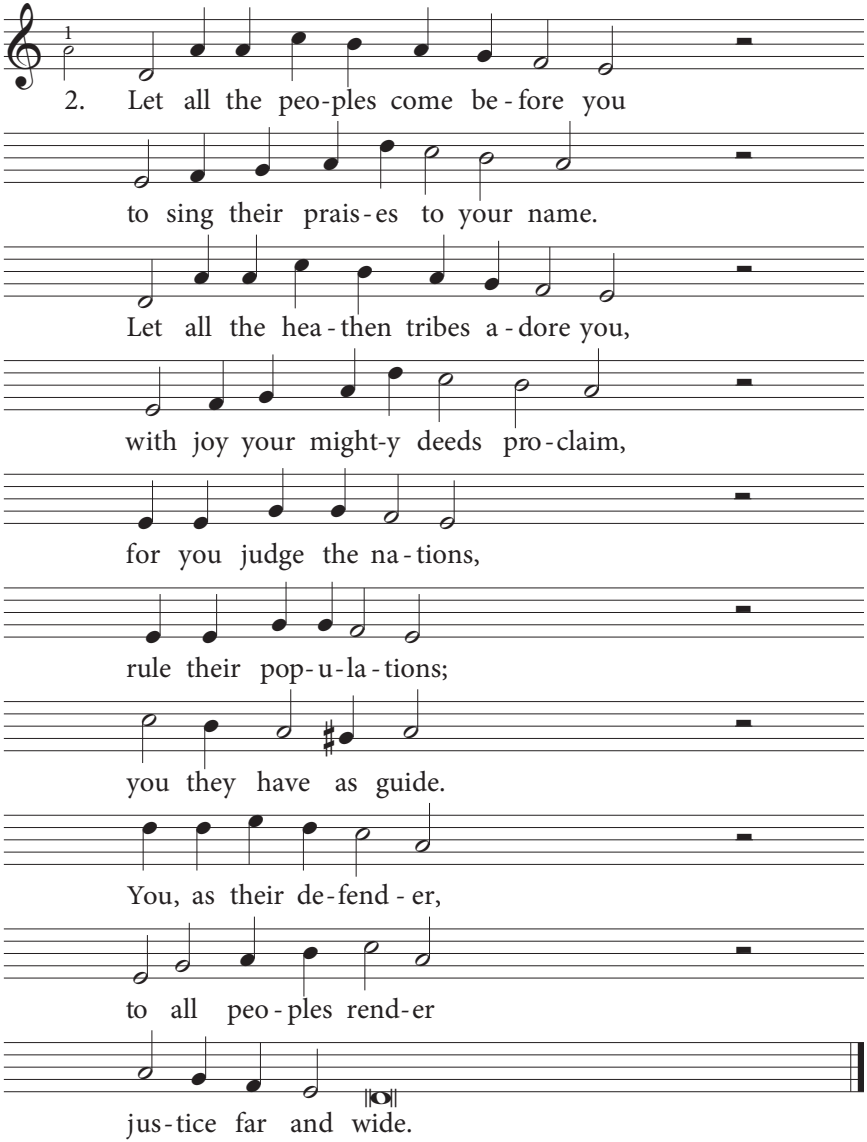
PSALM 67

To the choirmaster: with stringed instruments.
A Psalm. A Song.

Geneva, 1543/1551



PSALM 67

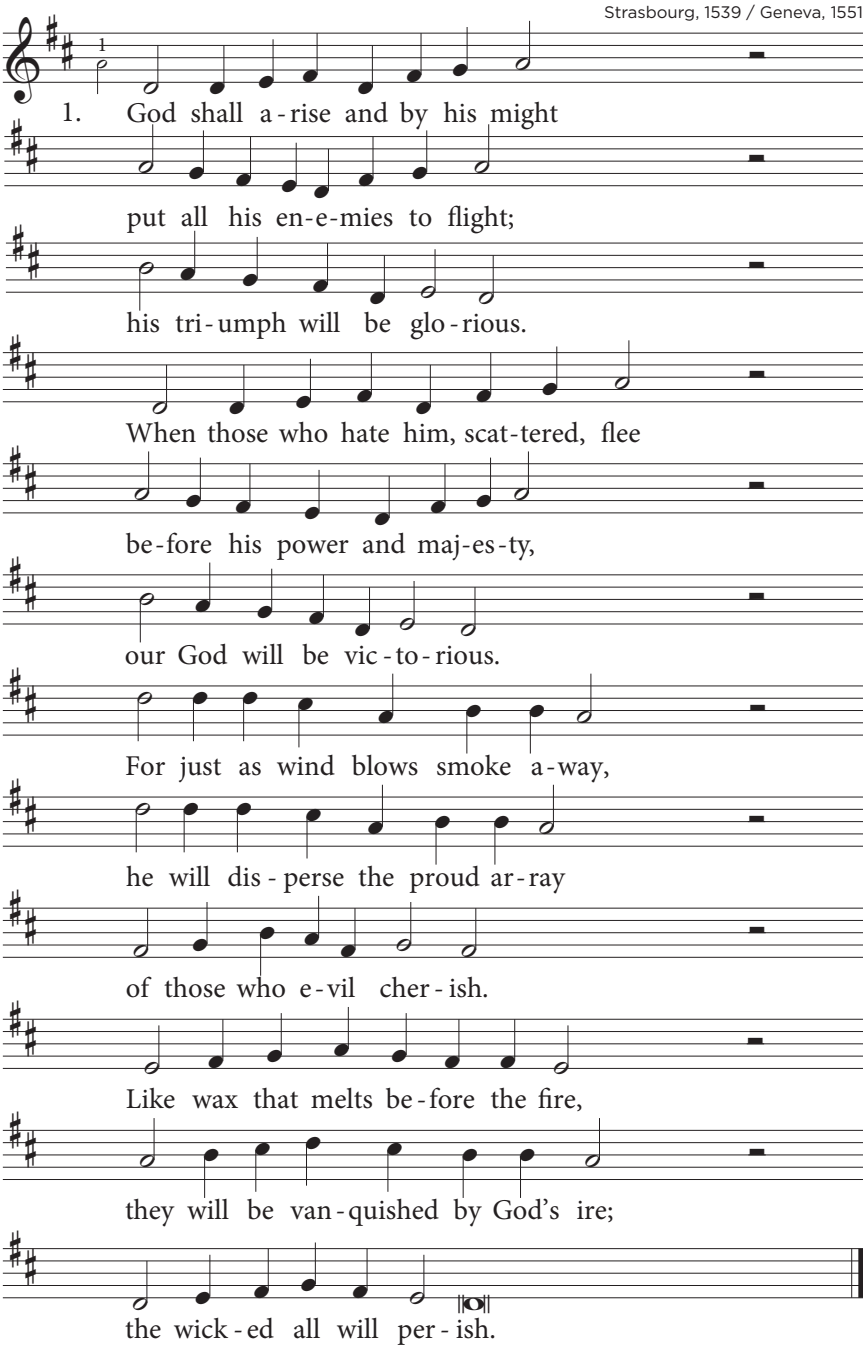

2. Let all the peo-ples come be-fore you
to sing their prais-es to your name.
Let all the hea-then tribes a-dore you,
with joy your might-y deeds pro-claim,
for you judge the na-tions,
rule their pop-u-la-tions;
you they have as guide.
You, as their de-fend-er,
to all peo-ples rend-er
jus-tice far and wide.

3. Let *all the earth, O God our* Saviour,
your *love and faithful*ness extol.
The *land has yielded through your* favour
its *harvest rich and* bountiful.
God is good and gracious;
he will richly bless us –
he, *our* God *and* King.
Let all peoples fear him,
all the *earth re*vere him,
of *his glo*ry sing.

PSALM 68

To the choirmaster. A Psalm of David. A Song.

Strasbourg, 1539 / Geneva, 1551

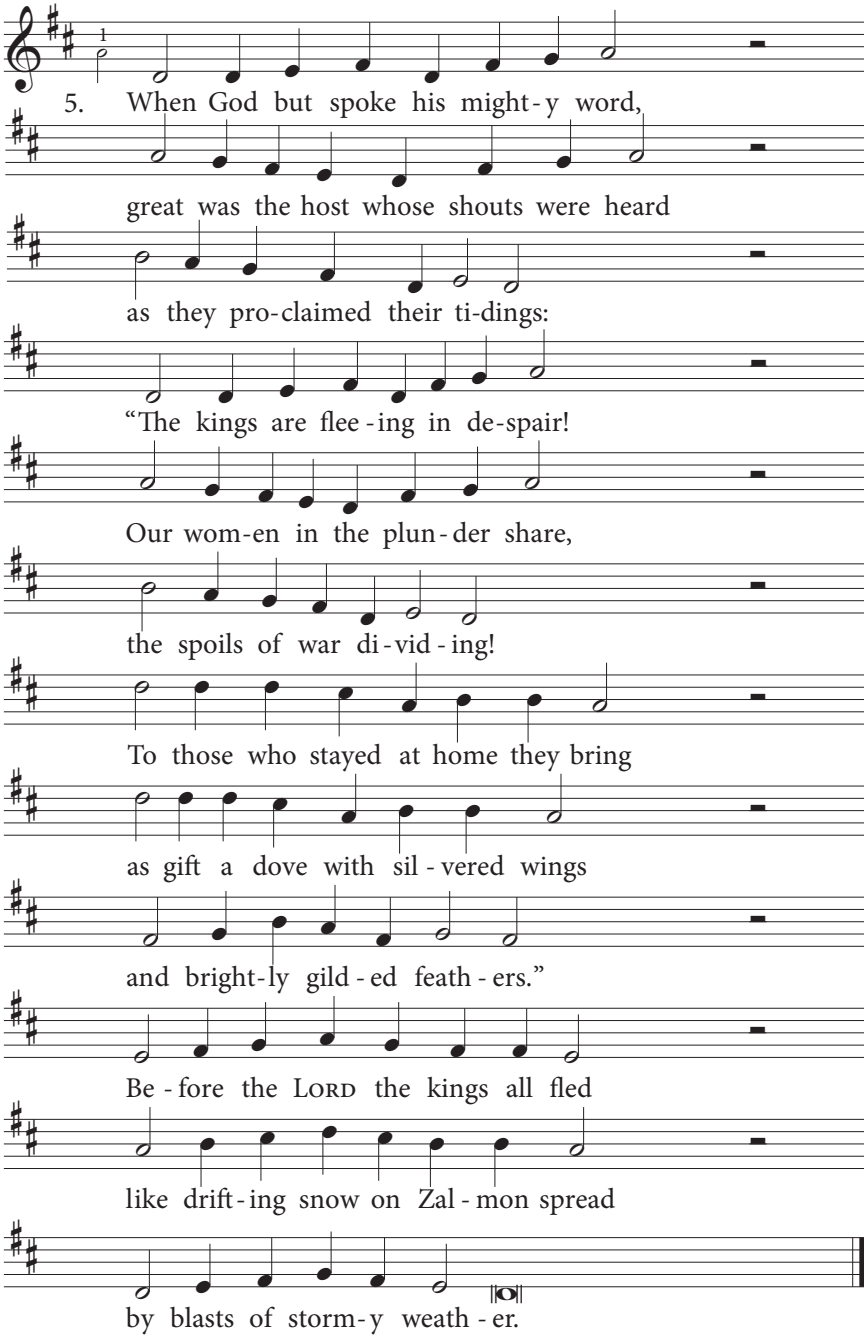


2. Now *let the just with joyful* voice
in *God's victorious might re*joice;
let *them exult be*fore him!
O *sing to God, his praise pro*claim,
and *with your psalms extol his* name;
in *joyful song a*dore him.
Lift *up your voice and sing a*loud
to *him who rides upon the* clouds
high *in the spacious* heavens.
The LORD – *that is his glorious* name.
Re*joice in him with loud ac*claim;
to *him be glory* given.

3. He, *father to the father*less,
de*fence of widows in dis*tress,
is *in his habi*tation.
God *in the goodness of his* grace
gives *lonely ones a dwelling* place;
he *grants them conso*lation.
He *leads the captive out to* see
the *joys of new-found liber*ty,
for *bounteous is God's* mercy.
But *who against him dare re*bel
must *evermore with famine* dwell
in *deserts dry and* thirsty.

4. O *God, when you went on a*head
and *through the barren desert* led
the *flock you had as*sembled,
you *caused the earth to quake and* cower;
O *God of Israel, great in* power,
be*fore you, Sinai* trembled.
You *with abundant rain, O* LORD,
your *weary heritage re*stored
and, *as you had de*cided,
you *let your people settle* there;
you *blessed them with your lavish* care
and *for the poor pro*vided.

PSALM 68

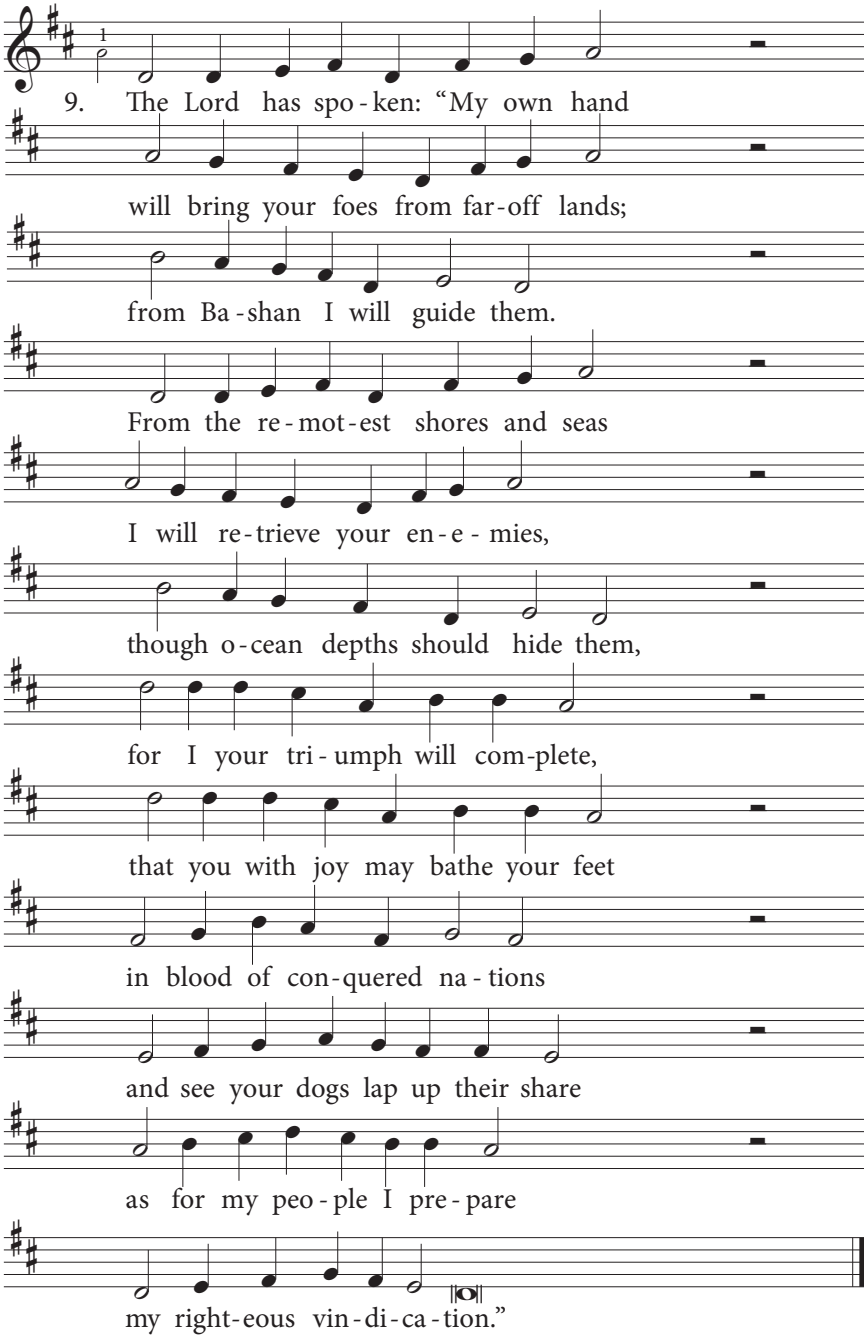

5. When God but spoke his might-y word,
great was the host whose shouts were heard
as they pro-claimed their ti-dings:
"The kings are flee-ing in de-spair!
Our wom-en in the plun-der share,
the spoils of war di-vid-ing!
To those who stayed at home they bring
as gift a dove with sil-vered wings
and bright-ly gild-ed feath-ers."
Be-fore the LORD the kings all fled
like drift-ing snow on Zal-mon spread
by blasts of storm-y weath-er.

6. O *Bashan's mountain, massive* height,
far *higher than all peaks in* sight,
so *great in rugged* grandeur!
O *you whose tops are seen from* far,
whose *peaks so high and numerous* are,
ma*jestic in their* splendour!
Why *do you still with envy* look
at *Zion's mount, which God once* took
and *made his throne's lo*cation?
There *he for evermore will* dwell;
the *Lord once made this humble* hill
his *glorious habi*tation.

7. God's *chariots, mighty to be*hold,
are *twice ten thousand thousand*fold;
the *mountains quaked and* trembled.
From *Sinai, God victorious*ly
came *down into his sanctua*ry;
in *Zion all as*sembled.
When *you, O Lord, went up a*gain
you *led your captives in your* train
with *tribute in a*bundance;
gifts, *too, from those who rebels* were –
that *you, Lord God, for ever*more,
might *dwell there in re*splendence.

8. Blest *be the Lord, who on our* way
pro*vides for us, and day by* day
up*holds us by his* power.
God *of Salvation is his* name;
this *glorious name shall we pro*claim.
He *is our shield and* tower.
Our *God, the Lord, is strong to* save
from *mortal danger, from the* grave
and *every cruel op*pression.
But *God will crush the heads of* foes,
the *hairy crown of him who* goes
in *ways of foul trans*gression.

PSALM 68


9. The Lord has spo-ken: "My own hand
will bring your foes from far-off lands;
from Ba-shan I will guide them.
From the re-mot-est shores and seas
I will re-trieve your en-e-mies,
though o-cean depths should hide them,
for I your tri-umph will com-plete,
that you with joy may bathe your feet
in blood of con-quered na-tions
and see your dogs lap up their share
as for my peo-ple I pre-pare
my right-eous vin-di-ca-tion."

10. The *solemn throngs are gathered* here;
to *God my King do they draw* near.
They *come with sounding* cymbals,
the *singers first, the minstrels* last,
and *in among them, filing* past,
the *maidens play their* timbrels.
In *this great congregation's* throng
let *God be praised in joyful* song,
O *Jacob's gener*ation!
There *Benjamin, the smallest* clan,
leads *Naphtali and Zebu*lun,
Ju*dah and all the* nation!

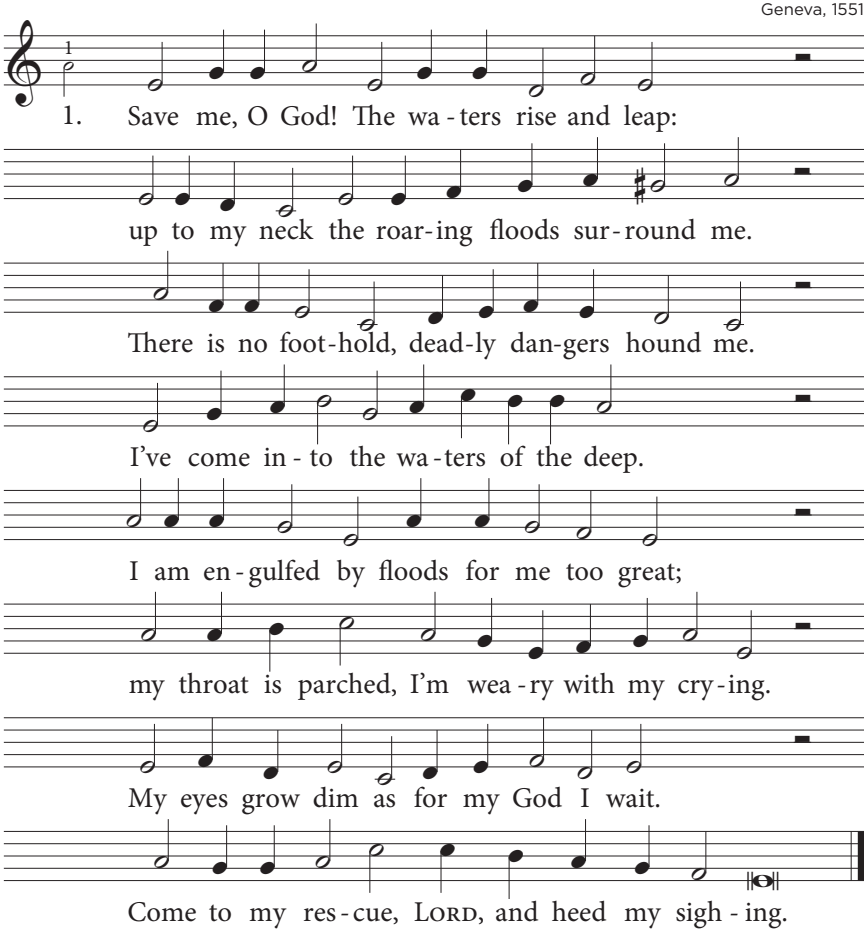
11. Lord, *let your glorious power be* known;
show *us the strength on which your* own
have *in the past de*pended.
Be*cause you have your temple* here,
kings *in Jerusalem ap*pear
with *gifts for you in*tended.
Re*buke the beasts among the* reeds,
both *bulls and calves, those filled with* greed,
all *who in war take* pleasure.
Let *envoys come from Egypt's* land;
to *God let Ethiopia's* hand
stretch *out to give its* treasure.

12. Praise *God and shout his glory* forth,
O *kings and kingdoms of the* earth!
In *joyful song a*dore him.
Praise *him who rides the ancient* sky,
who *thunders forth his battle* cry;
let *all bow down be*fore him.
Pro*claim his power and spread his* fame,
for *great in Israel is his* name;
his *might is in the* heavens.
O *awesome God, you from your* throne
with *power and glory bless your* own.
To *you all praise be* given!

PSALM 69

To the choirmaster: according to Lilies. *Of David.*

Geneva, 1551



2. More *numerous* than the *hairs upon* my head
are *those who* without *any cause re*ject me,
those *ene*mies who *constantly af*flict me
and *whose ma*licious *treachery I* dread.
Must *I re*store now *what I* did not steal?
I *know I've* done the *things you have for*bidden.
O *God, my* folly *I did* not conceal;
from *you my* wrongs and *misdeeds are not* hidden.

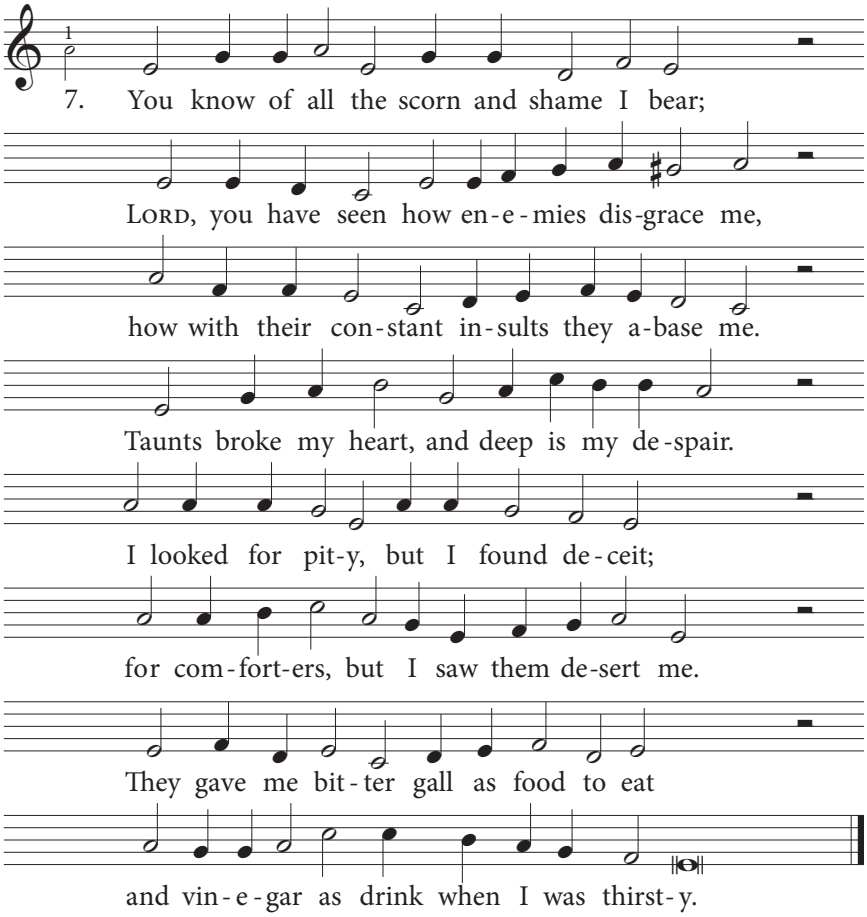
3. May *those who* put in *you their* hope and trust
not *through my* doing *be disgraced and* slandered.
May *they, O* Lord, not *be to shame sur*rendered
be*cause I've* been un*faithful or un*just.
O *God of* Israel, *taunts and* shame I've borne,
and *for your* sake I *am to friend and* brother
a *stranger* whom they *disa*vow and scorn,
an *alien* to the *sons of my own* mother.

4. Lord, *for your* house I *am con*sumed with zeal;
taunts *meant for* you have *now on me de*scended.
I *weep and* fast. By *none I am de*fended;
deep *are the* shame and *sorrow that I* feel.
I *put on* sackcloth, *for my* grief is great,
but *people* laugh at *me and keep on* sneering.
I *am the* talk of *idlers* at the gate,
the *song of* drunkards *revelling and* jeering.

5. But *though they* mock, O *Lord, to* you I pray;
at *your own* time, O *God my Helper*, hear me.
In *your great* love and *faithfulness be* near me,
and *in the* mire let *me not sink a*way.
De*liver* me from *waters* dark and deep,
from *those who* hate me. *God, show me your* favour
and *draw me* from the *current's* mighty sweep.
Let *death not* close its *mouth on me, O* Saviour.

6. Out *of the* goodness *of your* steadfast love,
Lord, *turn to* me, with *your great mercy* bless me.
Do *not con*ceal your *face when foes op*press me;
in *all my* troubles, *hear me from a*bove.
Make *haste to* answer *me, do* not delay.
Come, *rescue* me, re*deem your faithful* servant.
Save *me from* those who *seek me* as their prey,
who *hate me* with a *hatred fierce and* fervent.

PSALM 69



8. At *their own* table *let my* foes be trapped,
en*snared when* for their *feasting they as*semble.
Their *eyes be* darkened *so that they will* stumble;
from *shaking* limbs let *all their strength be* sapped.
Pour *out your* fury, *let it* not abate,
and *by your* wrath let *them be over*taken.
Let *their en*campments *be left* desolate;
let *all their* tents be *utterly for*saken.

9. They *perse*cute those *wounded* by your hand,
and *talk of* those whose *pains and sorrows* please them.
Charge *them with* crime on *crime; do not re*lease them,
nor *let them* freed from *guilt before you* stand.
LORD, *from the* book of *life blot* out their names;
let *none of* them be *in your scroll re*corded.
Do *not in*clude them *with those* free from blame;
let *good and* evil *justly be re*warded.

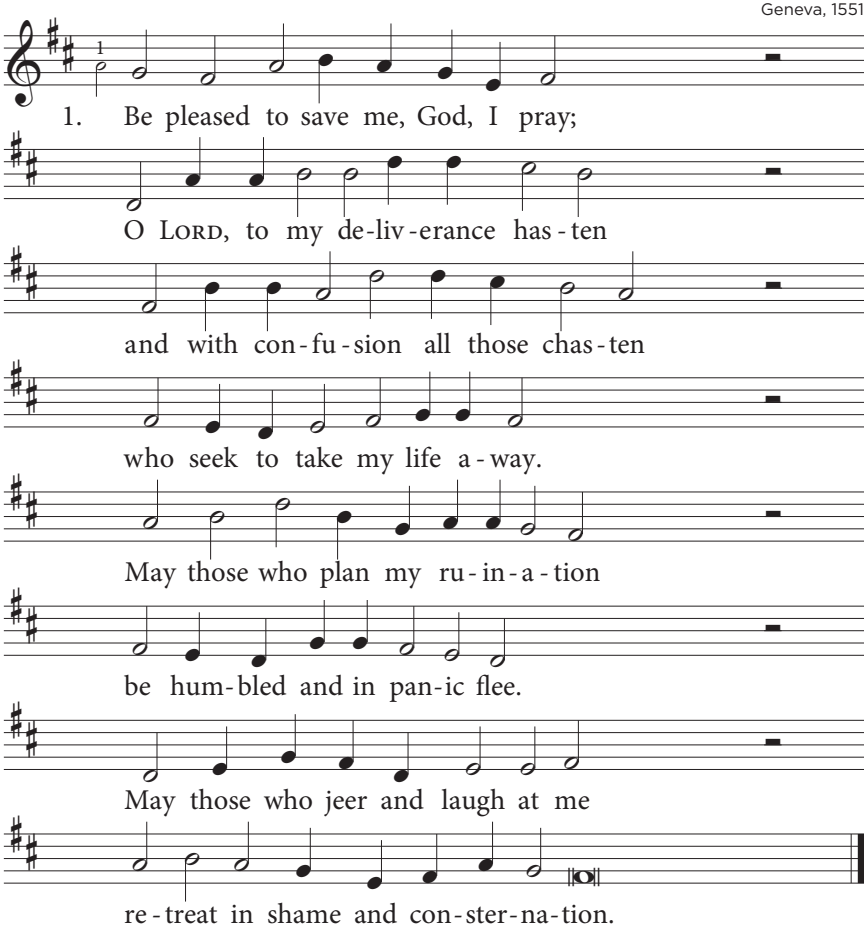
10. I *am in* pain, great *is my* misery;
O *God, pro*tect me, *sending your sal*vation.
Then *I will* praise your *name with jubi*lation
and *give you* thanks. To *you all glory* be.
More *than an* ox or *bull as* sacrifice,
my *song of* praise will *please my God and* Saviour.
His *captive* people *he will* not despise;
he *hears the* needy, *showing them his* favour.

11. Let *heaven and* earth praise *him with* grateful songs,
the *seas and* all that *stirs in them a*dore him;
let *all cre*ation *shout with joy be*fore him:
God *will save* Zion. *Praise to him be*longs.
All *Judah's* cities *will the* LORD rebuild.
There *will his* servants *be, in praise ex*celling.
With *their de*scendants *will the* land be filled;
there *those who* love him *all will find a* dwelling.

PSALM 70

To the choirmaster.
Of David, for the memorial offering.

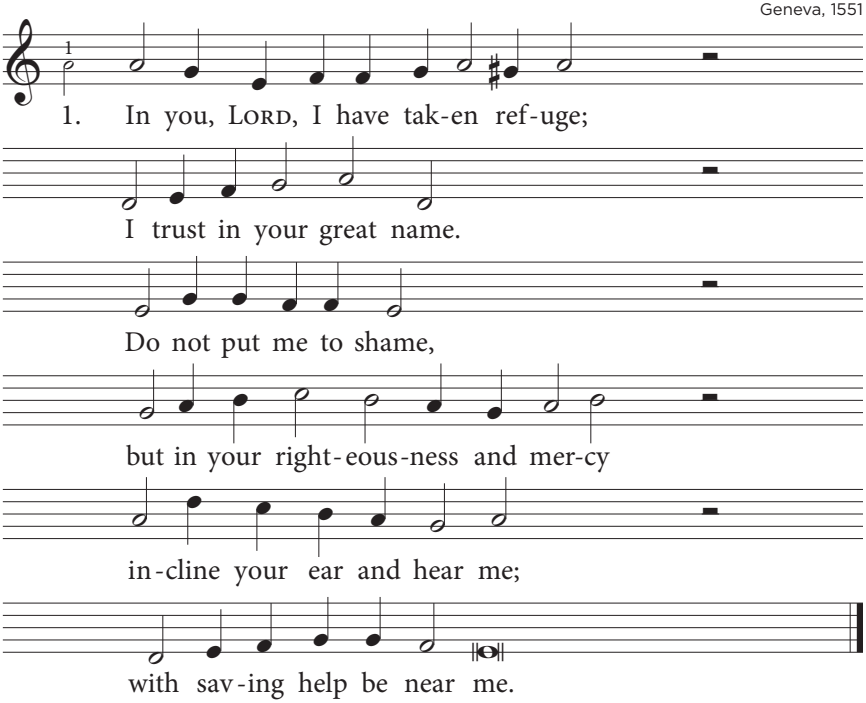
Geneva, 1551



2. But may all *those who seek your* face,
who *love and* cherish *your sal*vation,
be *glad and* sing with *jubi*lation,
"Ex*alted* be the *God of* grace."
But I am *poor and weak as* ever;
come *quickly, God, and* rescue me,
for *you alone can* set me free.
Do not de*lay, O* Lord *my* Saviour.

PSALM 71

Geneva, 1551

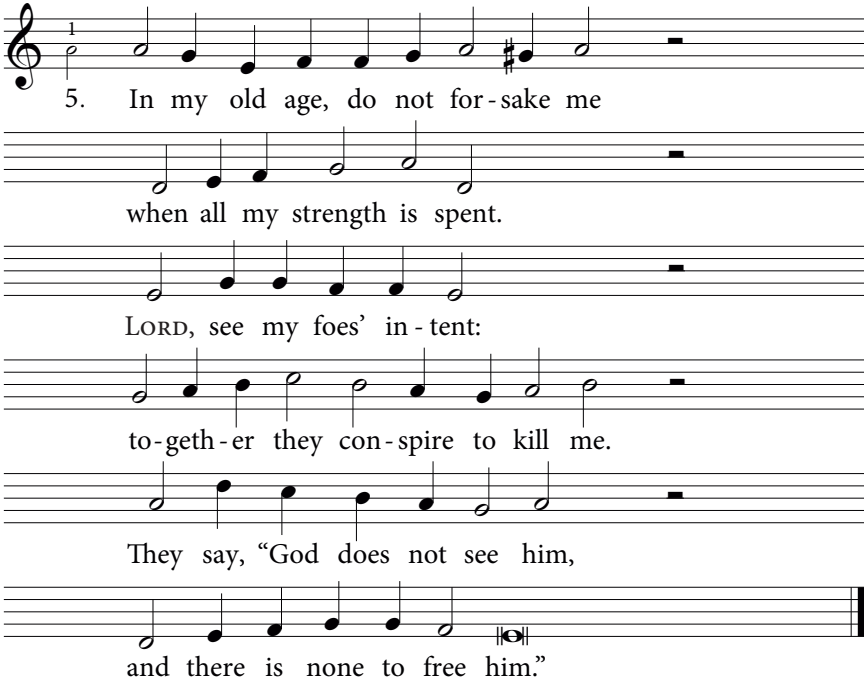


2. LORD, *be to me a rock* and *for*tress,
and *issue* your command
to *save me from the* hand
of *those who* savage*ly at*tack me.
Pro*tect me from their* power:
you *are my strength and* tower.

3. Since *I was young, in you* I've *trust*ed;
on *you I've* leaned from birth.
From *when you brought me* forth
and *from my* mother's *womb you* took me,
you've *blessed me with your* favour.
I'll *sing your praise for*ever.

4. I *as a portent am* regard*ed*,
a *sign for* all to see.
But *you, LORD, are to* me
my *strong and* steadfast *rock of* refuge,
my *powerful de*fender.
All *day I praise your* splendour.

PSALM 71



6. Do *not stand far away* but *help* me.
O *God, my* God, make haste!
May *all those be dis*graced
who *seek my* harm and *who ac*cuse me.
May *they all be con*founded,
by *scorn and shame sur*rounded.

7. But *I will hope in you* for*ev*er
and *praise you* more and more.
With *you I am se*cure.
LORD, *in your* righteous*ness I* glory.
When *enemies op*pressed me,
you *with your justice* blessed me.

8. O *LORD, your works of might* and *glo*ry
I *will pro*claim in song
and *praise them all day* long.
They *far ex*ceed my *under*standing.
Your *righteous deeds I* treasure;
they *are beyond all* measure.

9. You *from my youth, O God*, have *taught* me;
I *to this* day proclaim
your *wondrous works, your* fame.
Now *that I'm* old and *grey, stay* near me
and *do not leave me* ever;
O *God, forsake me* never.

10. To *all the coming gene*rations
I *will with* great delight
pro*claim your pow*er *and* might.
Your *righteous*ness is *all-ex*celling;
it *reaches highest* heaven.
To *you all praise be* given.

11. Great *are your deeds in might* and *splen*dour.
God, *who with* you compares?
You've *brought me bitter* cares,
but *from earth's* deepest *pits you'll* raise me
to *ever greater* glory.
Your *comfort will re*store me.

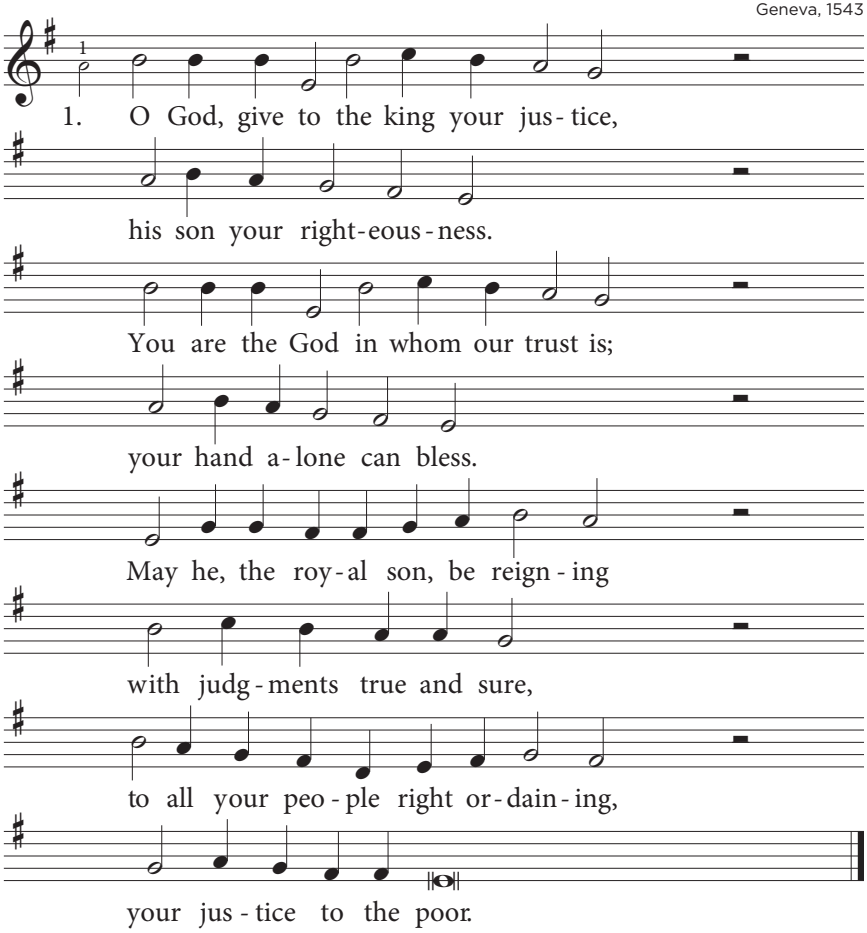
12. With *harp and lute I'll sing* to *praise* you
for *all that* you have done,
O *Israel's Holy* One.
Your *love and* faithful*ness ex*tolling,
I'll *shout with joy and* fervour,
for *you are my pre*server.

13. My *lips and tongue will praise* your *good*ness;
I *will with* heart and soul
your *righteous deeds ex*tol.
You *humbled* those who *sought my* ruin;
your *praise I will be* voicing,
all *day in you re*joicing.

PSALM 72

Of Solomon.

Geneva, 1543



2. May *for the* people *hill and* mountain
bring *forth the* peace they seek,
and *justice*, gushing *like a* fountain,
re*store the* faint and weak.
May *he defend the poor and* needy;
may *he their children* save,
and *crush oppressors, proud and* greedy,
who *for their downfall* crave.

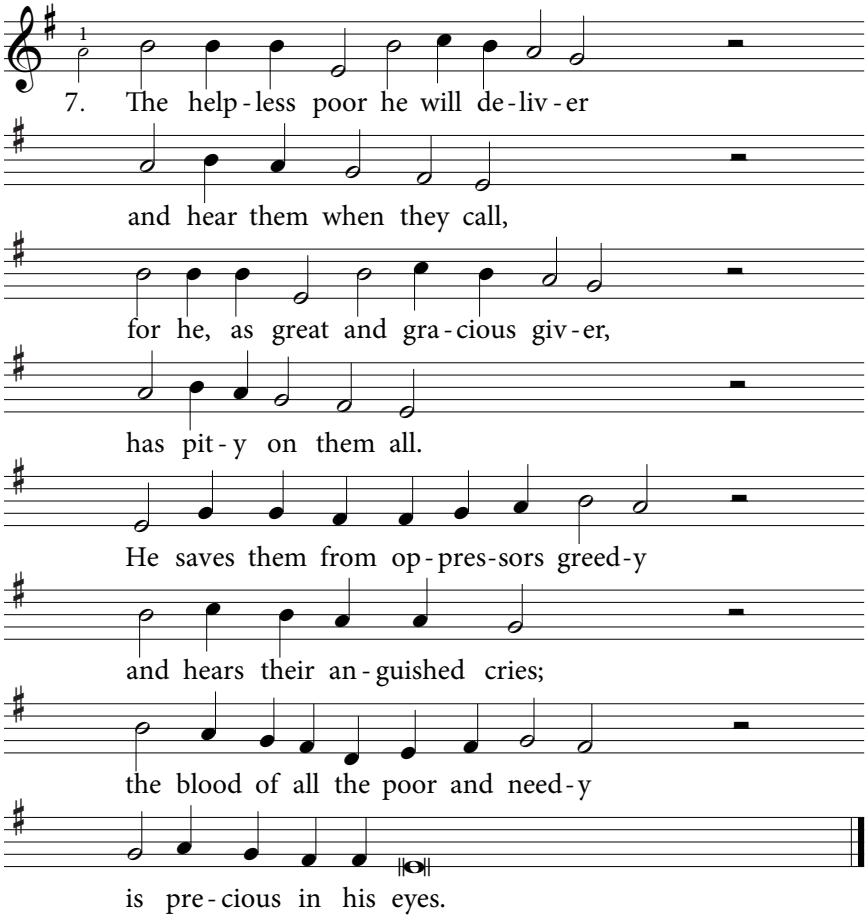
3. May *he, so* high a*bove the* nations,
live *while the* sun endures –
he *who through*out all *gener*ations
our *joy and* peace ensures;
and *may he be like rain that* drenches
the *meadows parched* and pale,
like *showers whose abundance* quenches
the *thirst of hill and* vale.

4. May *in his* days the *righteous* flourish
and *peace on* earth be found;
may *for all* those who *justice* cherish
his *righteous*ness abound.
Long *may he live and rule our* nation
while *sun and moon en*dure;
may *he in every gener*ation
our *peace and joy en*sure.

5. For *ever*more may *his do*minion
from *sea to* sea extend,
and *from the* River *to the* regions
of *earth's re*motest end.
May *every tribe and tongue a*dore him,
and *may from east and* west
his *foes all come to bow be*fore him,
his *haters lick the* dust.

6. May *princes*, moved by *awe and* wonder,
then *travel* miles on miles,
that *they may* him the *tribute* render
of *Tarshish* and the isles.
May *Sheba with its gifts a*dore him,
and *Seba treasures* bring.
May *rulers all fall down be*fore him
and *serve him as their* king.

PSALM 72



8. Long *may he* live! May *all pre*sent him
with *Sheba's* finest gold;
as *tribute* may the *nations* grant him
most *precious* gifts untold.
May *people join in cele*bration
to *praise him without* end.
For *him let prayers of invo*cation
to *heaven's throne* ascend.

9. Through*out the* land may *grain be* growing
from *plains to* mountain tops;
like *Leba*non, may *fields be* glowing
with *bounteous* golden crops.
May *in the cities people* flower
like *hillsides in the* spring.
May *all the earth acclaim his* power
and *of his glory* sing.

10. The *king whose* name we *are pro*fessing
shall *like the* sun endure.
In *him all* nations *find their* blessing;
their *peace will* be secure.
Blest *be the* LORD, *for he so* glorious
a*lone does wondrous* things.
O *God, in all the earth our* chorus
with "*Amen, Amen*" rings.

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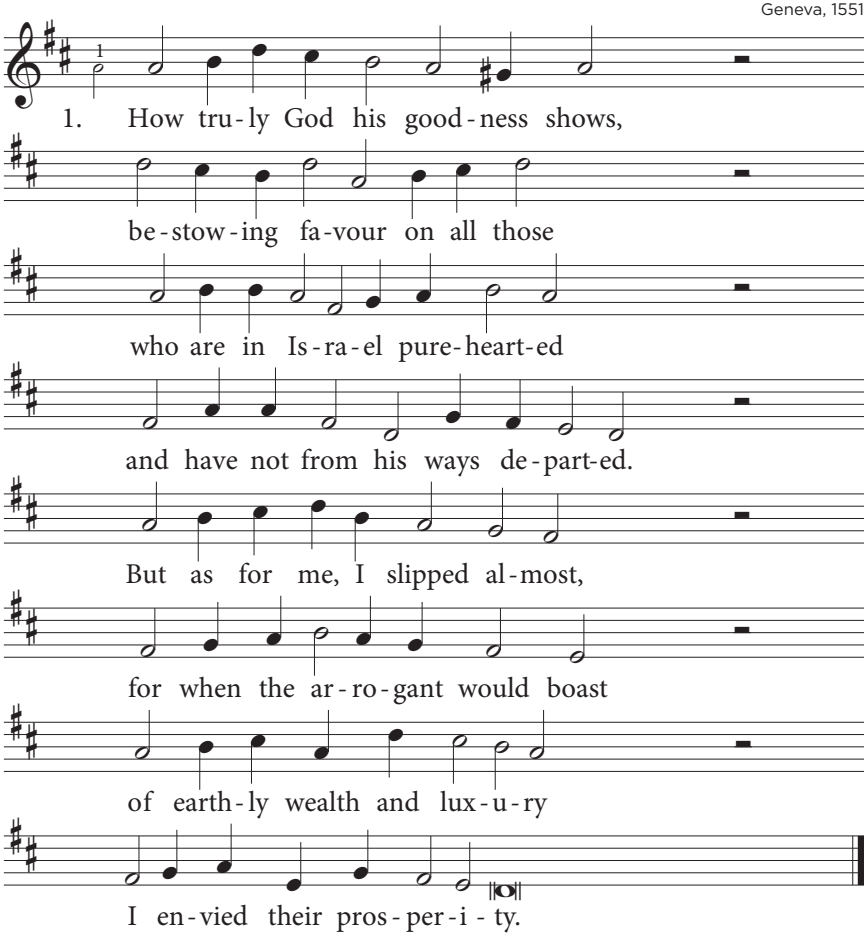
PSALM 73

A Psalm of Asaph.

Geneva, 1551



2. No *suffering lies* in store *for* them;
they *all are* sleek and *sound of* limb.
They *do not* share our *pain and* anguish;
no *troubles* ever *make them* languish.
Pride *is their necklace*, and they dare
make *vio*lence *the robe* they wear.
Their *hearts with follies* overflow,
and *in their minds il*lusions grow.

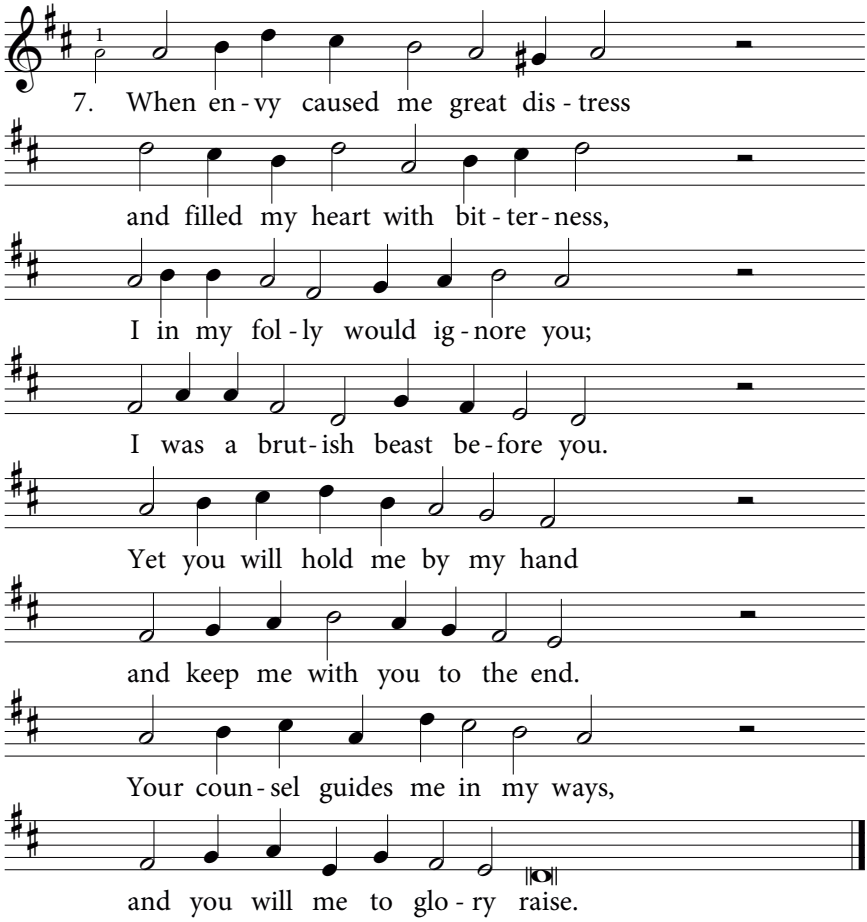
3. They *speak with scorn* and haught*i*ness;
they *scoff, and* threaten *to op*press.
Their *mouth lays* claim to *heaven's* regions;
their *tongue de*mands the *earth's al*legiance.
So *people turn to* praise these men,
and *they can* find *no fault* with them.
"God *does not see it,*" they declare.
"The *Most High does not* know or care."

4. Such *are the wick*ed – they're *se*cure;
their *wealth in*creases *ever*more.
Sure*ly in* vain I've *been pure*-hearted
and *have not* from God's *laws de*parted,
and *I in vain have* washed my hands
in *puri*ty *and in*nocence.
For *all day long I* suffer here,
and *with new grief each* dawn draws near.

5. If *I had spo*ken this *way* too,
I *surely* would have *been un*true
to *all the* present *gener*ation,
the *children* of your *holy* nation.
I *tried to probe the* mystery
but *found it* was *too much* for me
till, *entering God's* holy place,
I *saw the desti*ny they face.

6. O *Lord, you sure*ly set *them* all
on *slippery* ground to *make them* fall.
You *cause the* arro*gant to* stumble;
they *headlong* to their *ruin* tumble.
How *suddenly de*stroyed are they,
by *terrors* whol*ly swept* away!
As *one who wakes from* dreams, you rise
and *them as fanta*sies despise.

PSALM 73



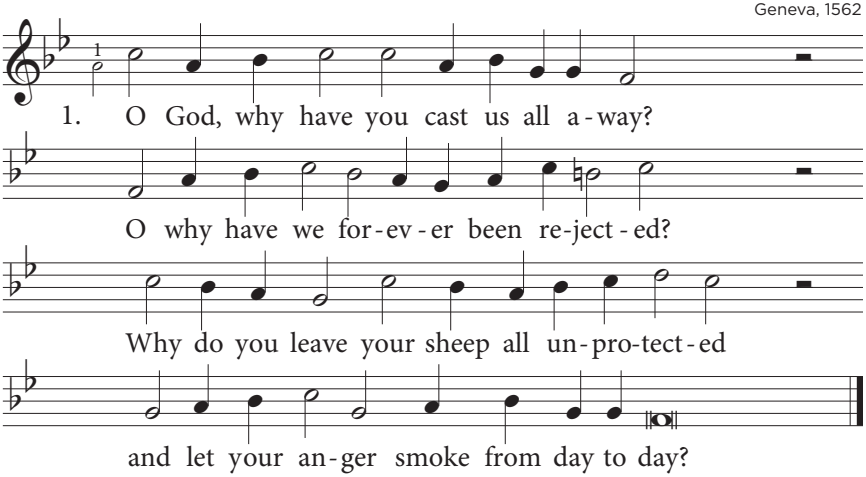
8. Whom *do I have* in heaven *but* you?
You, *God of* grace, my *faith re*new:
I *seek no* earthly *wealth or* splendour;
to *envy* I will *not sur*render.
Al*though my flesh and* heart may fail,
God *is my* strength: *I shall* prevail,
for *he whose steadfast* love is sure
will *be my portion* evermore.

9. Those *who from you* have gone *a*stray
shall *perish* in their *evil* way.
You *will de*stroy all *who, false*-hearted,
from *your com*mandments *have de*parted.
But *as for me, in* God I trust,
for *with his* pre*sence I* am blest.
My *refuge is the* LORD alone;
I *will proclaim all* he has done.

PSALM 74

A Maskil *of Asaph.*

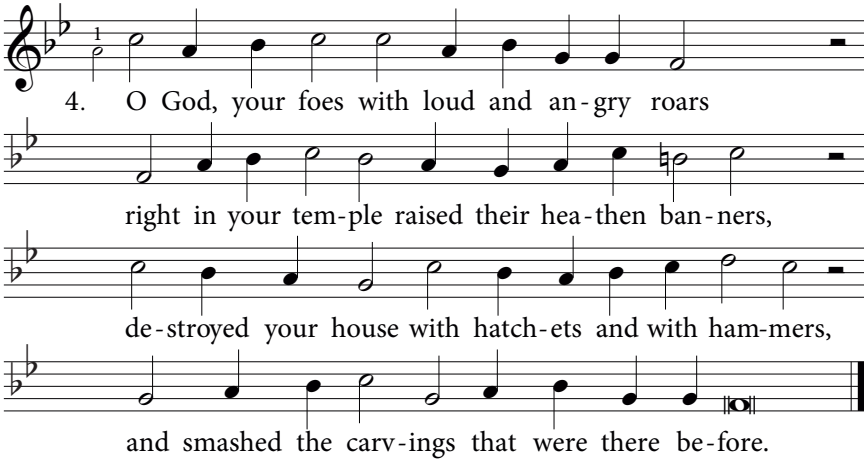
Geneva, 1562



2. Re*member* your own *people, those you* love,
your *herit*age, your *chosen congre*gation,
by *you re*deemed and *saved from condem*nation
in *your good* pleasure, *shown from heaven a*bove.

3. Do *not for*get Mount *Zion, where you* dwelt;
draw *near to* its per*petual deso*lations.
See *the de*struction *which the hostile* nations
brought *on the* place where *once your people* knelt.

PSALM 74



5. They *boldly* set your *holy house a*blaze,
de*filed the* dwelling *of your name so* glorious.
They *boasted* that their *might would be vic*torious
and *burned each* place where *you received our* praise.

6. We *see no* signs; we *have no prophets* left,
not *even* one by *whom your word is* spoken.
Is *then the* bond with *you forever* broken?
How *long shall* we of *comfort be be*reft?

7. How *long, O* God, will *enemies yet* scoff?
Will *the re*viling *of your name cease* never?
Will *you hold* back your *strong right hand fo*rever?
With*draw it* from your *bosom. Cut them* off!

8. Yet *you, O* God, my *King from days of* old,
through*out the* earth worked *wonders of sal*vation.
The *sea you* split wide *open for your* nation
and *broke the* heads of *dragons fierce and* bold.

9. The *heads of* proud Le*viathan you* crushed,
its *flesh as* food on *desert beasts be*stowing.
You, *Lord, broke* open *fountains ever*-flowing
and *dried up* streams where *mighty waters* rushed.

10. Yours *is the* day, yours *also is the* night;
sun, *moon, and* stars have *you set in the* heavens.
To *all the* earth you *boundaries have* given;
the *seasons* you e*stablished by your* might.

11. Re*member*, Lord, the *scoffing of your* foes;
hear *how your* name is *taunted by the* wicked!
Yield *not your* dove to *beast of field and* thicket;
do *not for*get your *children in their* woes.

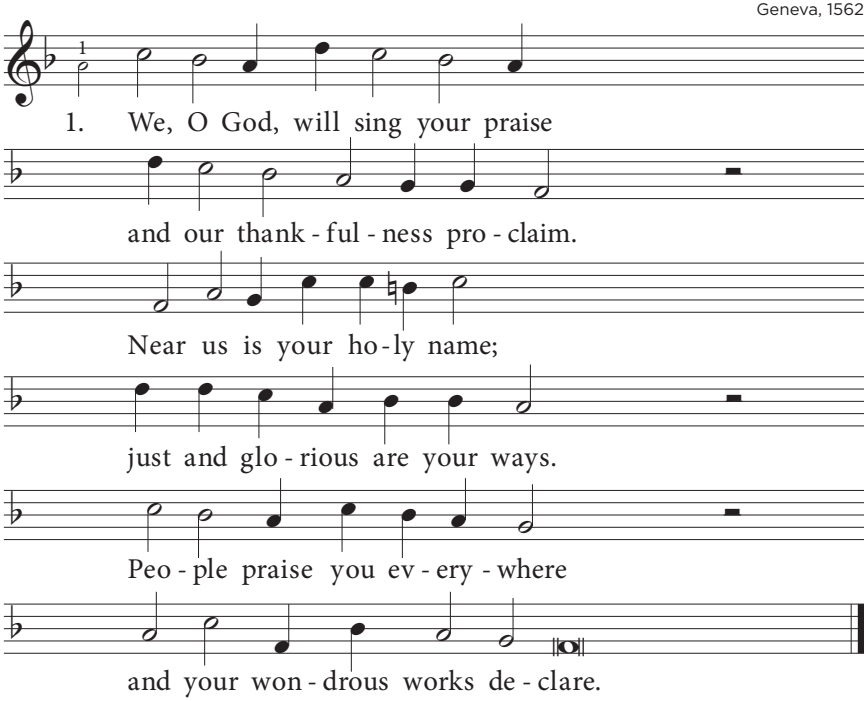
12. Look *to the* covenant! *Hold it in re*gard,
for *terror* reigns in *all the land's dark* places.
Let *the down*trodden *not endure dis*graces,
and *may the* needy *praise your name, O* Lord.

13. Rise *up, O* God, rise *and defend your* cause.
Ig*nore the* taunting *of your foes no* longer;
do *not for*get their *shouts of raging* anger,
the *uproar* which con*tinues without* pause.

PSALM 75

To the choirmaster: according to Do Not Destroy.
A Psalm of Asaph. A Song.

Geneva, 1562



2. "When the *proper* time draws *near,*
I my judgment *will re*veal.
Then the *earth may shake and* reel
and all people quake with fear,
but its *pillars I up*hold,
I who *fashioned* it of old.

3. "To those *filled with* pride I *say,*
'Let me no more *hear your* boast.'
I tell *them and all their* host
to forsake their wicked way:
'Do not *proudly lift your* horn;
neither *speak with* haughty scorn.'"

4. Helpers *will not* from the *east*
and not from the *west ap*pear
to ex*alt and to re*vere
him whom God makes last and least.
He, the *Judge of great re*nown,
will lift *up and* will bring down.

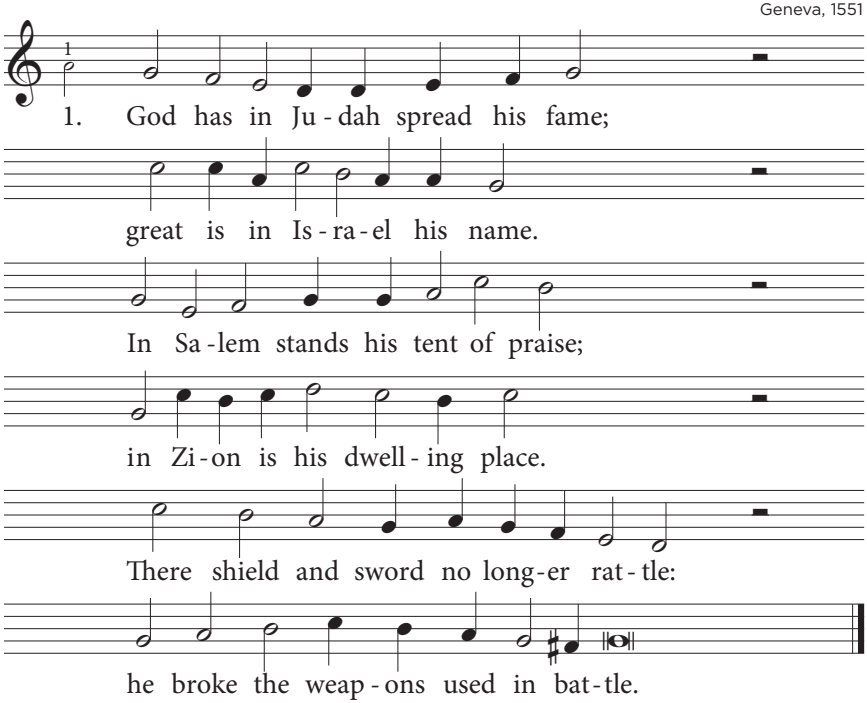
5. From the *chalice* in his *hand*
God himself pours *out his* wrath,
heady *wine that foams with* froth.
All the wicked in the land
this most *bitter cup of* pain
to the *very* dregs must drain.

6. As for *me, my* praise I *shout*;
I give thanks to *Jacob's* God.
Him I *will forever* laud;
I will let my joy ring out.
All the *wicked I will* scorn,
but God *will ex*alt our horn.

PSALM 76

To the choirmaster: with stringed instruments.
A Psalm of Asaph. A Song.

Geneva, 1551



2. O God, more *glorious is your* might
than *awe-in*spiring *mountain* heights.
Men bold and *warlike*, stripped of spoil,
sank *into sleep* and ceased *their* toil.
None of the *valiant and stout*hearted
could lift a *hand; their plans* were *thwart*ed.

3. O Jacob's *God, at your re*buke
our *ene*mies were *terror*-struck;
stunned lay both *horse and* charioteer.
You, *you alone*, evoke *such* fear.
Who does not *stand in trepi*dation
before your *wrath and in*digna*tion?

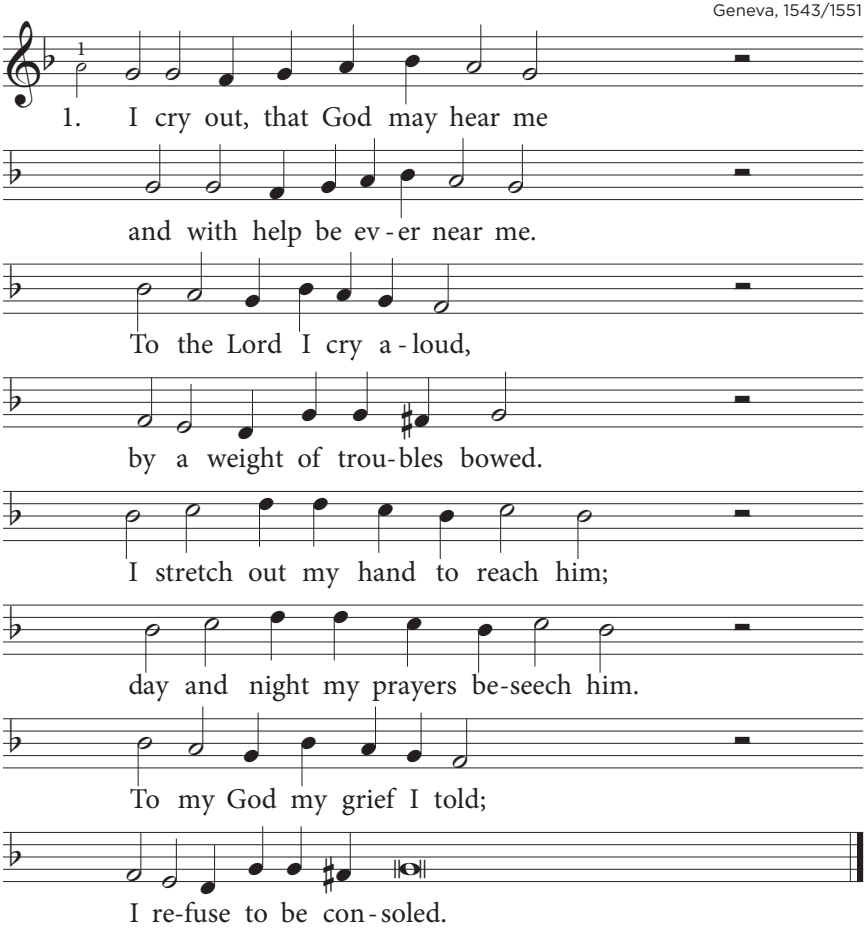
4. In fearful *silence, all the* earth
heard *how your* verdict *thundered* forth
when you, O *God, in* judgment rose
to *save the hum*ble from *their* foes.
All merely *human wrath and* fury
will but in*crease your praise* and *glo*ry.

5. Come, honour *and revere the* LORD;
make *vows to* God and *keep your* word.
Let all the *nations* tribute bring
and *fear him as* almighty King,
for he cuts *off the breath of* princes
and sweeps a*way their proud* pre*ten*ces.

PSALM 77

To the choirmaster: according to Jeduthun.
A Psalm of Asaph.

Geneva, 1543/1551



2. I re*member God with* weeping.
He has *kept my eyes from* sleeping,
and my *spirit is so* weak
that I'm *too distraught to* speak.
Through the *night my thoughts in* sadness
turn to *former days of* gladness,
to my *songs of years gone* by,
and I *in my sorrow* sigh:

3. "Will the *Lord spurn us for*ever
and with*hold from us his* favour?
Will his *love and mercy* fail?
Will his *promise not pre*vail?

Will he *not forgive trans*gression
but, for*getting his com*passion,
let his *burning wrath re*place
his un*failing love and* grace?"

4. Then I *said, "This is what* hurts me:
that the *Most High God de*serts me,
that I *am from him es*tranged
now that *his right hand has* changed."
Yet I *will recall and* ponder
all his *awesome works of* wonder,
medi*tating with de*light
on his *deeds so great in* might.

5. All your *ways, O strong De*fender,
are most *holy, great in* splendour.
What god *is there any*where
who can *with our God com*pare?
You worked *wonders of sal*vation,
showed your *power among the* nations.
Your strong *arm redeemed and* freed
Jacob's *sons and Joseph's* seed.

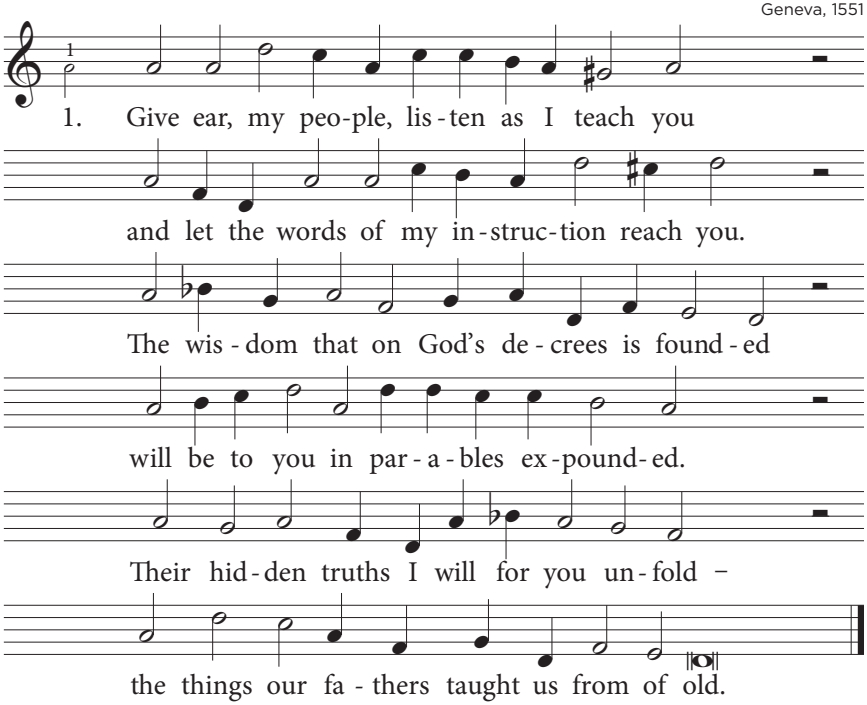
6. Mighty *waters writhed and* trembled,
for they *saw you and were* humbled;
fear con*vulsed the hidden* deep,
made the *roaring billows* leap.
Clouds poured *rain, with thunder* crashing,
and your *arrows kept on* flashing.
With the *lightning bolts you* hurled,
you lit *up and shook the* world.

7. Through the *sea, where waves were* tossing,
you laid *bare a path for* crossing.
Mighty *waters fled in* awe,
yet your *footprints no man* saw.
Your own *people you there* guided,
shepherds *for your flock pro*vided.
Moses, *Aaron, by their* hand
led them *to the promised* land.

PSALM 78

A Maskil *of Asaph.*

Geneva, 1551



2. These we'll pass *on, not from their children* hide them,
that *those ac*counts of *bygone days* may *guide* them,
and *we will* tell the *coming gener*ation
how *God has* dealt with *Israel, his* nation –
the wondrous *works the* LORD *for* them has done,
the glory *that his mighty* hand has won.

3. To Israe*l he gave his reve*lation,
his *law as* Jacob's *ever-firm* found*da*tion,
and *all our* fathers *he, the* LORD, *com*manded
to *make it* known to *those from them de*scended,
that also *they might pass it* on in turn
and teach his *law to children* not yet born.

4. Then they would *put their trust in God their* Saviour
and *not for*get his *deeds of love* and *fa*vour,
nor *come to* share their *fathers' condem*nation,
that *stubborn* and re*bellious gener*ation
whose spirits *were not faithful* to the LORD,
by whom God *was rejected* and ignored.

5. The Ephraimites *with bows for war as*sembled,
yet *they in* battle *all turned back* and *trem*bled.
They *did not* keep God's *covenant but de*nied him,
de*spised his* law and *shamelessly de*fied him,
forgot what *he had done for* them alone,
the miracles *that he to* them had shown.

6. God worked great *marvels, and their fathers* saw them;
in *Egypt's* land, in *Zoän, won*ders *awed* them.
There *he the* waves for *Israel di*vided
and *through the* sea his *chosen people* guided.
He made the *water stand up* like a heap;
his mighty *hand restrained the* roaring deep.

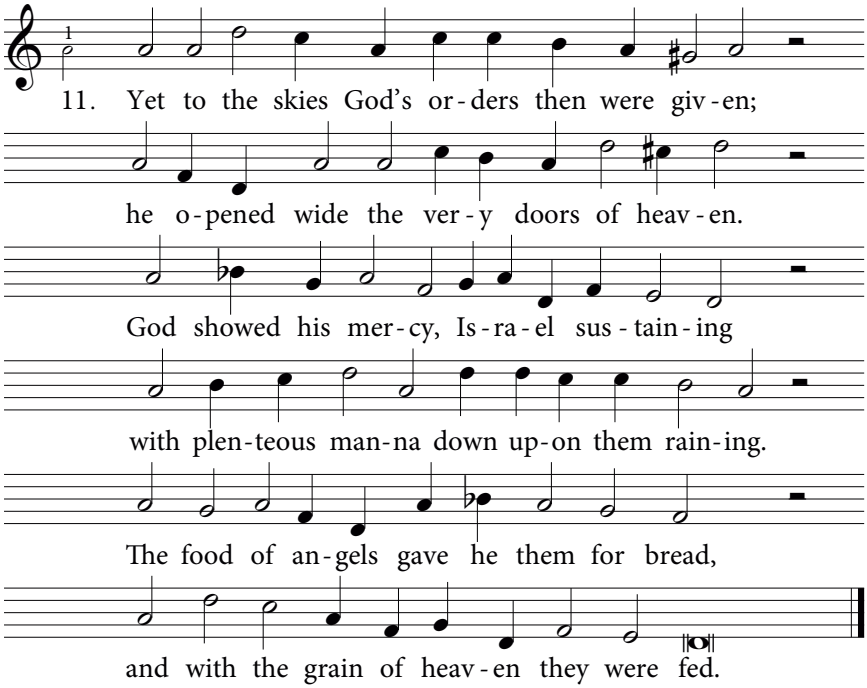
7. By day he *gave a cloud to lead and* guide them;
with *fiery* light did *he all night* pro*vide* them.
Drink *as a*bundant *as the seas he* gave them;
he *split the* rocks, and *springs welled up to* save them.
From barren *crags he made fresh* fountains burst,
and rivers *flowed to quench his* people's thirst.

8. God in the *desert gave them his pro*tection,
yet *they re*belled; his *mercy met* reje*c*tion.
In *sin and* diso*bedience they per*sisted,
and *God Most* High they *boldly tried and* tested.
In stubborn *pride, defiant*ly they raved,
demanding *from his hand the* food they craved.

9. They slighted *God and said,"Will he be* able
to *spread us* in the *wilderness* a *ta*ble?
He *struck the* rock, we *saw the fountains* gushing
and *streams of* water *through the desert* rushing,
but can he *also give his* people bread
and bring us *meat so that we* will be fed?"

10. Therefore the *Lord, who heard their provo*cation,
was *full of* wrath a*gainst his cho*sen *na*tion.
His *fiery* rage a*gainst all Israel* mounted;
his *anger* rose, for *never they re*counted
what he had *done to help them* in their plight;
they did not *trust his saving* power and might.

PSALM 78



12. The east wind *he called up from heaven's* borders,
led *forth the* south wind *to obey* his *or*ders,
and *on their* wings they *brought what God had* given,
for *quails, like* dust that *by a storm is* driven,
rained down up*on them from the* darkened sky;
then they had *meat in plenti*ful supply.

13. They ate and *were well filled with what they* wanted;
what *they had* craved, that *he had free*ly *grant*ed.
They *gorged them*selves, and *while they cele*brated,
with *food still* in their *mouth and greed un*sated,
God's anger *rose against them*, and they died;
he slew their *strongest men, their* flower and pride.

14. But still they *sinned and did not cease to* grieve him;
de*spite his* wonders *they would not* be*lieve* him.
Their *days he* ended, *and like fog they* vanished;
with *sudden* death and *terror they were* punished.
But when he *slew them, they would* once again
return to *him, repenting* of their sin.

15. Then they re*membered God, their Rock and* Saviour,
the *Most High* God who *with redeem*ing *fa*vour
had *brought them* from the *land that had en*slaved them.
They *flattered* him, yet *thought that he would* save them.
Though with their *lips they might fine* words express,
they scorned his *covenant in their* faithlessness.

16. Yet he in *pity and in loving*kindness
for*gave them* their in*iquity* and *blind*ness,
did *not de*stroy them *when his wrath was* burning,
but *he re*strained the *anger they kept* earning,
remembering *that they were but* mortal men,
a passing *breeze that will not* come again.

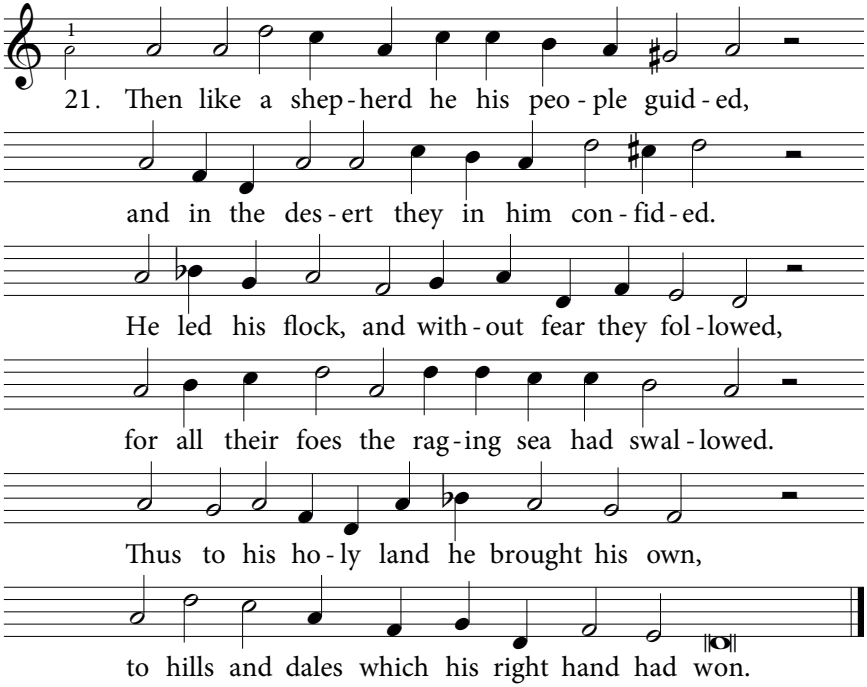
17. How often *they would all rebel and* leave him!
How *often* they would *in the des*ert *grieve* him!
They *kept on* testing *him, his love de*nying,
the *Holy* One of *Israel de*fying,
and they for*got the glorious* day when he
redeemed his *people from their* enemy.

18. Through wondrous *deeds he Israel de*livered;
he *turned to* blood all *Egypt's might*y *riv*ers.
By *swarms of* flies its *people were tor*mented,
and *with a* plague of *frogs they were con*fronted.
Their crops he *to the hungry* locust gave;
their fields were *left with nothing* they could save.

19. With hail and *sleet their vines and trees he* shattered;
their *cattle* he with *bolts of light*ning *scat*tered.
He *loosed on* them his *wrath and indig*nation,
brought *them dis*tress and *widespread devas*tation.
Destroying *angels he a*mong them sent,
who brought great *ruin every*where they went.

20. Free rein he *gave to his consuming* anger;
from *death he* did not *spare them any long*er
but *gave them* up to *plague and devas*tation.
He *in the* tents of *Ham brought deso*lation;
their firstborn *he struck down, and* they all died –
their eldest *sons, all Egypt's* joy and pride.

PSALM 78



22. Before them *he drove out the heathen* nations,
ap*portioned* to the *tribes their habita*tions,
and *in their* tents they *safely found a* dwelling.
Yet *they, a*gainst the *Most High God re*belling,
cast off his *laws and him no* longer served,
and, like their *fathers, from his* ways they swerved.

23. They like a *faulty bow, all warped and* twisting,
pro*voked God's* anger *when, in sin* per*sist*ing,
they *with their* heathen *worship made him* jealous;
in *serving* worthless *idols they were* zealous.
Great was God's *wrath when he saw* them rebel.
He utter*ly rejected* Israel.

24. From Shiloh's *tent, his dwelling, he de*parted,
for*sook those* who were *faithless and* false-*heart*ed.
He *to the* clutches *of the foe sur*rendered
his *holy* ark, the *symbol of his* splendour.
In anger *that his word had* been ignored,
he gave his *people over* to the sword.

25. Their young men *were consumed as flames drew* near them;
their *maidens* had no *wedding songs* to *cheer* them.
Their *priests fell* by the *sword of heathen* nations;
their *widows* could not *voice their lamen*tations.
The land was *ravaged by the* godless foe,
and all en*dured great misere*y and woe.

26. He then turned *back to those he had for*saken;
as *from deep* slumber *did the Lord awak*en,
just *like a* warrior *who with wine is* heated.
He *struck his* foes un*til they all re*treated,
and as they *fled, he at their* backs took aim;
he put them *all to ever*lasting shame.

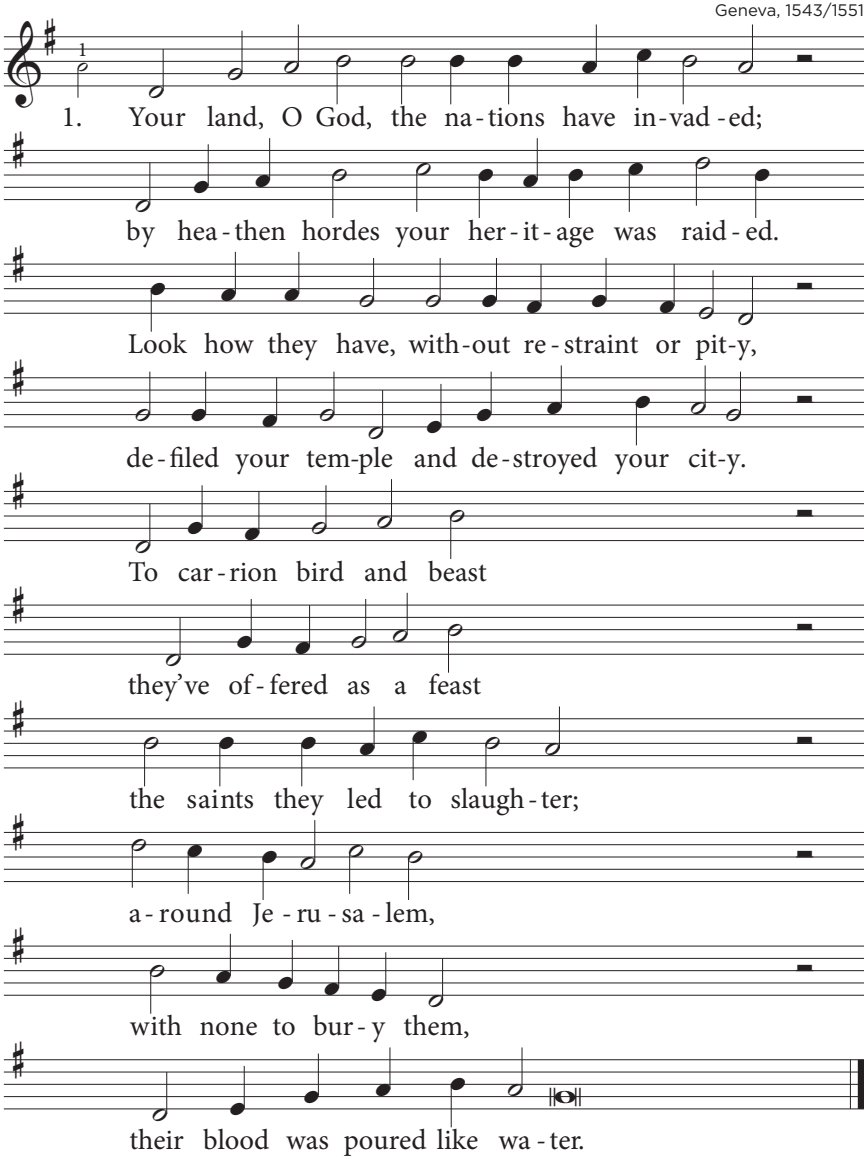
27. The tents of *Joseph's offspring he re*jected,
nor *was his* house in *Ephraïm* erected.
But *he chose* Judah's *tribe in his good* pleasure –
Mount *Zion*, which he *loved, his pride and* treasure.
He built his *temple like the* heavenly heights,
firm like the *earth, enduring* by his might.

28. He chose his *servant David, and he* crowned him;
he *took him* from the *sheepfolds where* he *found* him.
From *tending* ewes and *newborn lambs he* brought him;
to *make him* Jacob's *shepherd, God had* sought him.
And David *led his flock with* skilful hand;
with upright *heart he governed* all the land.

PSALM 79

A Psalm of Asaph.

Geneva, 1543/1551



2. We are a taunt to *those around us* dwelling.
When *will you* come, the *enemy ex*pell*ing?*
O hear us, LORD! Will *you extinguish* never
your *jealous* anger? *Will it burn for*ever?
Your *wrath, O* LORD, pour out
on *all who* your name flout.
Con*sume the godless* nations,
for *greedi*ly have they
seized *Jacob as their* prey
and *razed his habi*tation.

3. Do not recall the *misdeeds of our* fathers,
nor *hold their* guilt a*gainst us, LORD*, *but* rath*er*
*show your com*passion *to your humbled* nation
and *come with* haste, O *God of our sal*vation!
O *LORD*, *in*crease your fame,
the *glory* of your name;
free *us from all op*pression.
Have *mercy* on your own;
for *your name's sake a*lone
for*give us our trans*gression.

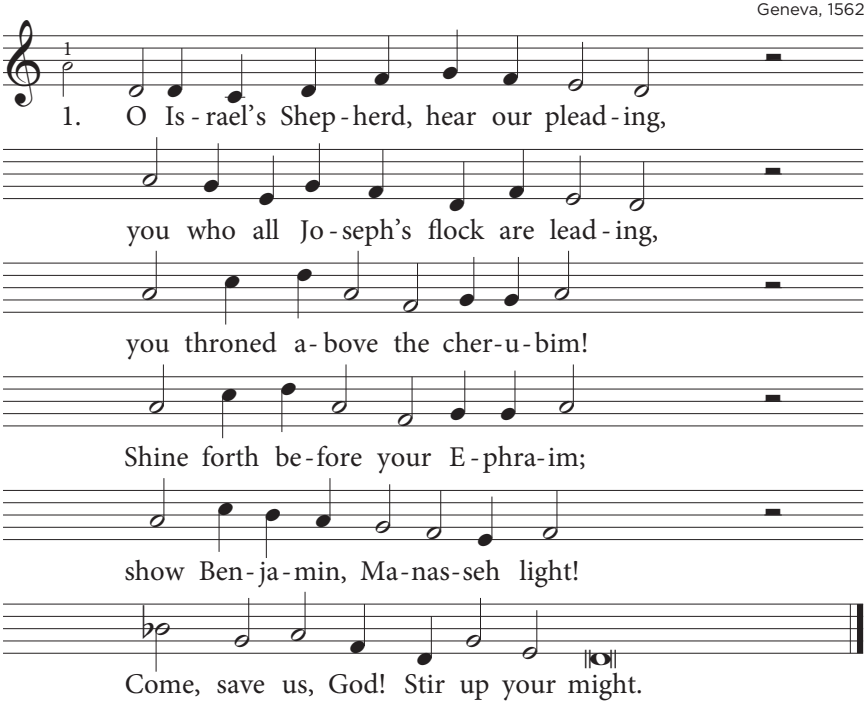
4. Why should the heathen, *Israel de*riding,
ask *in con*tempt, "Where *may their God be* hid*ing?*"
Arise, O Lord! Strike *in retali*ation;
the *blood of* saints a*venge before the* nations!
And *may you* from your throne
hear *how the* prisoners groan.
Your *greatness mani*festing,
pre*serve us* as of old.
Re*pay them seven*fold
who *taunt you with their* jesting.

5. We shall forever *joyful praises* render
to *you, O* LORD, our *Shepherd and De*fend*er.*
We as your flock, your *chosen congre*gation,
shall *give you* thanks through *every gener*ation.

PSALM 80

To the choirmaster: according to Lilies.
A Testimony. Of Asaph, a Psalm.

Geneva, 1562



2. How *long yet in your indig*nation
will *you ignore our suppli*cation?
Tears *are the* bread of *Israe*l;
you *gave us* tears to *drink as* well.
You *made us suf*fer strife *and* scorn,
and we our *neighbours'* jeers have borne.

3. Lord *God of hosts, O come, re*store us
and *cause your face to shine be*fore us.
From *servi*tude in *Egypt's* land
you *once brought* out a *vine to* plant,
that *it might thrive* for ever*more*
where other *nations* dwelt before.

4. You *cleared the ground for it to* flourish;
your *vine took root and did not* perish
but *filled the* land so *that its* shade
a *shelter* for the *mountains* made
and, *covering many* mighty trees,
spread to the *River* and the Sea.

5. Why *did you break its walls a*sunder?
All *passers-by its grapes now* plunder.
Your *vine is* ravaged *by the* boar,
and *other* beasts its *fruit de*vour.
Re*turn, O God*, and show *your* grace;
look down from *heaven, your* dwelling place.

6. O *God of hosts, grant preser*vation
and *save your vine from devas*tation.
See *how they* in their *savage* ire
have *cut it* down, burned *it with* fire.
O *let them per*ish in *their* fear
when you with *your re*buke appear.

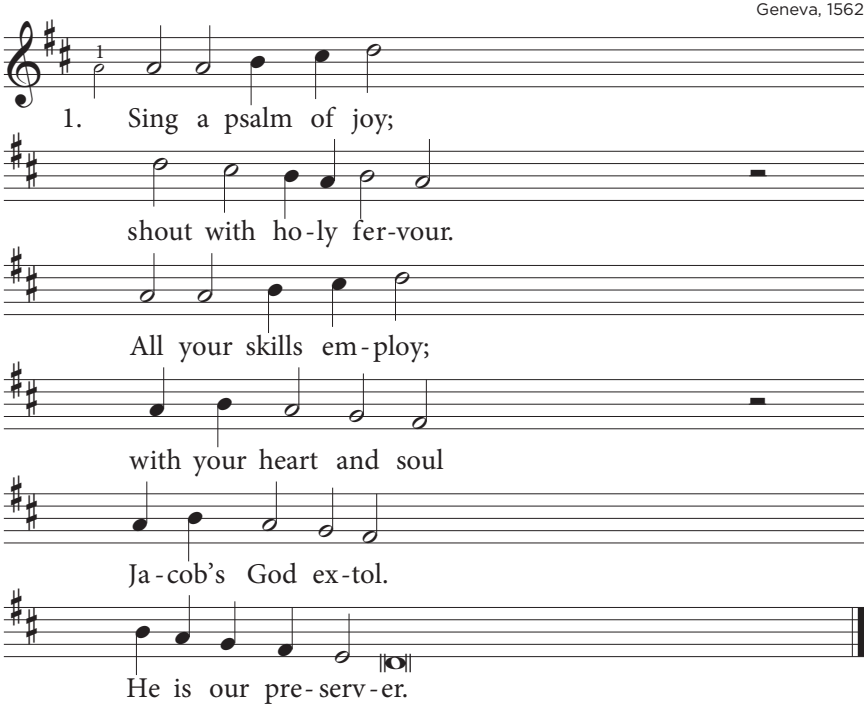
7. But *let your hand, so great in* power,
your *aid and favour freely* shower
up*on the* man at *your right* hand
and *let him* there be*side you* stand.
You *raised him up*, the son *of* man,
to work out *your sal*vation's plan.

8. O *then we shall forsake you* never!
Re*vive us, and we shall for*ever
call *on your* name, be*fore you* bow.
LORD *God of* hosts, re*store us* now
and *cause your face* to shine *on* us.
LORD, save us *in your* faithfulness.

PSALM 81

To the choirmaster: according to The Gittith.
Of Asaph.

Geneva, 1562



2. O all *Israe*l,
voice your *jubi*lation.
Let your *music* swell;
harp and timbrel play.
Show in every way
*joy and exul*tation.

3. With the *trumpet's* tune
herald, *in due* season,
feast-days *of the* moon.
Let its echo sound.
To let joy abound
God gives every reason.

4. Keep by *God's com*mand
your com*memo*ration.
When in *Egypt's* land
captive Israel
did in bondage dwell,
*he gave liber*ation.

5. "When you *served as* slaves
of the *ruthless* Pharaoh,
I, the *God who* saves,
listened to your plea
and I set you free
from distress and sorrow.

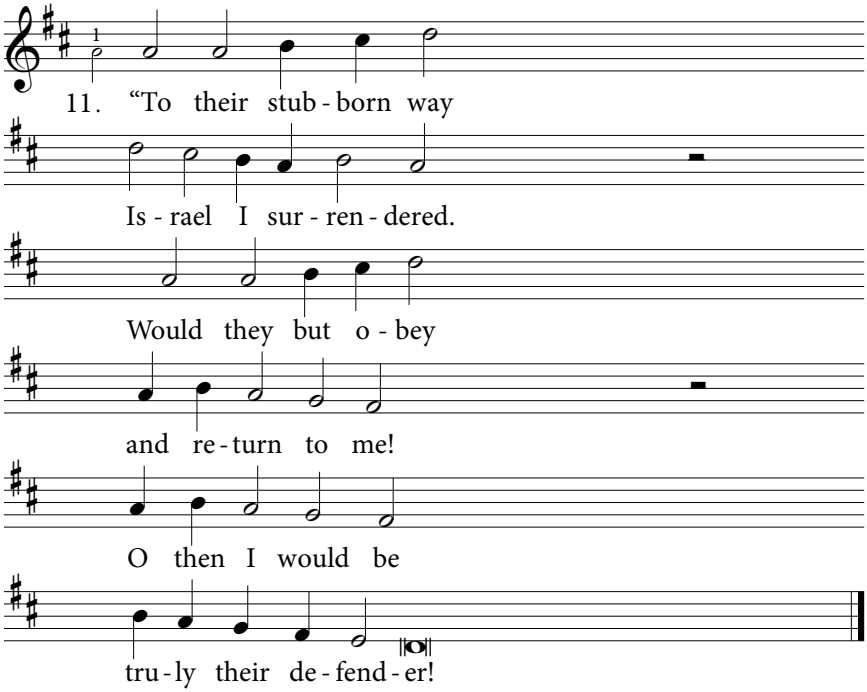
6. "In a *thunder*cloud
I, the *Lord, ad*dressed you;
my sup*port I* vowed,
and you also saw
how at Meribah
I was there to test you.

7. "O my *people*, hear!
Let my *warnings* reach you.
My com*mands re*vere!
Would you but obey,
not to evil stray.
Listen as I teach you.

8. "You shall *not bow* down
showing *vener*ation
to mere *gods of* stone.
You shall hate and flee
*the i*dolatry
of the heathen nations.

9. "I, Lord *God of* truth,
I from *Egypt* freed you.
Open *wide your* mouth;
put your trust in me.
Know that I am he
who will richly feed you.

10. "By their *wilful* choice
they my *love re*jected;
they ig*nored my* voice.
*Isra*el did not
heed what they were taught.
*They my law ne*glected.



12. "Then I *would in* haste
Isra*el de*liver.
I would *soon lay* waste
*the op*pressor's land
and with mighty hand
*thwart the foe's en*deavour.

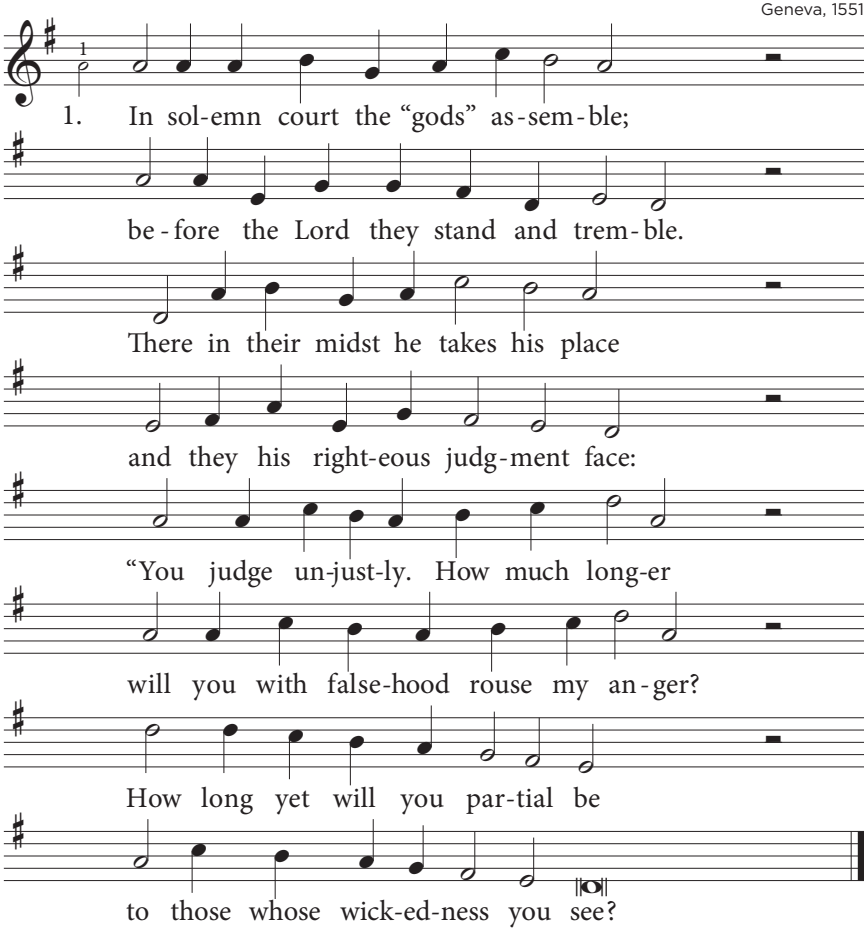
13. "As their *just re*ward,
all the *hostile* nations
who de*spise the* LORD
*would be*fore his face
cringe in their disgrace
*and humili*ation.

14. "With a*bundance* I
Isra*el would* nourish.
You I *would sup*ply
with the finest wheat,
honey pure and sweet.
Israel would flourish!"

PSALM 82

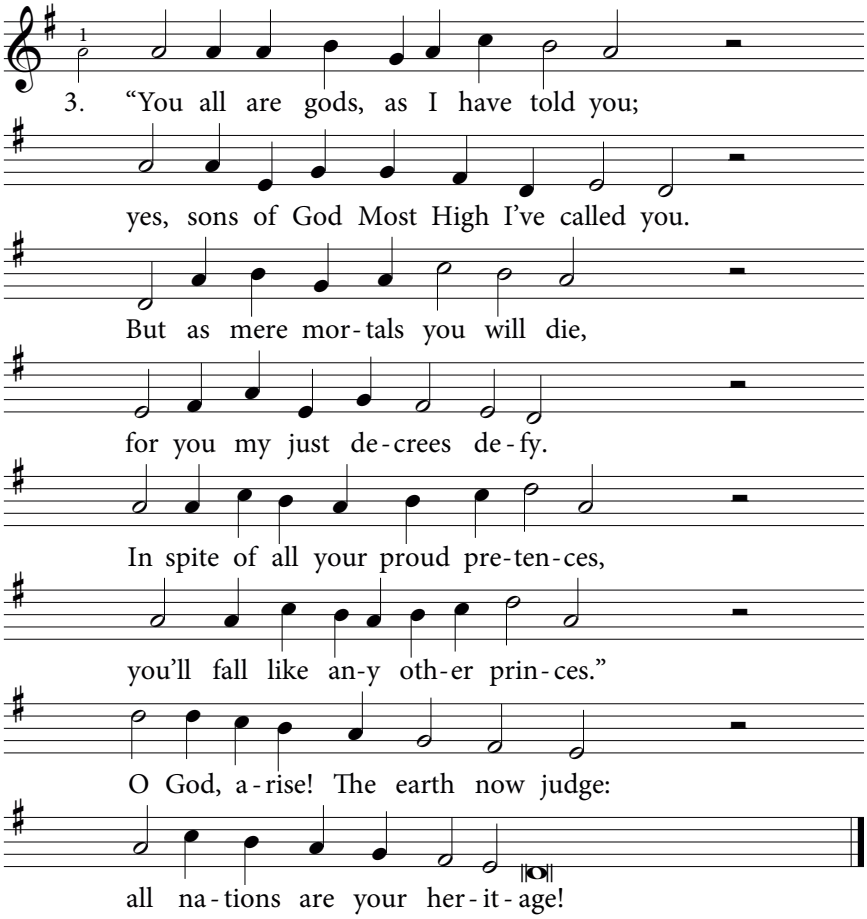
A Psalm of Asaph.

Geneva, 1551



2. "De*fend the weak and the af*flicted;
en*sure that orphans are pro*tected.
The *rights of the op*pressed maintain.
De*liver them from* wicked men.
But, *look, the poor are left for*saken;
the *order of the world is* shaken.
There *is no justice*, all are fools,
and *everywhere the* darkness rules.

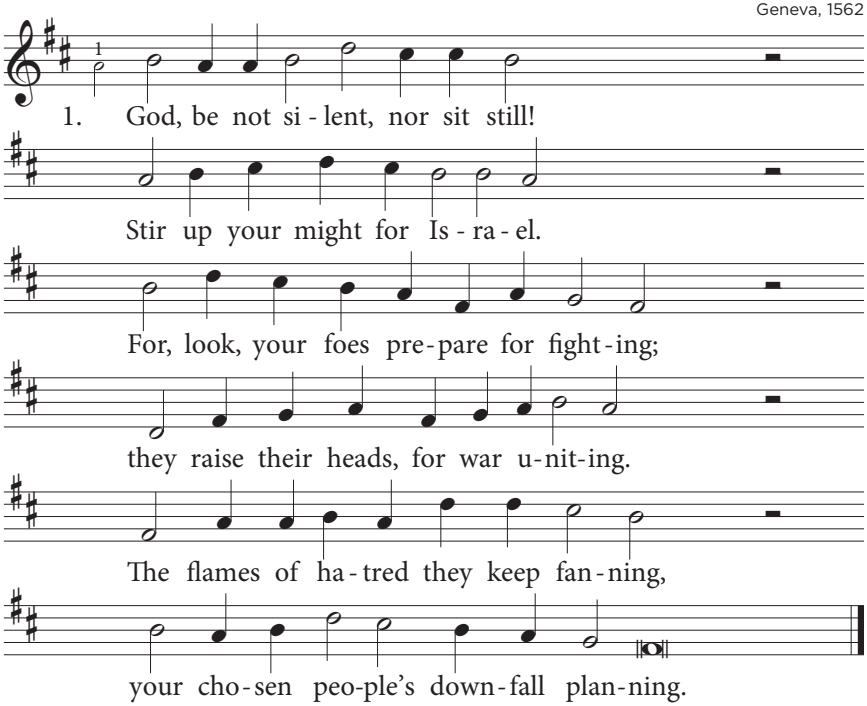
PSALM 82


3. "You all are gods, as I have told you;
yes, sons of God Most High I've called you.
But as mere mor-tals you will die,
for you my just de-crees de-fy.
In spite of all your proud pre-ten-ces,
you'll fall like an-y oth-er prin-ces."
O God, a-rise! The earth now judge:
all na-tions are your her-it-age!

A Song. A Psalm of Asaph.

PSALM 83

Geneva, 1562

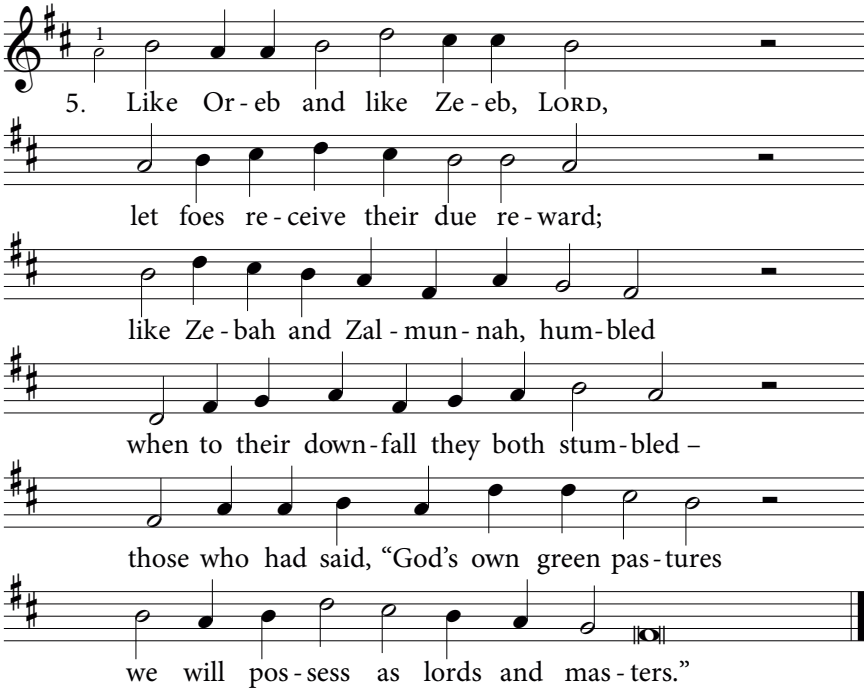


2. They *say, "Come*, let us *wipe them* out;
let *Israel be* put to rout.
Let *all their nation be de*feated,
its *name from memory de*leted."
They *are with one accord con*spiring,
the *fall of* Isra*el de*siring.

3. Look, *Edom* and the *Ishmael*ites,
the *Hagarenes and* Moabites,
with *the Philistines and the* Tyrians
join *Ammon's tribe and the As*syrians;
Ge*bal combines with Agag's* remnants.
They *give sup*port to *Lot's de*scendants.

4. Treat *them as* you did *Midi*an;
as *Sisera, that* warrior slain
when *in a woman's tent he* sheltered;
as *those who at the Kishon* faltered –
all *Jabin's men, who, stripped of* splendour,
were *dung left* on the *fields of* Endor.

PSALM 83



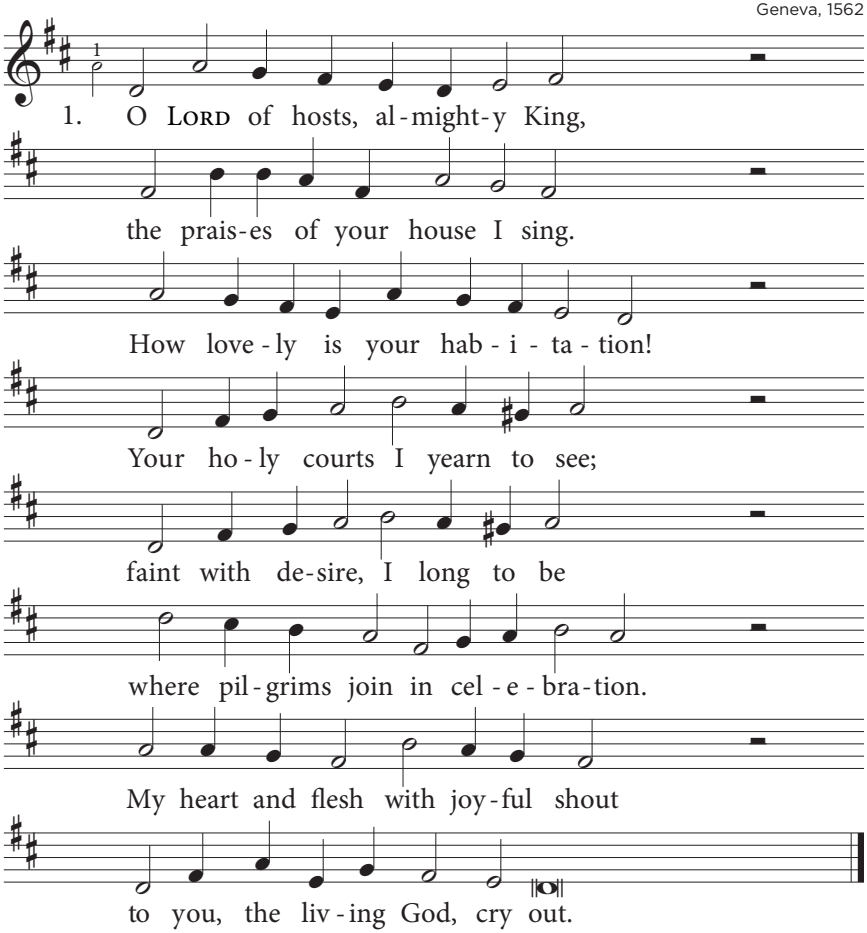
6. O *God, make* them like *whirling* dust,
like *chaff before a* windy gust.
As *fire consumes the woods like* tinder
and *turns the hills to ash and* cinder,
so *with your storms, O God, sub*due them;
with *frightful* hurri*canes pur*sue them.

7. LORD, *on their* heads heap *such great* shame
that *they will all con*fess your name.
May *they be crushed and doomed for*ever;
in *their disgrace let them dis*cover
that *you are* LORD, *uniquely* glorious,
that *you are* every*where vic*torious.

PSALM 84

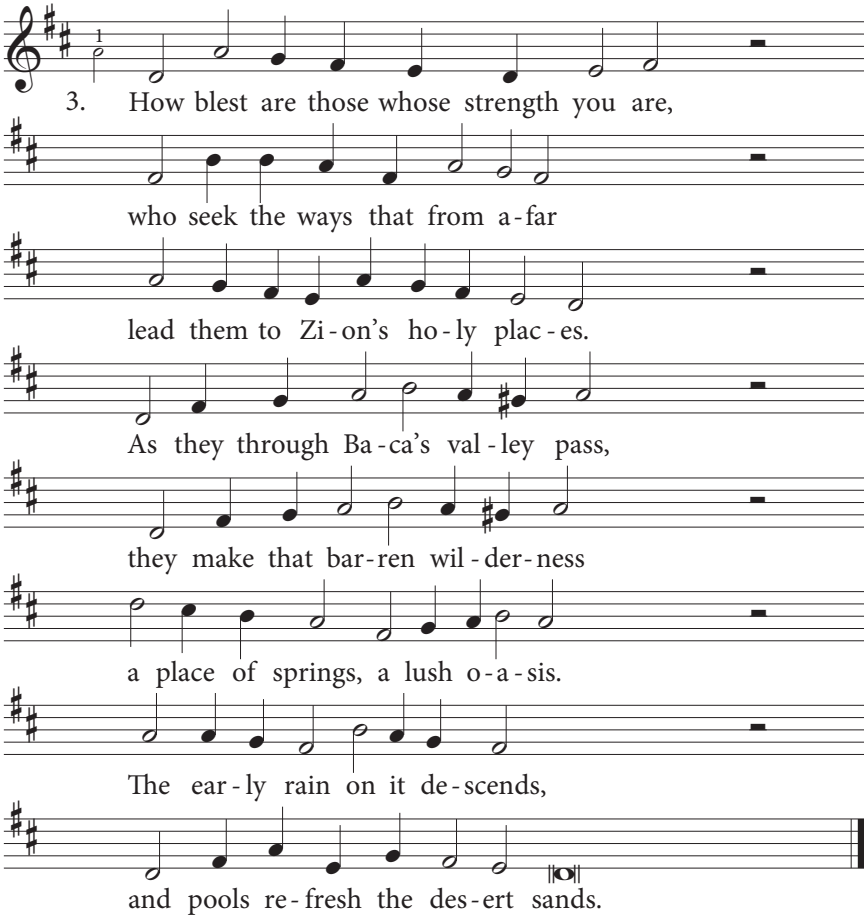
To the choirmaster: according to The Gittith.
A Psalm of the Sons of Korah.

Geneva, 1562



2. The spar*row finds a home* to rest;
the *swallow builds her*self a nest
to *rear her young beside your* altar.
Your *temple* is their *safe a*bode,
O *Lord of* hosts, my *King, my* God.
How *blest are* those who *there find* shelter.
Your *house, O* Lord, is *their de*light;
they *sing your praises* day and night.

PSALM 84



4. They make *their way from strength* to strength
un*til in Zion* they at length
ap*pear before their God and* Saviour.
LORD *God Al*mighty, *hear my* plea;
O *God of* Jacob, *answer* me.
Be*stow on* me your *grace and* favour.
O *God, our* Shield, from *heaven a*bove
bless *your anointed* with your love.

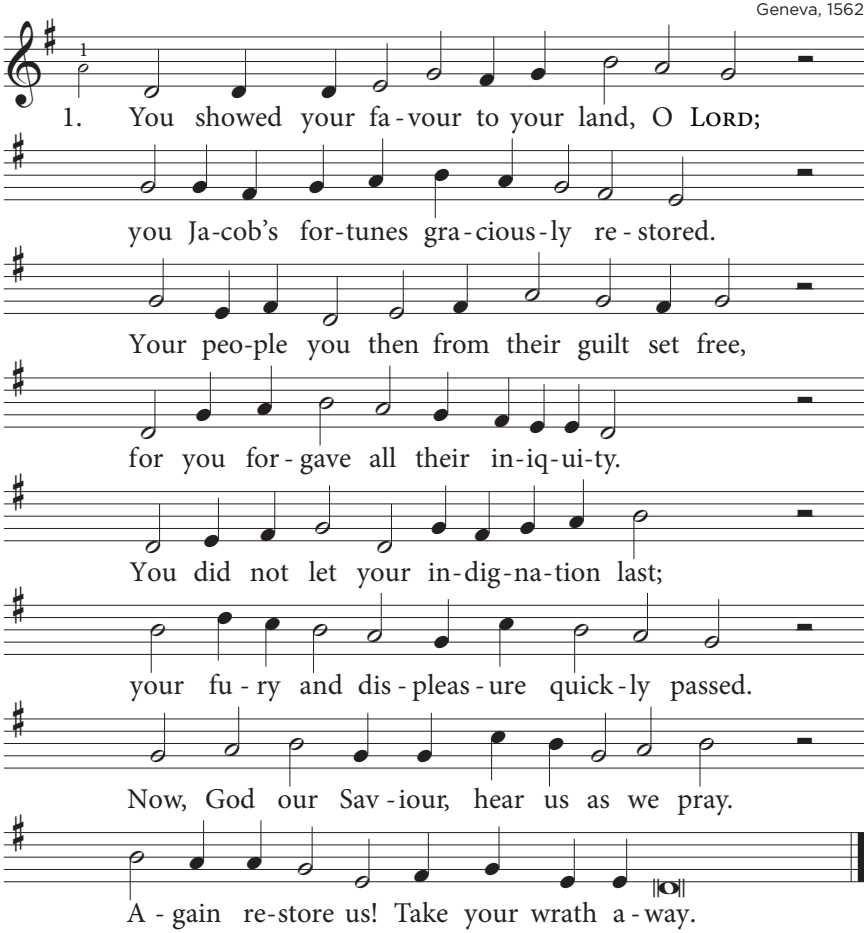
5. LORD, one *day in your dwell*ing place
is *better than a* thousand days
out*side the courts of your sal*vation.
I *would much* rather *stand and* wait
as *humble* servant *at your* gate,
the *threshold* of your *habi*tation,
than, *far from* there, to *dwell with*in
the *tents of wicked*ness and sin.

6. The LORD *his goodness has* revealed:
he *is to us a* sun and shield.
With *grace and honour he de*lights us.
He *shows his* mercy, *as of* old,
and *no good* gift will *he with*hold
from *those whose* walk is *just and* righteous.
O *LORD whose* word is *firm and* true,
how *blest are those who* trust in you.

PSALM 85

To the choirmaster. A Psalm of the Sons of Korah.

Geneva, 1562



2. LORD, *will your* blazing *anger* never cease?
Will *it go on forever* and increase?
Will *you not* once a*gain* our strength *re*new,
that *all your* people *may rejoice in* you?
Your *never*-failing *love and mercy* show
and *your sal*vation, *LORD, on* us bestow.
To us your *constant faithful*ness unfold,
your *loving*kindness *as in days of* old.

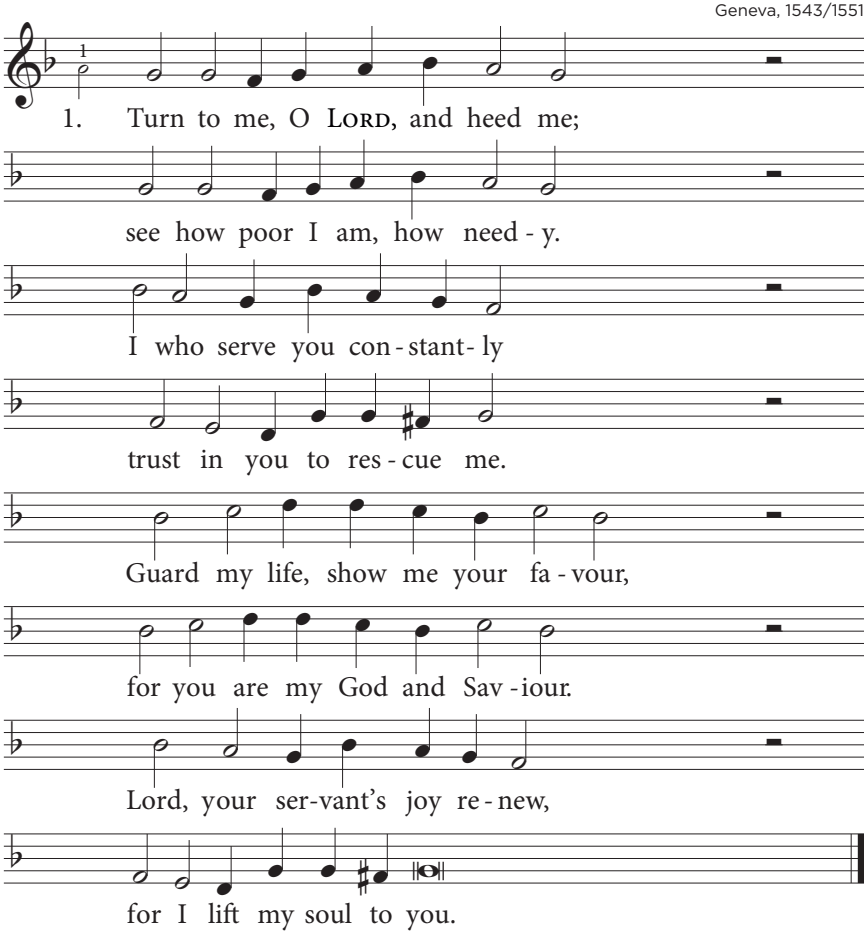
3. Let *me now* hear what *God the* LORD will speak,
for *to his saints who him in* worship seek
he *will pro*claim his *peace* and right*eous*ness –
but *let them* not to *foolish ways re*gress.
He *surely* with his *saving help is* near
to *those who* serve him *and his* name revere,
that in our *land his glory* may prevail
and *he may* there a*mong his people* dwell.

4. Un*failing* love meets *constant* faithfulness,
while *righteousness and peace em*brace and kiss.
Up *from the* ground true *loy*alty *sprouts* forth;
down *from the* heavens *justice views the* earth.
Rich *blessings* will the *LORD on us be*stow;
with *plenteous* crops our *land will* overflow.
Before him *justice will its* banner sway
when *for his* footsteps *it prepares the* way.

PSALM 86

A Prayer of David.

Geneva, 1543/1551



2. You for*give us our trans*gressions
in your *mercy and com*passion;
you a*bound in love and* grace.
In my *woes I seek your* face.
You, O *Lord, will hear my* pleading.
There's no *powèr yours ex*ceeding.
You, O *God, how great you* are,
great your *deeds beyond com*pare!

3. All the *nations will a*dore you;
they will *come and bow be*fore you,
bringing *glory to your* name,
for none *equals you in* fame.
Lord su*preme in might and* splendour,
glorious *are your works of* wonder;
glorious *is your heavenly* throne.
You are *God – yes, you a*lone.

4. Teach me, *in your ways di*rect me;
in your *truth, O* LORD, *in*struct me.
Let it *be my heart's one* aim
to re*vere your holy* name.
Thankful *for your grace and* favour,
I will *praise your name for*ever.
In your *love you came to* save
me, your *servant, from the* grave.

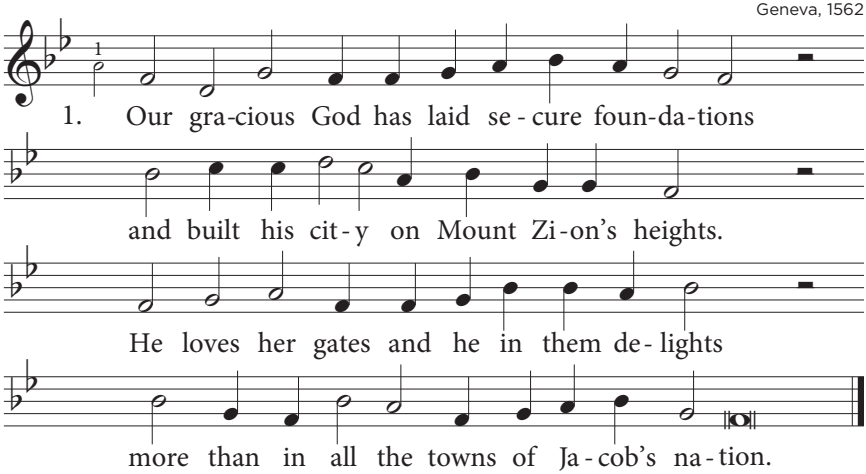
5. See the *proud pursue and* hound me;
those who *seek my life sur*round me.
They for *you have no re*gard.
But in *you I trust, O* Lord.
You are *rich in love and* favour,
slow to *anger, patient* ever;
boundless *is your faithful*ness.
Pity *me in my dis*tress.

6. Strengthen *me in my af*fliction;
grant your *servant your pro*tection.
You whom *I rely u*pon,
rescue *me, your handmaid's* son.
Give me *proof of your great* favour;
show my *foes you are my* Saviour.
Shame them *all and let them* see
how you *help and comfort* me.

PSALM 87

A Psalm of the Sons of Korah. A Song.

Geneva, 1562



2. What glorious *things, O city of God's* favour,
are *said of* you, pro*claimed in joyful* tone:
"I number *Egypt, even Baby*lon,
a*mong all* those who *know me as their* Saviour.

3. "The Cushite, *the Philistine, and the* Tyrian
I *will now* in my *register in*scribe
and say of *every nation, every* tribe,
'This *one was* born with*in the walls of* Zion.'"

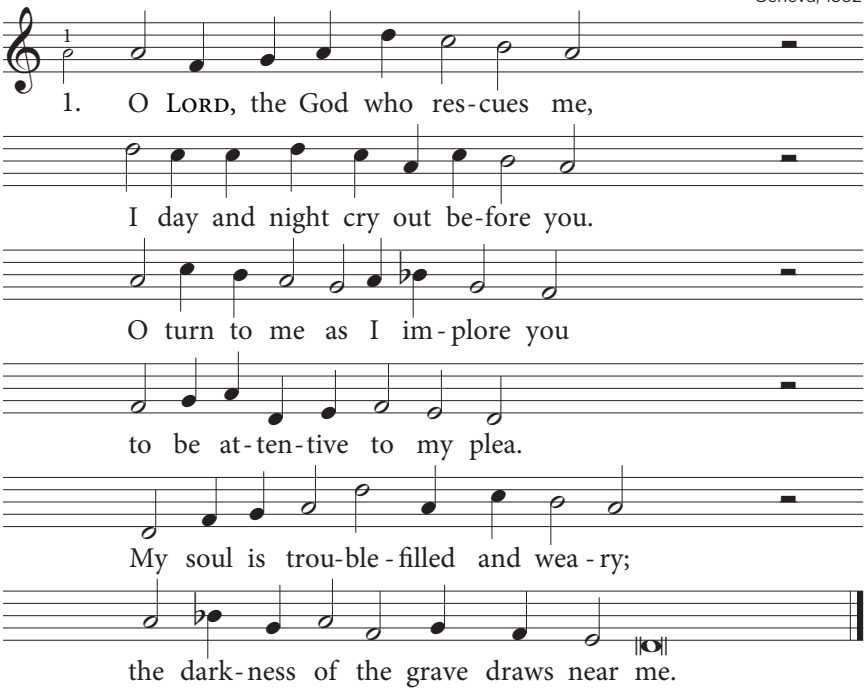
4. It rightly *will be said of God's own* city,
"This *one and* that one *were in Zion* born,
and as the *Lord Most High himself has* sworn,
he *will up*hold her *in his love and* pity."

5. This will the *Lord write in the roll of* nations:
"These, *born in* Zion, *all to me be*long."
With joyful *music they proclaim in* song:
"In *Zion* are the *springs of my sal*vation."

PSALM 88

A Song. A Psalm of the Sons of Korah.
To the choirmaster: according to
Mahalath Leannoth. *A* Maskil *of Heman the Ezrahite.*

Geneva, 1562

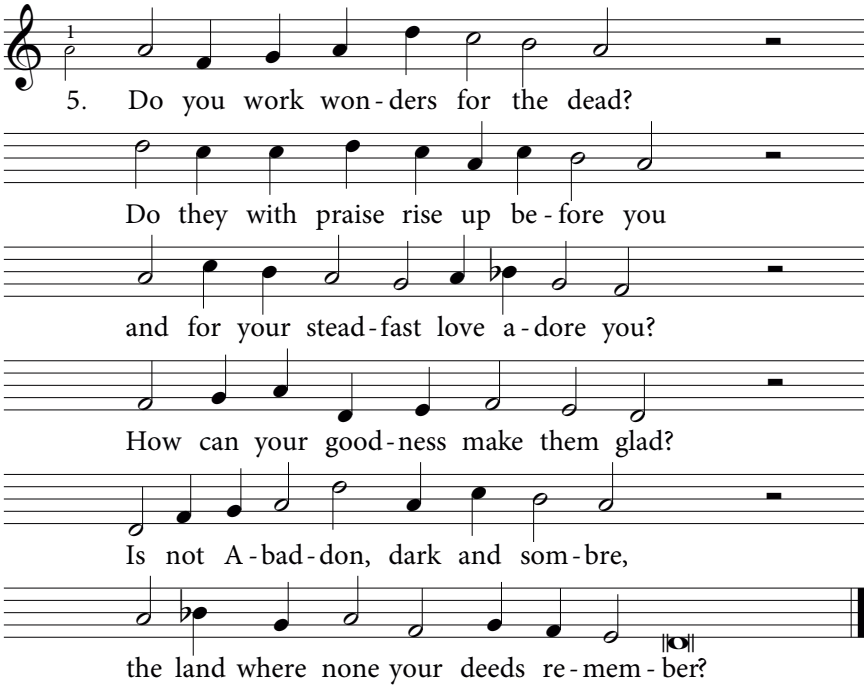


2. Like *those descending* to the pit,
I *am among the dead for*saken.
My *strength and* vigour *you have* taken;
with *misery I* am beset.
Cut *off, as* from your *presence* banished,
I *have from* your re*membrance* vanished.

3. You *plunged me deep in*to the grave,
and *in the darkest pit I* languish.
Your *fury* burdens *me with* anguish,
and *you engulf me* with your waves.
Of *my close* friends you *have be*reft me;
they *shunned me* and in *horror* left me.

4. As *in a prison* put away,
I *have no prospect of es*caping.
My *eyes grow* dim with *grief and* weeping.
Yet, *Lord, to you I* turn each day
and *spread my* hands in *suppli*cation
as *I cry* out for *conso*lation.

PSALM 88



6. But *I cry out to* you, O Lord;
my *prayer I offer every* morning.
O *Lord, why* do you *keep on* scorning
my *fervent pleas, as* if unheard?
Why *do you* cast me *off and* leave me?
Why *do you* hide your *face to* grieve me?

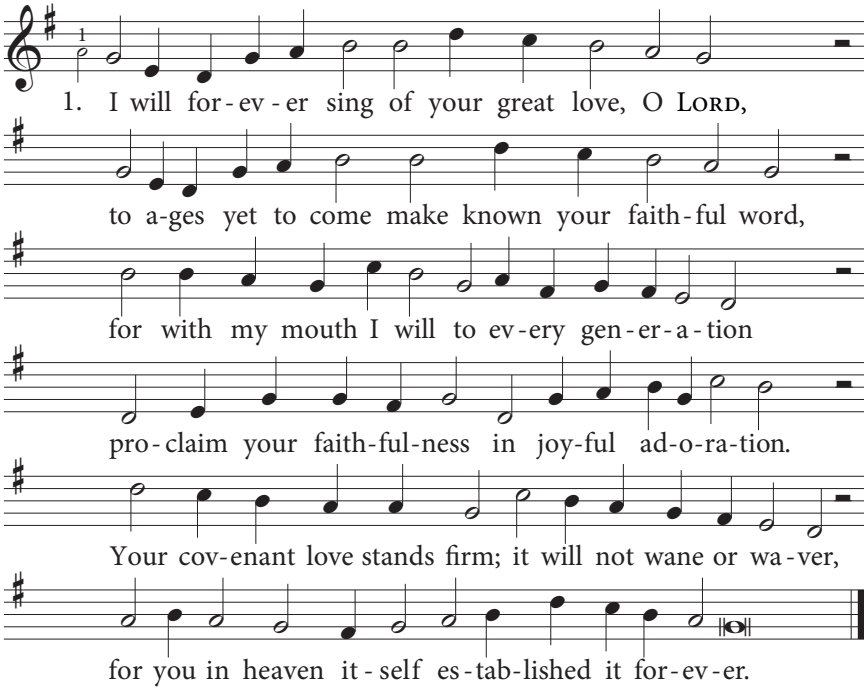
7. From *childhood I've been* close to death,
for*lorn, afflicted, badly* shaken,
and *by your* terrors *over*taken;
my *life is but a* feeble breath.
I *am en*gulfed by *your great* fury;
your *onslaughts* leave me *weak and* weary.

8. Your *terrors like a* mighty flood
have *overwhelmed and almost* drowned me,
and *all day* long they *surge a*round me.
You *bring me bitter* solitude.
I'm *shunned by* those I *loved so* dearly;
my *closest* friend is *darkness* dreary.

PSALM 89

A Maskil *of Ethan the Ezrahite.*

Geneva, 1562

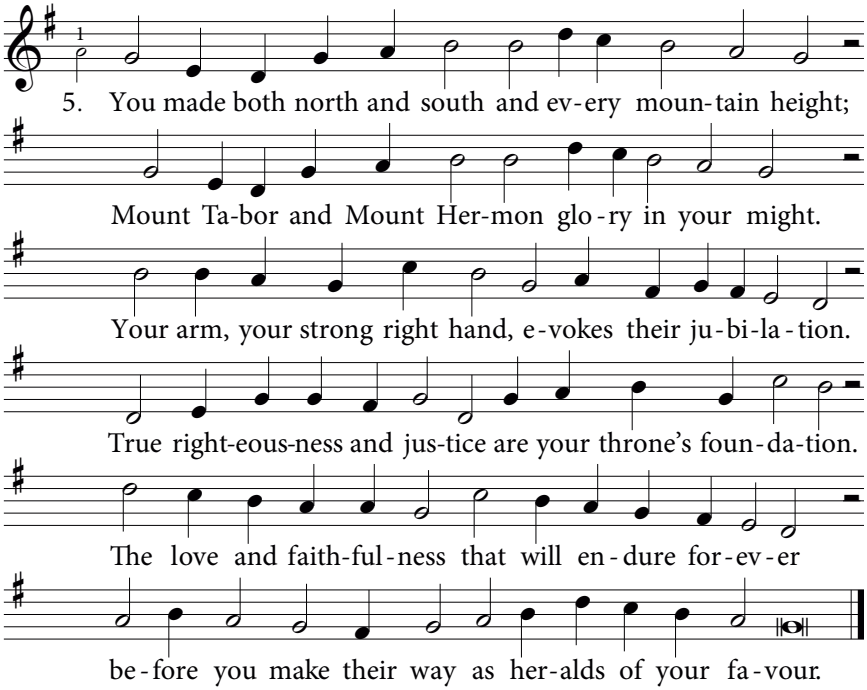


2. You *said, "I've made a* covenant *with my* chosen one;
to *David as my* servant *I my* love have shown,
for *I to him have* sworn, 'Your *offspring I will* favour;
I *will establish* your de*scendants' reign fo*rever.
Your *kingdom will en*dure, for *I laid its foun*dations,
and *I* will build *your* throne through*out all gener*ations.'"

3. O *Lord, the heavens ex*tol the *wonders* of your ways;
the *holy ones in* their as*sembly* sing your praise.
Who *in their mighty* host com*pares with you in* splendour?
They *all before your* throne to *you their homage* render.
O *Lord, who is like* you? Who *else has power un*bounded?
You *are* the mighty God by *faithfulness sur*rounded.

4. You *rule the swelling* tides, the *surging* of the sea,
and *on the roaring* waves im*pose tran*quillity.
Proud *Rahab you have* crushed, its *carcass you have* shattered;
you *with your mighty* arm your *enemies have* scattered.
Both *earth and skies are* yours, for *yours is all cre*ation;
the *world* with all *it* holds you *placed on its foun*dation.

PSALM 89



6. Blest *are the people* who ac*claim you* as their King,
who *know the festal* shout and *of your* mercy sing.
They *walk in radiant* light, be*fore your face re*joicing;
the *praises of your* name they *all day long keep* voicing.
Your *wondrous deeds they* laud, your *righteousness re*calling;
they *go* their way *with* joy, your *steadfast love ex*tolling.

7. You *are our strength and* glory, *you ex*alt our horn,
and *by your favour*, LORD, our *ene*mies we scorn.
To *you belongs our* shield, our *king so great and* glorious;
you, *LORD, came to his* aid and *you made him vic*torious.
To *you our praise we* sing, to *you we homage* render,
O *Is*rael's Ho*ly* One, our *powerful De*fender.

8. Of *old, you to the* faithful *in a* vision said:
"I *have exalted* him by *whom you* will be led;
one *of your own I* have se*lected and ap*pointed:
my *servant David*, with my *holy oil a*nointed.
My *arm will make him* strong, my *right hand will pro*tect him.
No *foes* will hum*ble* him, no *wicked man af*flict him.

9. "Be*fore him I will* go and *crush his* enemies.
His *horn I will ex*alt; my *love will* never cease.
My *name will be his* strength; it *will forsake* him never,
and *I will set his* hand on *seas and mighty* rivers.
He *will acknowledge* me and *cry in ado*ration,
'My *Fa*ther and *my* God, the *Rock of my sal*vation!'

10. "I *also will ap*point him *as my* firstborn son,
high*est of earthly* kings, in *fame sur*passed by none.
My *steadfast love for* him I *will maintain fo*rever;
the *covenant made with* him I *will not break or* sever.
In *keeping with my* pledge, the *throne to David* given
will *stand* forev*er* firm, en*during like the* heavens.

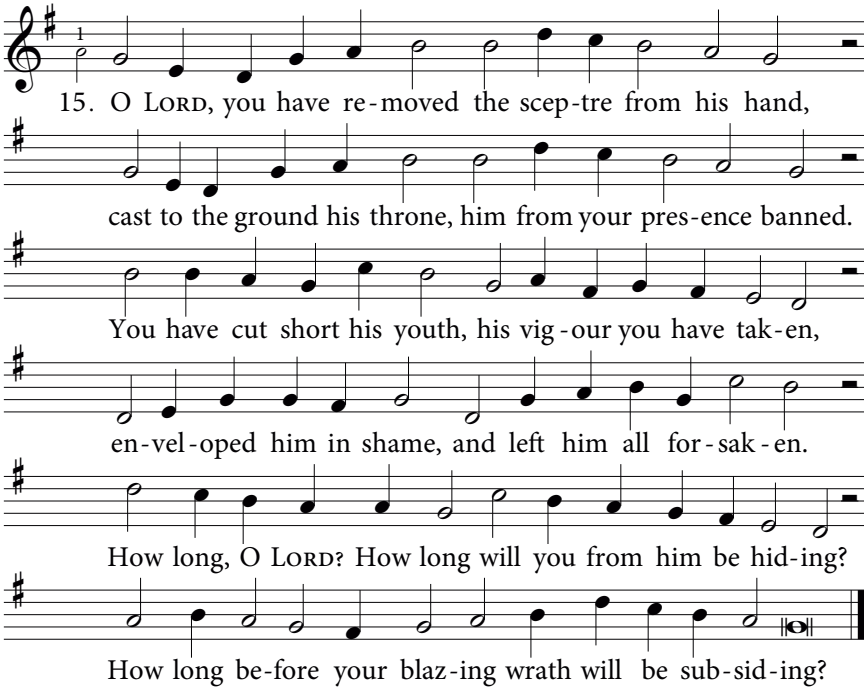
11. "But *should his sons for*sake and *diso*bey my law,
ig*noring my com*mands, not *holding* them in awe,
then *I will punish* them, flog *them for their trans*gression,
but *will not take from* him my *love and my com*passion.
My *covenant will stand* firm, my *vow will not be* broken,
nor *will* I change *a* word of *what my lips have* spoken.

12. "I *once for all have* sworn by *my own* holiness.
I *will not break my* word, but *David* I will bless;
his *throne will ever*more from *heir to heir be* handed,
for *like the sun it* will en*dure as I com*manded.
And *like the moon, the* faithful *witness in the* heavens,
his *reign* will be secure. My *promise I have* given."

13. But *your anointed* one you *in your* wrath have spurned;
him *you have now cast* off, a*gainst him* you have turned.
The *covenant made with* him you *have repudi*ated;
his *crown lies in the* dust, de*filed and vio*lated.
LORD, *you have breached his* walls, brought *widespread devas*tation,
re*duced* his cita*d*els to *scenes of deso*lation.

14. See *how all passers*-by have *robbed and* plundered him;
he *is his neighbours'* scorn, en*during* bitter shame.
The *right hand of his* foes you *have in war ex*alted;
they *cheered in triumph* when a*gainst him they re*volted.
His *sword you have turned* back, his *enemies have* felled him,
and *in* his man*y* battles *you have not up*held him.

PSALM 89



16. Re*member, Lord, my* life, its *brief and* fleeting span.
O *for what vani*ty have *you cre*ated man!
For *who can live and* see the *light of day for*ever?
Who *can outwit the* grave and *meet its terrors* never?
Lord, *where is now your* love? Why *has it waned and* wavered?
Where *is* the faith*ful*ness that *once you swore to* David?

17. Re*member how I* bear with*in my* heart, O Lord,
the *insults and the* taunts that *I have* long endured.
Your *servant has been* mocked and *jeered by all the* nations;
foes *taunted your a*nointed *with their provo*cations.
Yet *praise and worship* God! His *mercy will not* waver.
Yes, *A*men and *A*men. Praised *be the Lord for*ever!

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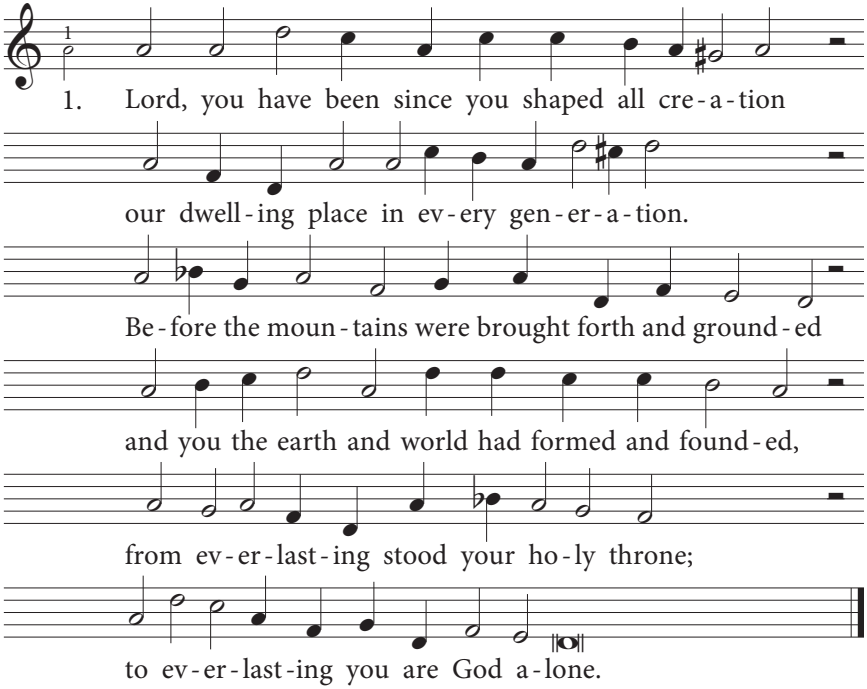
PSALM 90

A Prayer of Moses, the man of God.

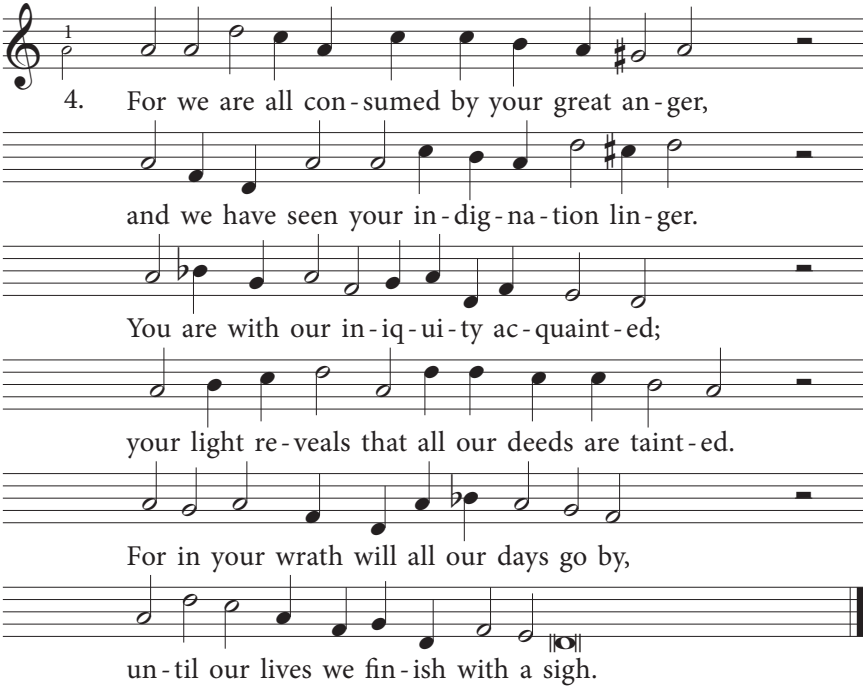
Geneva, 1551



2. You turn us *back to dust when life is* ended,
for *so you* in these *very words* com*mand*ed:
"Re*turn to* dust, O *mortals." Thus we* perish.
Brief *is our* life, and *vain the things we* cherish.
A thousand *of our years are* in your sight
a day gone *by, a watch that* ends the night.

3. We're swept a*way as by a mighty* river.
Like *fleeting* dreams are *we and our* en*deav*our,
like *tender* grass that *springs up in the* morning,
like *flowers that,* for a *while the earth a*dorning,
unfold and *blossom in the* early sun:
by evening *they are shrivelled* up and gone.

PSALM 90



5. Our years are *few: you seventy al*low us,
or *eighty* if you *with the strength* en*dow* us.
Through*out their* span we *in our sorrow* languish;
the *best of* them are *filled with toil and* anguish.
They quickly *pass until we* reach the day
when life is *over and we* fly away.

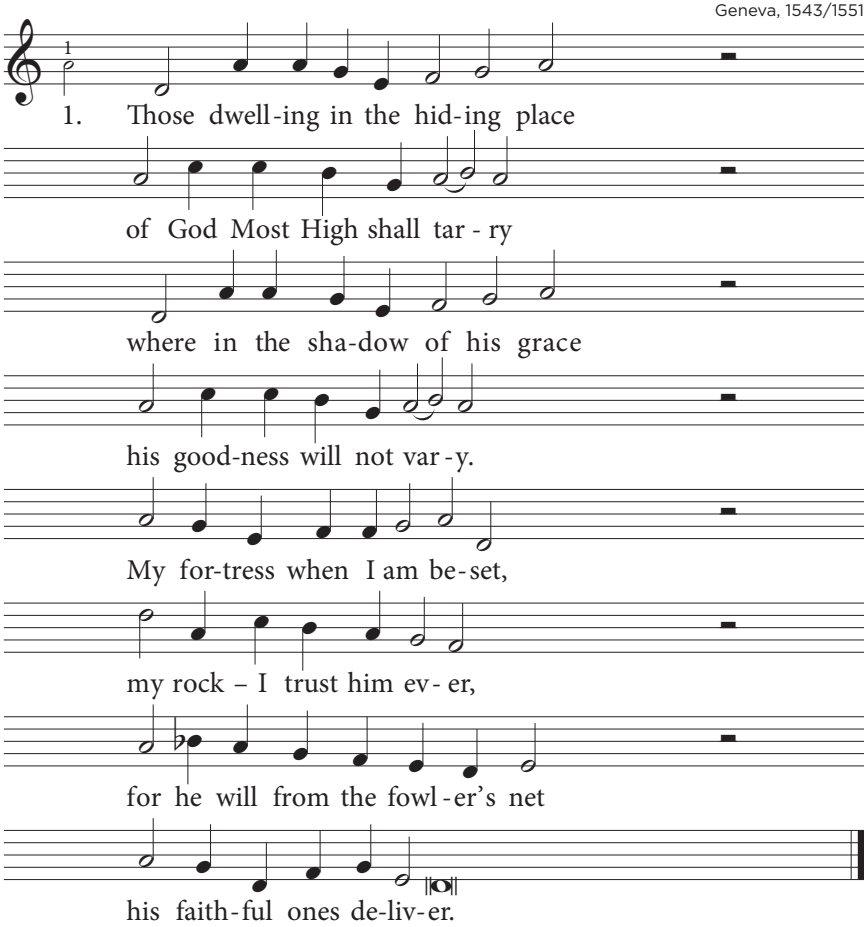
6. Who feels your *anger's force, O God Al*mighty?
Who *knows how* great it *is and fears* it *right*ly?
Teach *us that* we our *span of days may* number;
help *us gain* wisdom. *Lord, your love re*member!
We for your *mercy and com*passion yearn.
How long yet *must we wait? O* Lord, return!

7. O Lord, come *in the morning and sup*ply us
with *your un*failing *love to sat*isfy us,
that *we may* then re*joice and sing with* gladness
as *many* days as *we have mourned in* sadness,
as many *years as we have* seen distress.
Replace our *grief with joy and* happiness.

8. Make known to *us your deeds of might and* splendour,
and *may our* children *marvel at* your *gran*deur.
May *you, O* Lord, our *gracious God and* Saviour,
bless *us with* all the *riches of your* favour.
Establish *all the labours* of our hands;
establish *them, that to your* praise they stand.

PSALM 91

Geneva, 1543/1551



2. He'll *save you from the* pestilence,
his *wings as shelter* lending.
His *pinions are your* sure defence,
his *truth a shield un*bending.
At *night you will not* fear the gloom,
nor, *during day, the* arrow,
nor *havoc that may spread at* noon,
nor *nights of plagues and* sorrow.

3. A *thousand at your* side may fall,
but *you'll be safely* guarded;
when *tens of thousands* die in all,
you'll *see the foe re*warded.
Since *you the* LORD *your* refuge made,
your *rock and habi*tation,
no *evil shall your tents in*vade,
nor *plague and tribu*lation.

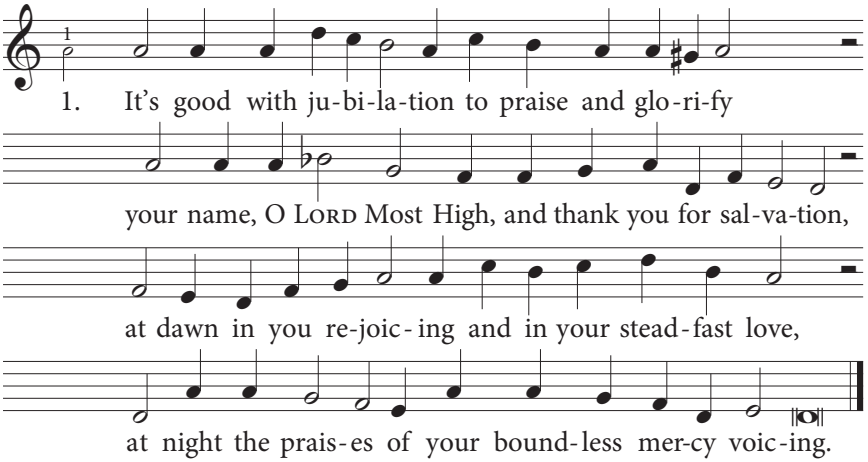
4. His *hosts of angels* God commands
for *evermore to* serve you.
They *will support you* on their hands
and *from all danger* swerve you,
lest *ever you your* foot should dash
a*gainst a stone, or* stumble.
The *deadly serpent you will* crush;
the *lion you will* humble.

5. "Be*cause he on my* love relies,
I *surely will de*fend him.
He *knows my name; thus*, when he cries,
my *answer I will* send him.
I'll *come with rescue* in the strife;
to *him is honour* owing.
I'll *bless him with great length of* life,
to *him salvation* showing."

PSALM 92

A Psalm. A Song for the Sabbath.

Geneva, 1562



2. With *song and music* blend*ing, let me your praise re*cite;
let *harp and* lute u*nite in harmony un*ending.
My *thankfulness ex*press*ing, I praise your deeds of* might;
I *sing of* my de*light, your faithfulness con*fessing.

3. Your *works are great and* splen*did. O how profound your* thought!
The *senseless* fool can*not begin to under*stand it.
Though *evil men may* flour*ish, though like the grass they* sprout,
Lord, *you shall* root them *out. They shall forever* perish.

4. You *are supreme for*ever. *Doomed is your ene*my.
Lord, *see the* wicked *flee, by none to be de*livered!
With *such great strength you* bless *me that, like the wild ox*, I
lift *up my* horn on *high. The finest oils re*fresh me.

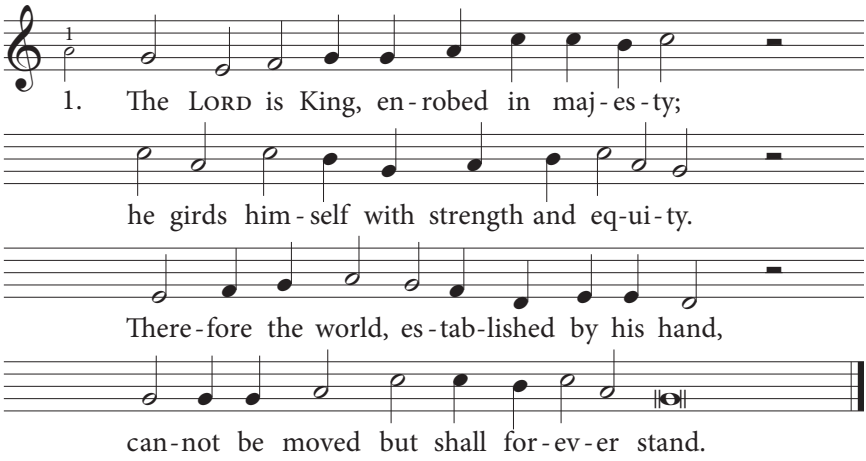
5. I *have been vindi*cated! *As my own eyes have* seen,
my *foes, to* their chag*rin, lie humbled and de*feated.
The *Lord is my sal*vation; *their downfall is as*sured.
With *my own* ears I've *heard their cries of despe*ration.

6. The *just will he re*mem*ber, to them his favour* show;
they *like the* palm tree *grow, like Lebanon's fine* timber.
Those *whom the Lord will* cher*ish within his house he* plants.
There *God his* blessing *grants: within his courts they* flourish.

7. Still *fruit in old age* bear*ing, they fresh and green re*main.
Their *witness* makes it *plain: the* LORD *is just and* caring.
His *righteousness and* fa*vour they shall proclaim in* song:
"In *him there* is no *wrong. He is my rock for*ever."

PSALM 93

Geneva, 1562



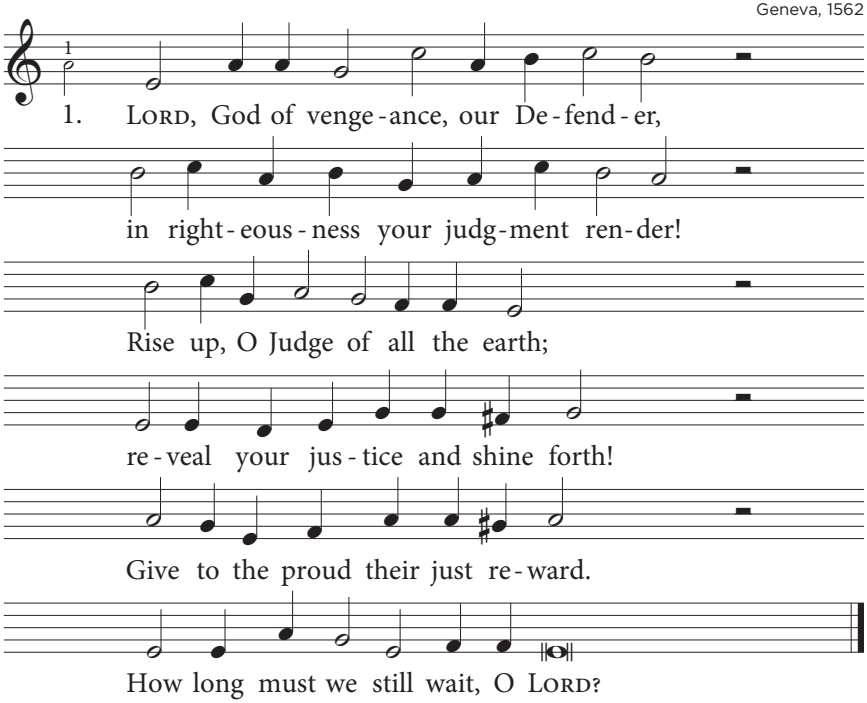
2. Firm from of *old has stood, O* LORD, *your* throne;
from ever*lasting you are* God alone.
To *you the* seas have *lifted up their* voice,
the *pounding* waves that *in their* strength rejoice.

3. But mighty *though the thundering floods may* be,
more mighty *than the breakers* of the sea
is *he, the* LORD, who *sits enthroned on* high,
the *King whose* name we *praise and* glorify.

4. Your word stands *firm, in your decrees we* trust;
your statutes *are dependa*ble and just,
and *holi*ness, O LORD *whom we a*dore,
be*fits your* house, now *and for* evermore.

PSALM 94

Geneva, 1562



2. How *long yet* will the *evil*doer
ex*ult and revel in his* power?
Hear *how the* wicked *boast a*loud;
of *all their misdeeds they are* proud.
They *crush your people in their* rage
and *they op*press your *herit*age.

3. When *will you* come as *our a*venger?
They *slay the widow and the* stranger
and *put to* death the *father*less;
the *poor and helpless they op*press.
They *say, "The* Lord, *he does not* see.
The *God of* Jacob, *where is* he?"

4. You *fools who* lack all *compre*hension,
mark *these my words and pay at*tention.
When *will you* senseless *ones be* wise?
Does *he who fashioned ears and* eyes
not *have the power to see and* hear?
Is *he not* one whom *you should* fear?

5. Does *he who* disci*plines the* nations
not *see your sins and provo*cations?
Does *he who* teaches *all man*kind
not *probe the depths of every* mind?
The *Lord well knows that in the* end
your *thoughts are* but a *puff of* wind.

6. Blest *is the* man by *you in*structed
and *by your discipline cor*rected –
the *one to* whom you *teach your* ways
to *grant relief in troubled* days,
till *for the wicked, one and* all,
a *pit is* dug in *which they* fall.

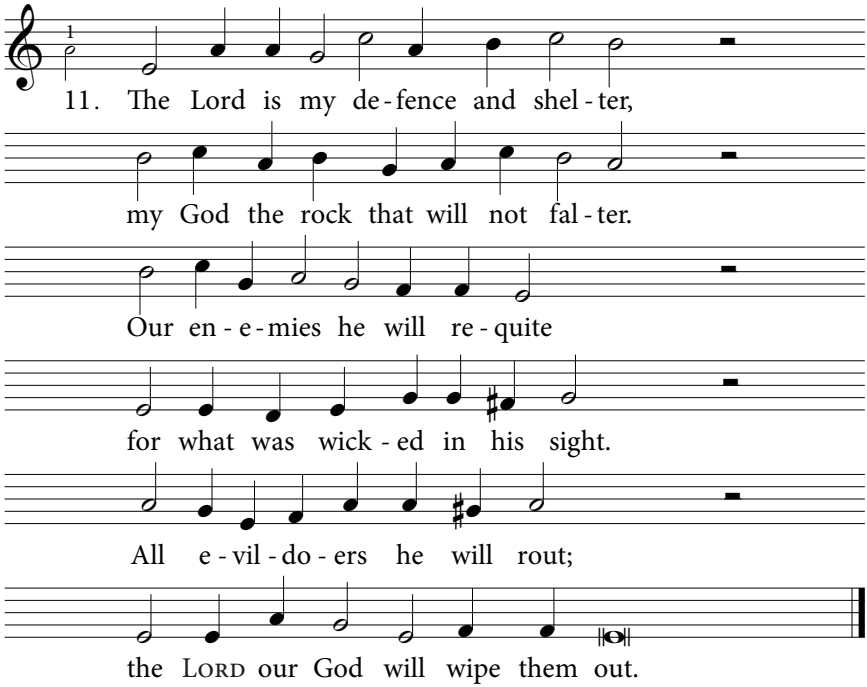
7. God *will not* leave his *own for*saken;
his *love is steadfast, never* shaken.
His *people* he a*gain will* bless
with *judgment based on righteous*ness,
and *all who have an upright* heart
will *give his* justice *their sup*port.

8. Who *will, when* wicked *men at*tack me,
be *on my side, stand up and* back me?
Who *will de*fend me *in the* strife
when *foes conspire to seek my* life?
Witho*ut God's help I soon would* have
my *dwelling* in the *silent* grave.

9. When *I cried* out, "My *foot is* slipping,"
you *were at hand for my safe*keeping,
and *in my* great anx*ie*ty
your *steadfast love supported* me.
When*ever I on you would* call,
your *conso*lation *cheered my* soul.

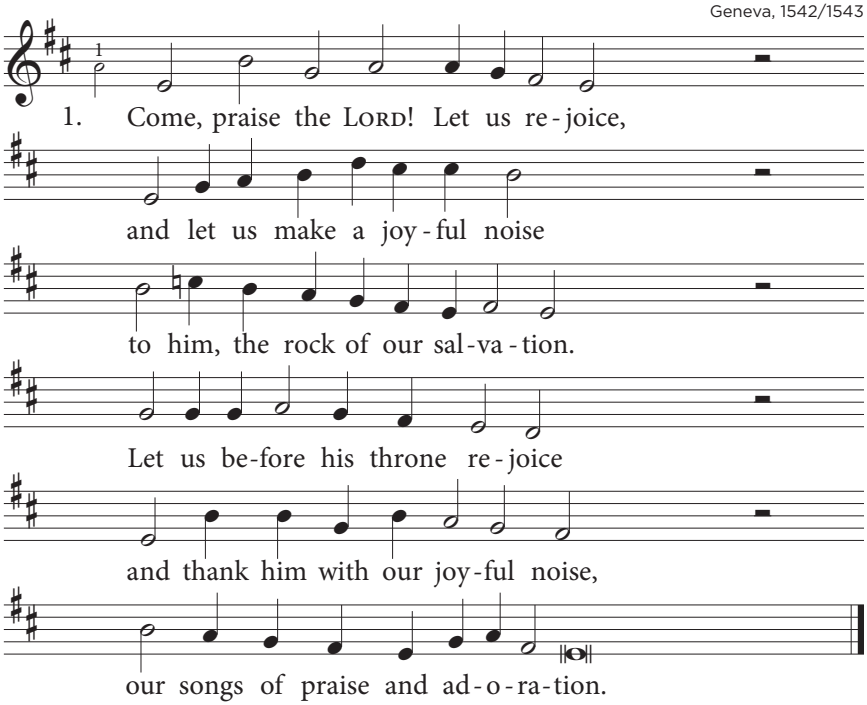
10. O *Lord, can* wicked *rulers* ever
serve *you as allies, gain your* favour?
They *frame their* mischief *by de*cree
and *make of laws a mocke*ry.
They *band together and con*sent
to *put to* death the *inno*cent.

PSALM 94


1
11. The Lord is my de-fence and shel-ter,
my God the rock that will not fal-ter.
Our en-e-mies he will re-quite
for what was wick-ed in his sight.
All e-vil-do-ers he will rout;
the LORD our God will wipe them out.

PSALM 95

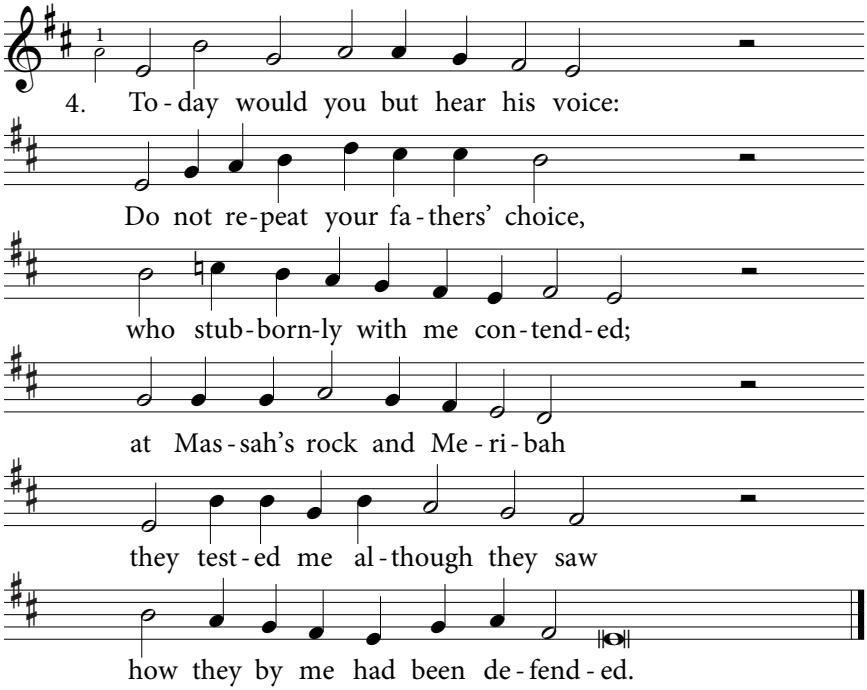
Geneva, 1542/1543



2. The LORD our God, *whose praise* we sing,
rules *as our great and glorious* King.
None *equals him, no god is* greater.
The *deepest* caves *are in* his hand;
the *mountains, all the* seas, the land
are *his, for he is their Cre*ator.

3. Come, let us wor*ship and* bow down
be*fore this God of great re*nown.
Our *Maker, him our thanks we* render;
he *led us* by *his might*y hand
to *pastures in a* verdant land.
He *is our shepherd, our de*fender.

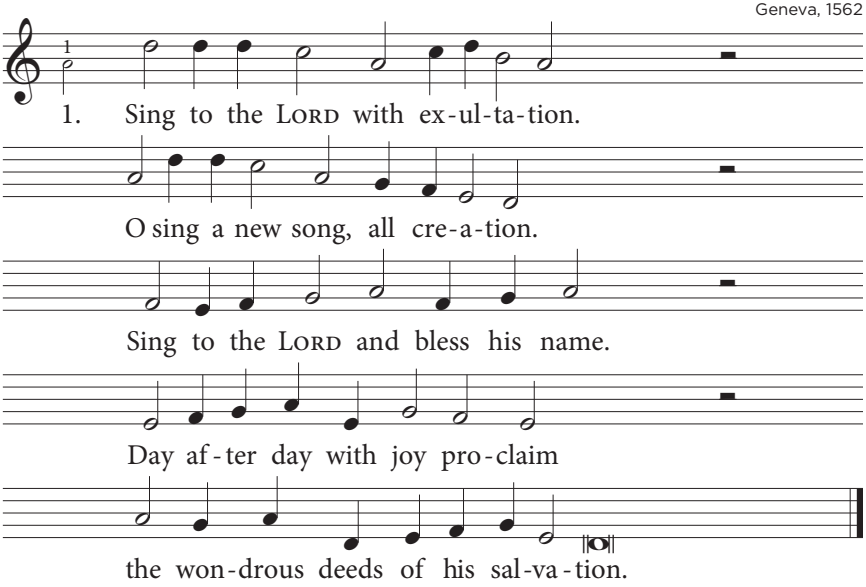
PSALM 95



5. For forty years *they wea*ried me.
I *said, "They show no loyal*ty.
Their *hardened hearts resist my* favour;
my *ways they* fool*ishly* ignore."
And *so I in my* anger swore:
"In*to my rest they'll enter* never."

PSALM 96

Geneva, 1562



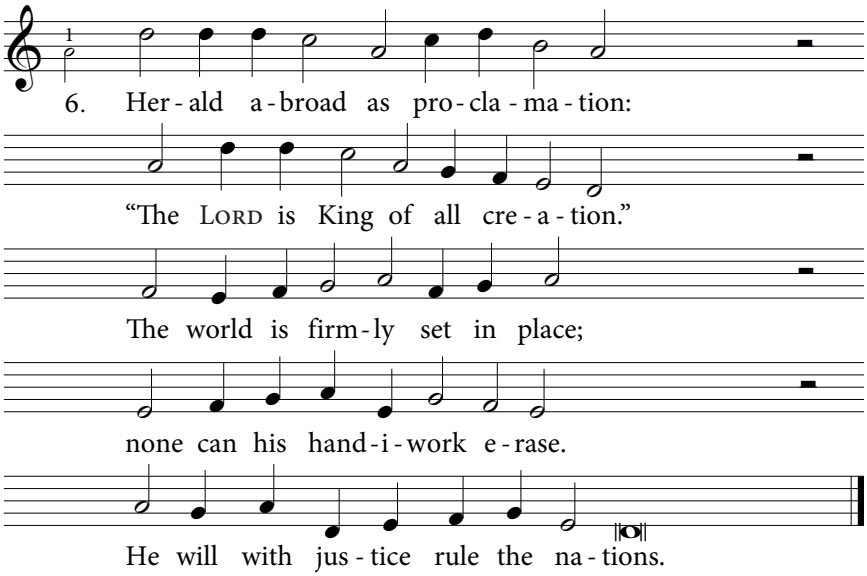
2. Make *known his* glory *to the* nations;
de*clare to* all their *popu*lations
his *marvellous* works, for *he, the* LORD,
is *to be worshipped* and adored.
Praise *him with joyful excla*mations.

3. All *gods re*vered by *other* nations
are *merely* idols, *man's cre*ation.
Our *God made* all the *heavens' ex*tent,
and *glory dwells with*in his tent.
Be*fore him kneel in ado*ration.

4. Glo*ry and* strength, O *tribes and* nations,
as*cribe to* God with *exul*tation.
His *power and* majes*ty ac*claim;
ex*tol his great and* glorious name.
Sing *praise to him with jubi*lation.

5. With*in his* courts your *offerings* render
and *worship* him in *holy* splendour.
O *all you* nations, *far and* near,
trem*ble before him*, quake with fear.
Bow *down to him in awe and* wonder.

PSALM 96

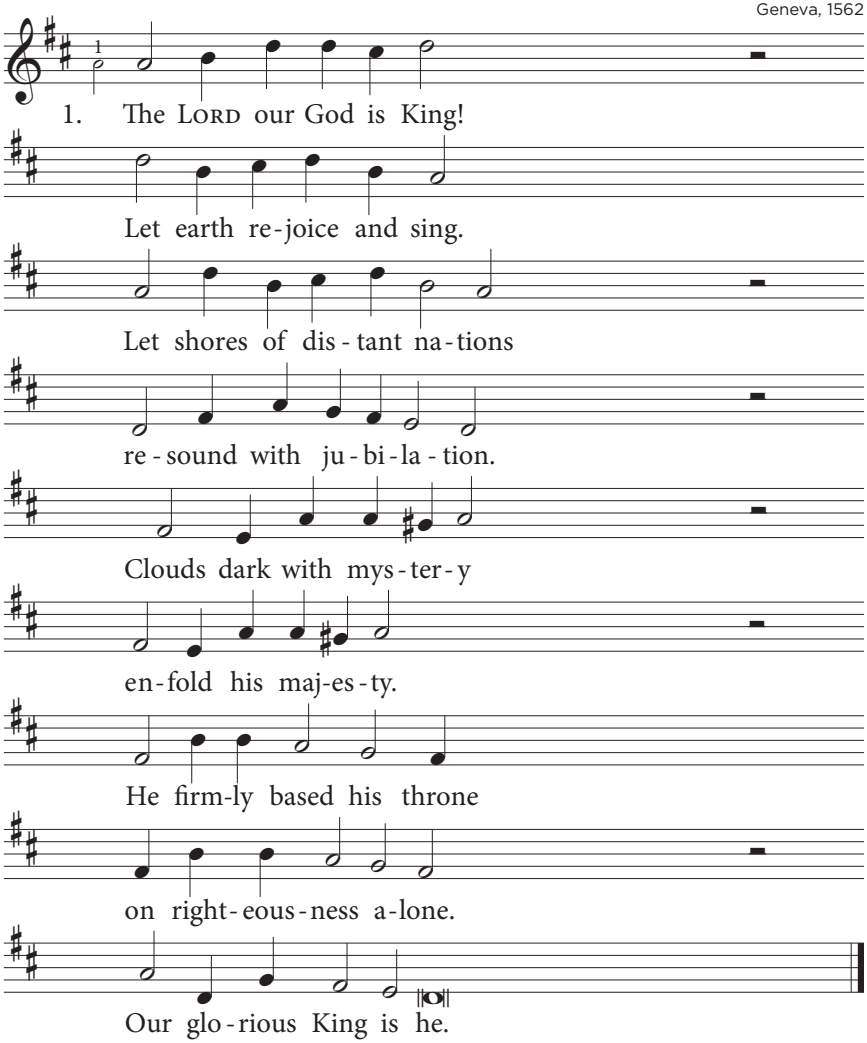


7. In *him re*joice, O *heights of* heaven.
Let *earth be* glad, to *rapture* driven.
Re*joice, O* roaring *sea's do*main;
ex*ult, O fields of* golden grain.
By *rustling woods let praise be* given.

8. Shout *forth your* gladness, *all cre*ation!
Sing *to the* LORD with *exul*tation.
Be*hold, he* comes! Your *joy ex*press!
He *comes in truth and* righteousness
to *judge the earth and rule the* nations.

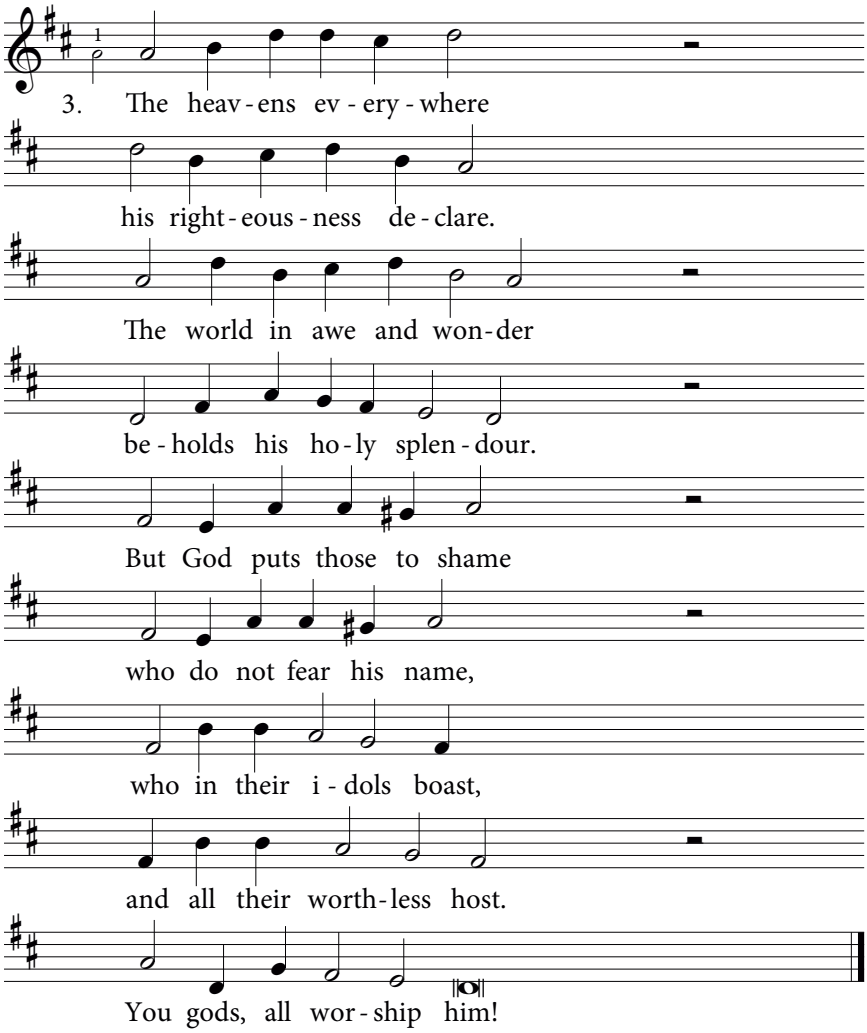
PSALM 97

Geneva, 1562



2. Fire *that consumes his* foes
fierce*ly before him* goes.
His *thunderbolts are* frightening:
the *world's lit up with* lightning.
Earth *trembles at the* sight.
The *mountains, great in* height,
like *wax all* melt a*way*
in terror and dismay
when *God re*veals his might.

PSALM 97



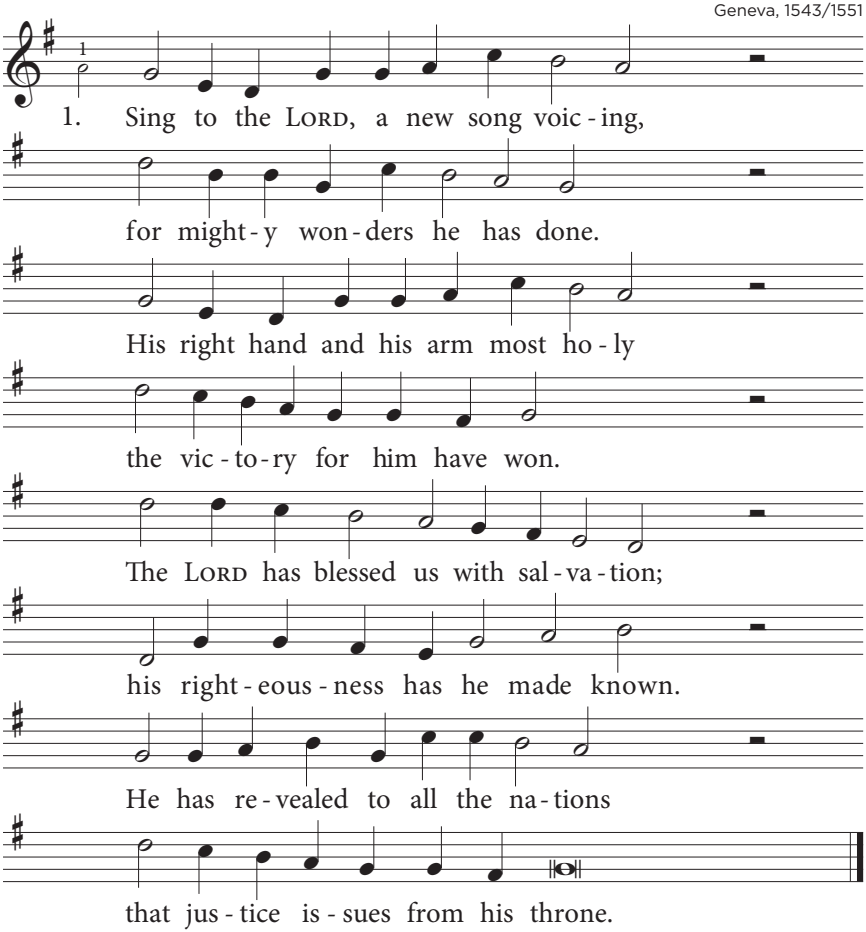
4. Now *Zion lifts her* voice;
all *Judah's towns re*joice.
They *heard the procla*mation
of *glorious vindi*cation.
LORD, *none with you com*pare,
for *God Most High you* are.
The *earth is* yours a*lone*;
exalted is your throne,
su*preme for* evermore.

5. Let *evil be ab*horred
by *those who love the* LORD.
The *faithful he will* ever
from *wicked men de*liver.
Light *dawns for the up*right;
in *joy they will de*light.
You *saints, re*joice in *him*
and praise his holy name.
Ex*tol his* glorious might!

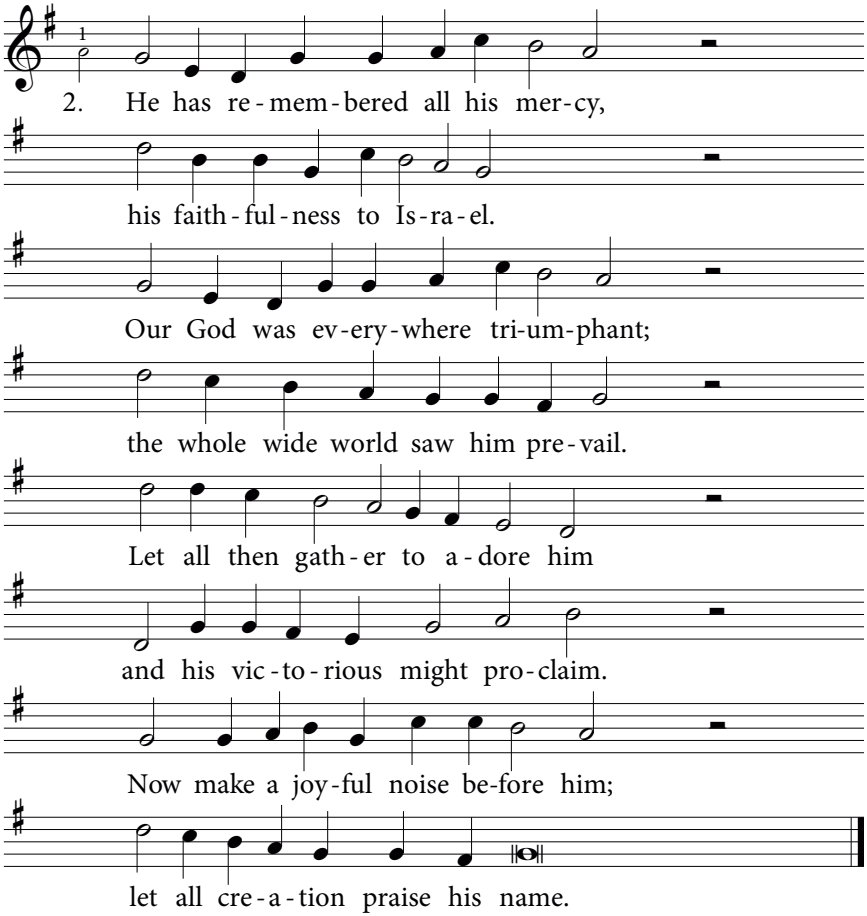
PSALM 98

A Psalm.

Geneva, 1543/1551



PSALM 98

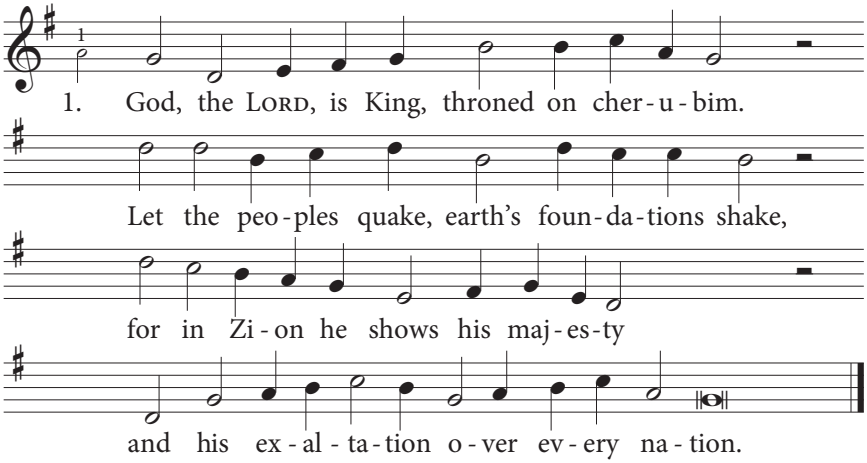


3. Let *all the earth with loud re*joicing
burst *into song to* praise the LORD!
With *joyful blasts of horns and* trumpets
let *him be worshipped and a*dored.
Join *in the* praise and *jubi*lation,
make *music with the* harp, and sing!
Shout *forth your joy in cele*bration;
come, *praise the* LORD, *the mighty* King.

4. Let *seas and oceans roar and* thunder.
Praise *God, all you who* dwell on earth.
Let *rivers clap their hands re*joicing;
let *every mountain shout with* mirth.
He *comes, he* comes to *rule the* nations,
and *every wrong he* will redress.
The *mighty God of our sal*vation
will *judge the world in righteous*ness.

PSALM 99

Geneva, 1562

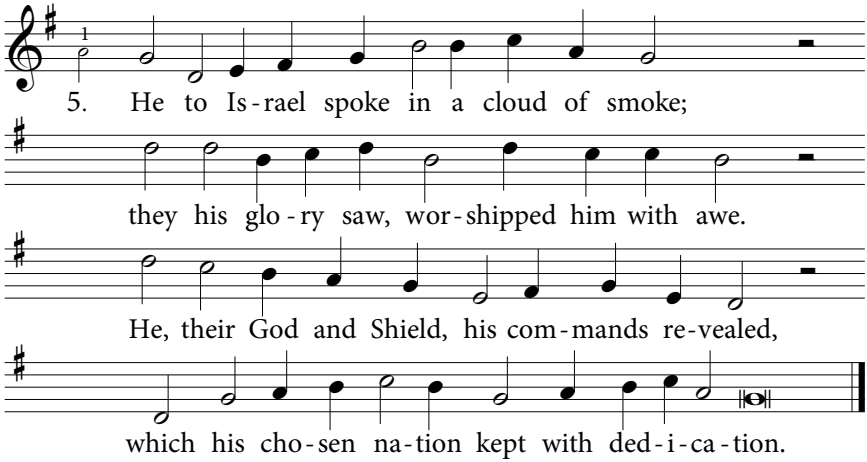


2. Let them *spread the fame* of *his awesome* name;
holy *is the* LORD and *to be a*dored.
Let them *praise their King*, of *his justice* sing.
Worship *him up*right*ly.* He, *the King, is* mighty.

3. You in *Jacob's land* have *by your own* hand
right and *truth maintained*, eq*uity or*dained.
At his *footstool bow* and *revere him* now.
Praise him, *high and* low*ly*, for *the* LORD *is* holy.

4. Moses *to him prayed*, Aa*ron sought his* aid;
later *Samuel* called *on him as* well.
They cried *out to him*, and *he answered* them,
in all *tribu*la*tion* heard *their suppli*cation.

PSALM 99

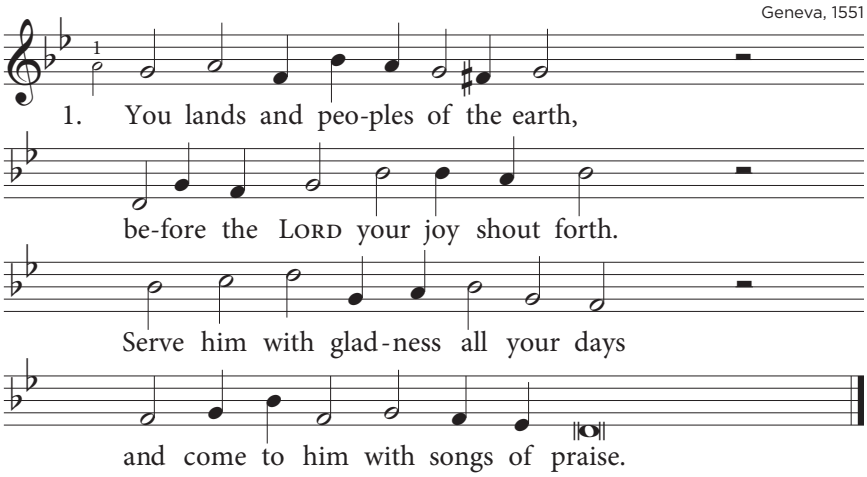


6. You came *to their aid* when *to you they* prayed;
you for*gave them then*, though *you punished* sin.
Come to *Zion's hill* and *perform God's* will;
praise him, *high and* low*ly*, for *the* LORD *is* holy.

PSALM 100

A Psalm for giving thanks.

Geneva, 1551



2. Know that *the* LORD *is* God *a*lone;
he *made us*, and we *are his* own,
the sheep that *he to* pasture leads
and *as their* shepherd *guards and* feeds.

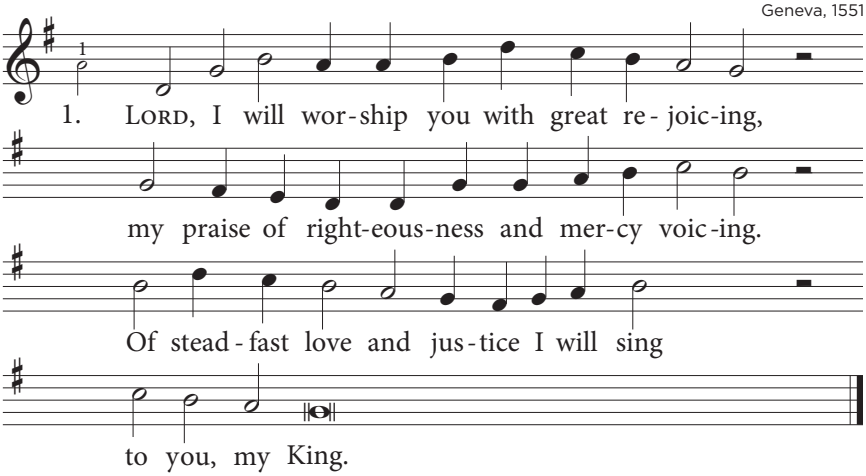
3. Come, en*ter then his* gates *with* praise
and *in his* courts your *voices* raise.
Give thanks to *him and* bless his name;
with*in his* house your *joy pro*claim.

4. The LORD *is good, and* ever*m*ore
his *love and* mercy *will en*dure.
All gener*ations* he will bless
in *his un*changing *faithful*ness.

PSALM 101

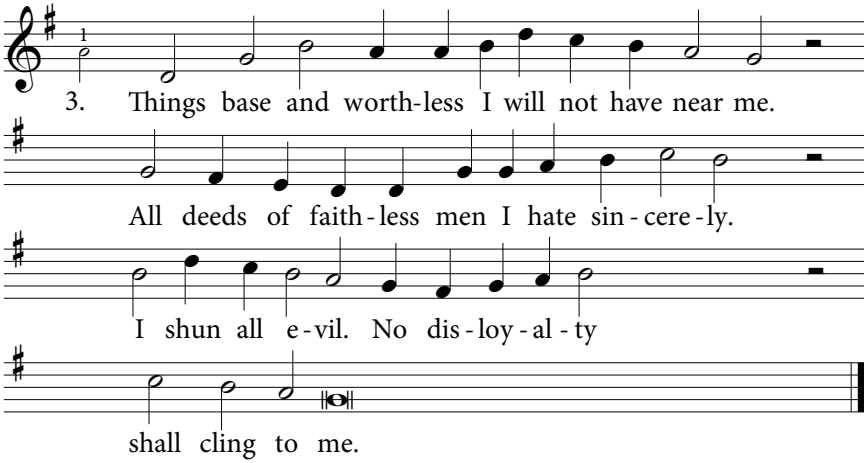
A Psalm of David.

Geneva, 1551



2. The path of *blameless living I will* ponder.
When *will you come to me, lest I should* wander?
I'll *walk with*in my *house from sin a*part,
with upright heart.

PSALM 101



4. If one should *secretly his neighbour* slander,
I *will not fail to silence the of*fender.
Proud *hearts and* haughty *eyes I cannot* bear
and will not spare.

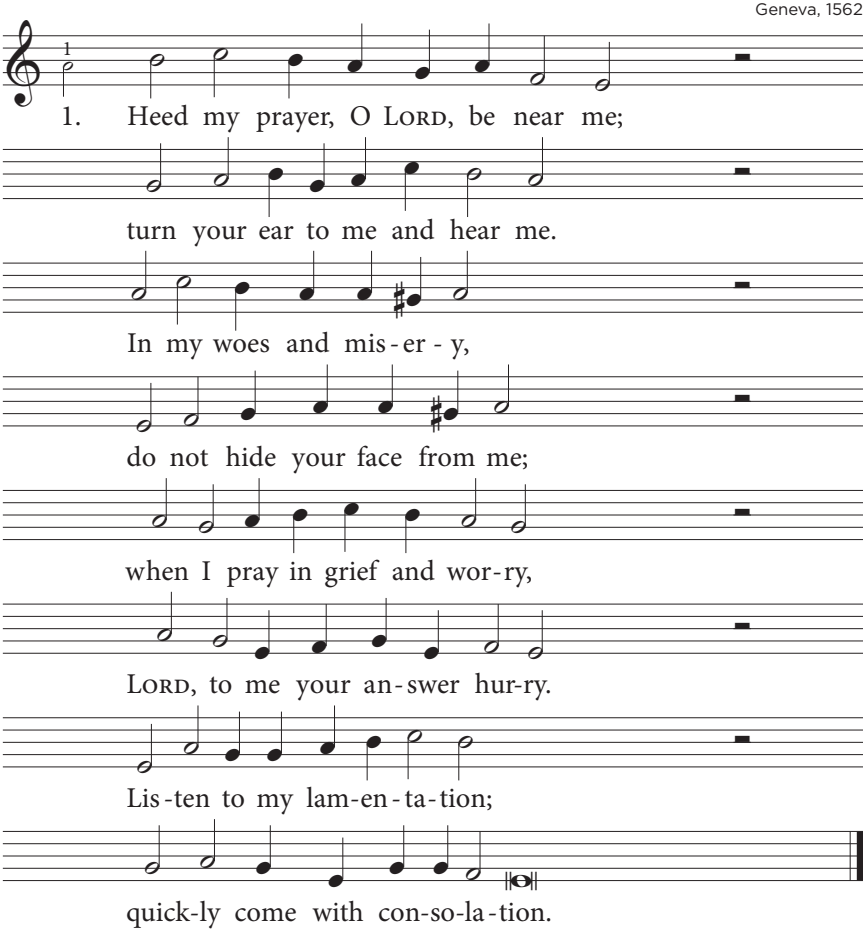
5. Those who are *faithful, without guile or* malice,
I *will appoint to serve me in my* palace.
No *liar* and no *scandalmonger* shall
in my house dwell.

6. The wicked *I will punish without* pity,
of *evildoers rid God's holy* city,
and *I will* rise to *drive them all a*way
day after day.

PSALM 102

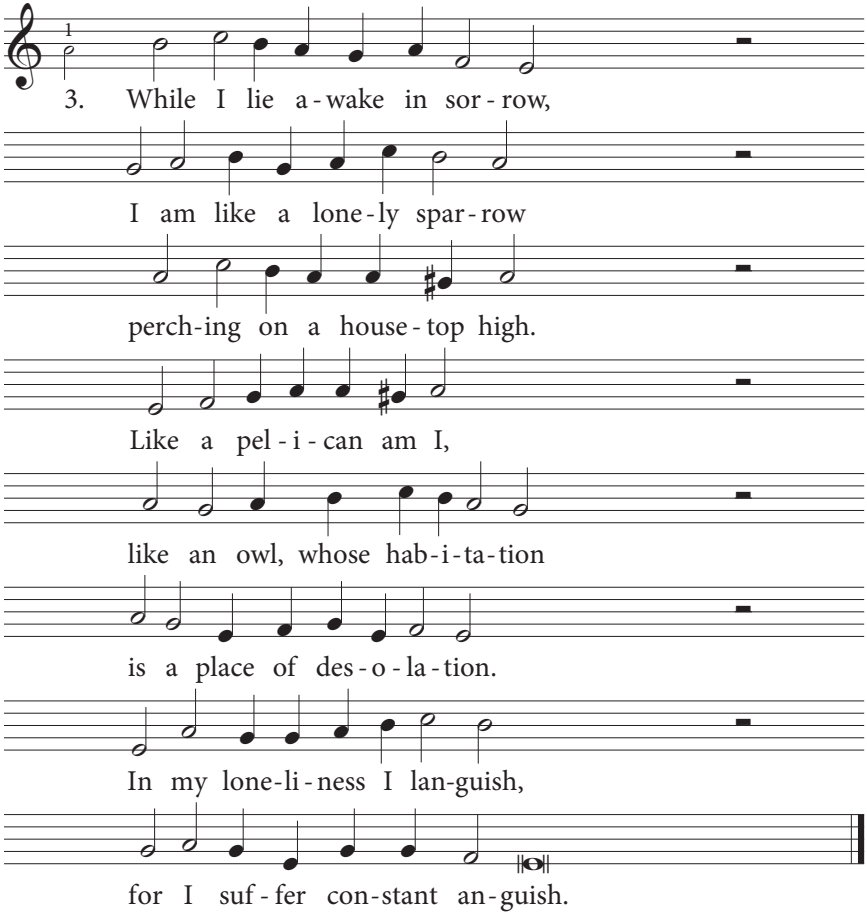
A Prayer of one afflicted, when he is faint and pours out his complaint before the LORD.

Geneva, 1562



2. For my *days, like smoke, have* vanished,
and my *life will soon be* finished.
Like a *hearth my bones all* burn
while I *for your answer* yearn.
For my *heart is so de*jected
that my *bread I have ne*glected.
While I *groan, my strength is* going;
through my *skin my bones are* showing.

PSALM 102



4. All day *long my foes de*ride me;
they with *curses have de*fied me.
I no *longer eat my* bread,
but with *ashes I am* fed;
with my *drink my tears are* blended,
for your *wrath has not yet* ended.
You have *cast me off in* fury
and have *left me sad and* weary.

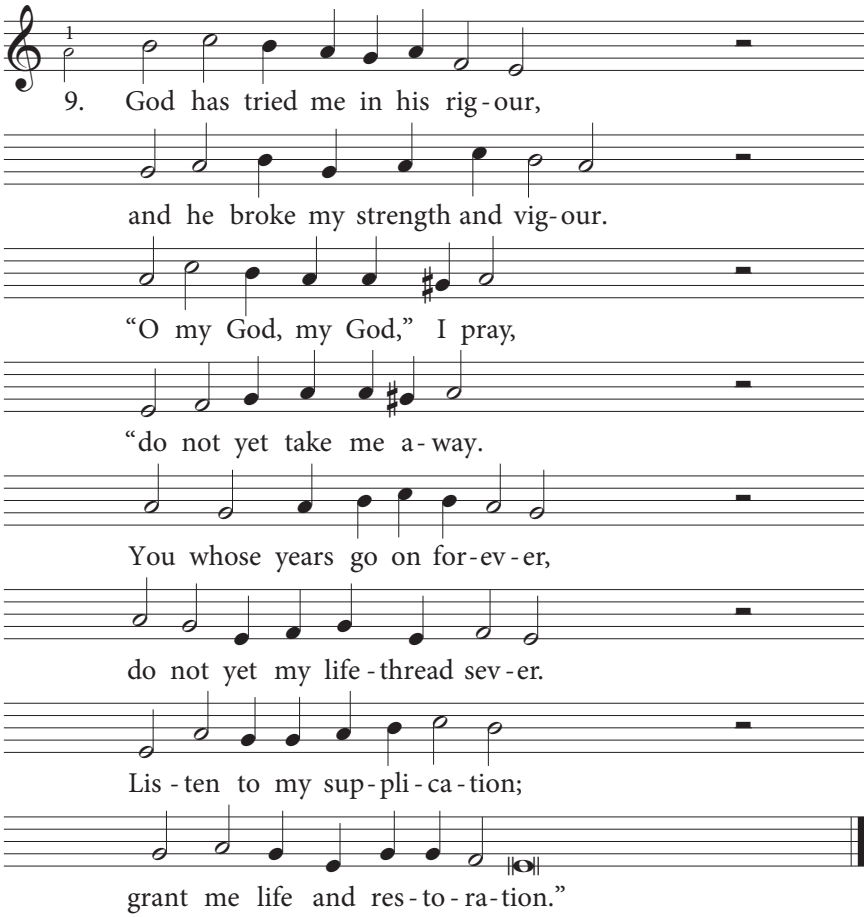
5. Like an *evening shadow*, fleeting,
swiftly *its brief span com*pleting,
so my *days all quickly* pass,
for I *wither like the* grass.
But you, *Lord, enthroned for*ever,
are the *one who changes* never;
every *passing gener*ation
sees your *glorious exal*tation.

6. Lord, you *will arise in* pity
on your *house and holy* city.
It is *time to show your* face,
the ap*pointed time for* grace.
You will *hear our suppli*cation
when we *pray for resto*ration.
Those who *serve you, Lord, sin*cerely
love the *stones of Zion* dearly.

7. All the *nations will re*vere you;
all the *kings of earth will* fear you,
for your *city you shall* build,
to be *with your glory* filled.
You will *set your congre*gation
firm on *Zion's strong foun*dation.
When we *pray, Lord, you will* hear us;
when we *suffer, you are* near us.

8. May a *future gener*ation
praise the *Lord for such sal*vation:
"He looked *down from heaven on* high
to re*lease those doomed to* die!"
So in *Zion, in his* dwelling,
all will *praise his love un*failing
when the *peoples there a*dore him
and the *kingdoms kneel be*fore him.

PSALM 102



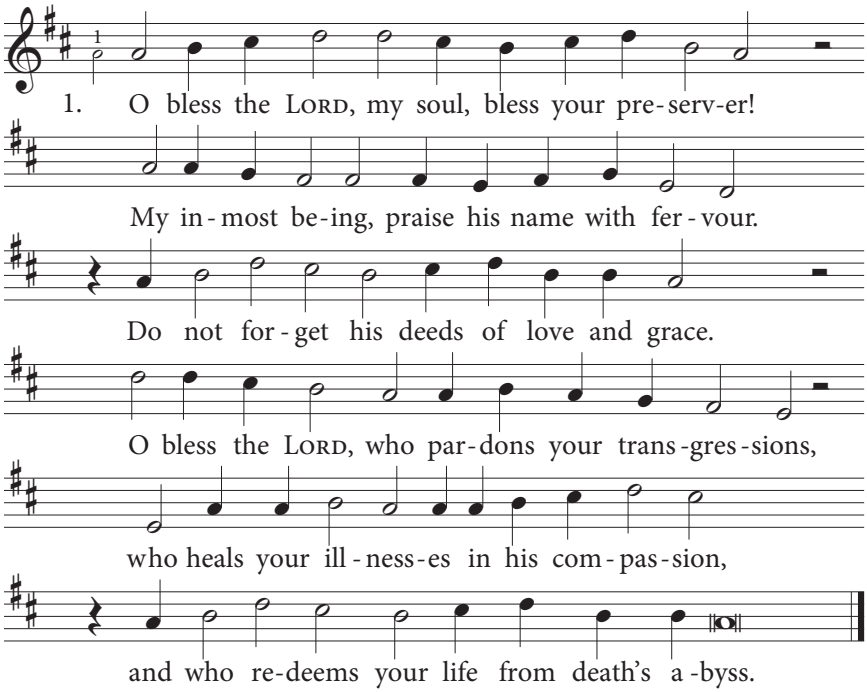
10. Mighty *God of all cre*ation,
you have *laid the earth's foun*dation,
and you *framed the vast ex*tent
of the *spacious firma*ment.
But they *both will fall and* tumble;
what may *seem secure will* crumble.
Like a *garment one may* cherish,
so will *they wear out and* perish.

11. Like a *cloak, your whole cre*ation,
from the *skies to earth's foun*dation,
will be *changed and cast a*side,
but you *evermore a*bide.
LORD, the *children of your* servants,
all the *line of their de*scendants,
will in *safety dwell be*fore you,
for your *steadfast love a*dore you.

PSALM 103

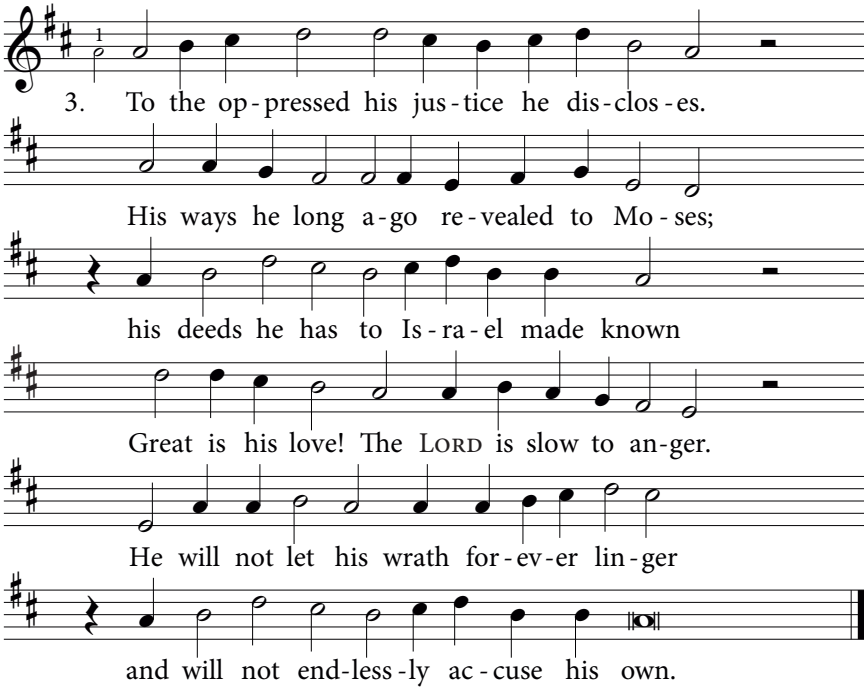
Of David.

Strasbourg, 1539 / Geneva, 1543



2. O *bless the* LORD, who *with his mercy* crowns you,
who *with his* love and *faithfulness sur*rounds you,
who grants his bounteous *gifts your whole life* through.
To *him who* shows his *righteousness, sing* praises;
from *their af*fliction *he his people* raises.
Your youth he, like the *eagle's, will re*new.

PSALM 103



4. The *LORD has* dealt with *us in great com*passion,
not *punished* us ac*cording to trans*gression.
High as the vault of *heaven, without* end,
so *great his* mercy *is to those who* fear him;
he *sweeps the* sins of *all those who re*vere him
as far away as *east from west ex*tends.

5. In *tender* mercy, *like that of a* father
who *has com*passion *on his sons and* daughters,
God looks on those who *put in him their* trust.
On *all who* fear him, *he will have com*passion,
for *well he* knows how *we were formed and* fashioned;
the LORD remembers *that we're only* dust.

6. Life *is like* grass, so *quick to fade and* perish,
or *like a* flower that *will but briefly* flourish,
that sears and withers *in the blowing* wind;
soon *it is* gone, not *leaving any* traces.
But *God is* ever *merciful and* gracious:
his love stands firm, a*biding without* end.

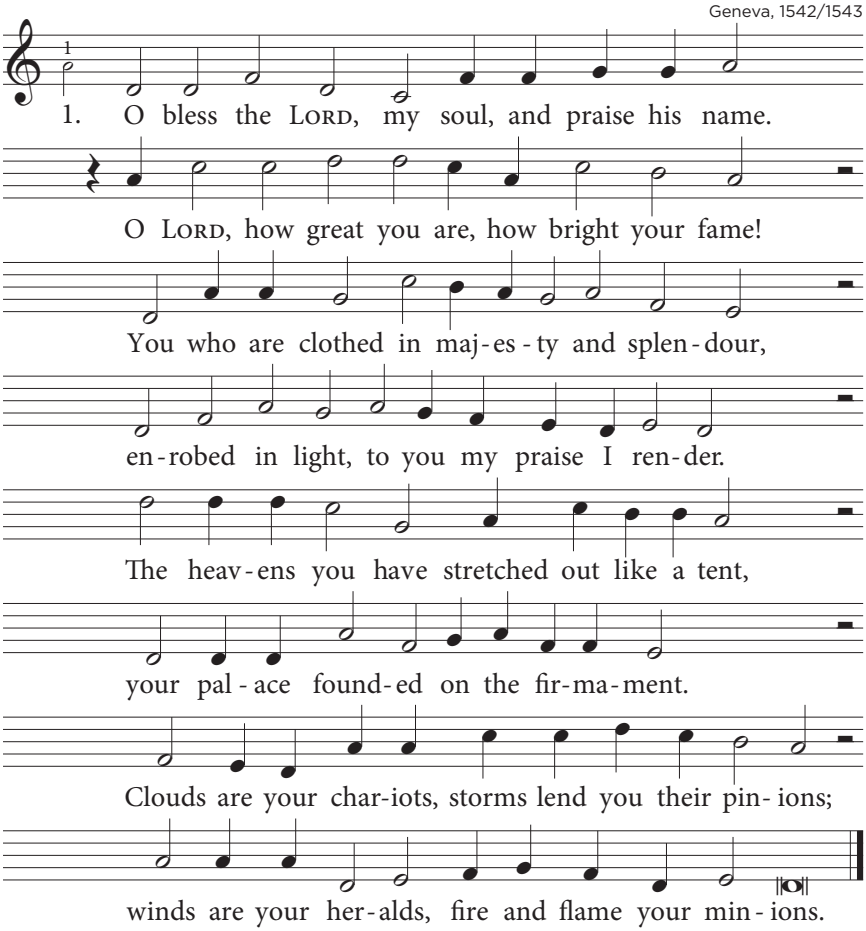
7. God's *mercy,* ever*lasting and un*failing,
his *righteous*ness, for *evermore pre*vailing,
will rest on those who *worship him with* awe.
God *will be* faithful *through the gener*ations
to *children's* children *who with dedi*cation
*up*hold his cove*n*ant *and obey his* laws.

8. His *holy* throne the *Lord in heave*n *has* founded;
from *there he* rules with *sove*reign *power un*bounded,
for all the uni*verse is his do*main.
Praise *him, you* angels, *great in might and* splendour.
You *loyal* servants, *in your awe and* wonder
shout forth the praise of *his eternal* reign!

9. You *hosts of* angels, *worship and a*dore him.
All *you who* serve and *minister be*fore him,
his justice and his *majesty ex*tol!
Let *all cre*ated *things in glad com*munion
ex*alt his* name through*out his vast do*minion.
Come, praise the Lord and *bless him, O my* soul!

PSALM 104

Geneva, 1542/1543



2. The earth, which you have *founded, none can* shake.
The raging deep you *as its* cloak did make,
and *even* mountains *were con*cealed thereunder;
the waters fled at *your rebuke, your* thunder.
They *down the* hills their *way to valleys* found;
the *mighty* waters *you with limits* bound.
So *you assigned their place to them, that* never
their *roaring* floods the *earth again might* cover.

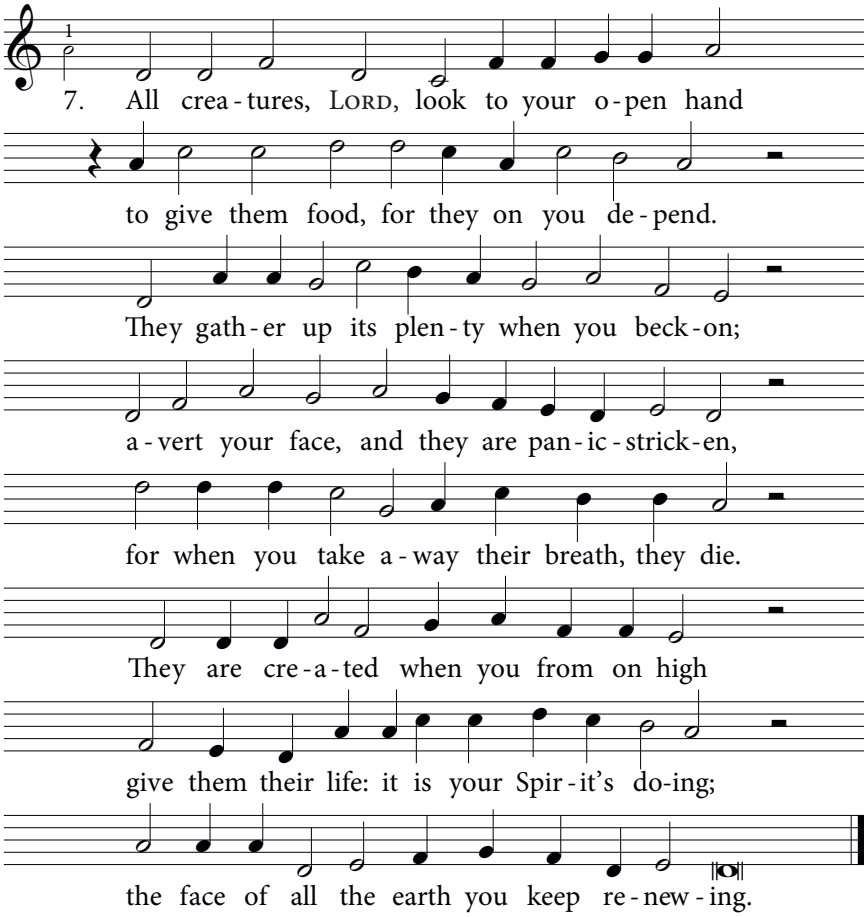
3. You, LORD, let water *gush from springs and* wells;
it flows in valleys *in a*mong the hills.
You *quench the* thirst of *every* creature living,
to roaming beasts re*freshing waters* giving.
There *by the* river*side nest many* birds;
a*mong the* branches *is their singing* heard.
From *your high halls you water all the* mountains;
you *bless the* earth from *overflowing* fountains.

4. For cattle you cause *grass to sprout and* grow,
and you to man give *plants to* reap and sow.
You *in his* bread and *wine let* him take pleasure;
in oil of joy, sup*plied in richest* measure.
On *cedars* that you *planted rains pour* down;
well *watered* are the *trees of Leba*non.
There *dwells the stork with birds of every* feather;
goats *roam the* rocky *crags where coneys* gather.

5. To mark the seasons *you, LORD, made the* moon.
At your command the *sun turns* dusk to noon,
and *when the* day by *night is* overtaken,
then in the forest *all the beasts a*waken.
Young *lions* roar and *seek from God their* prey,
but *when the* dawn ap*pears, they steal a*way
and *in their dens lie down, the sunlight* scorning.
Man *then a*wakes and *greets the dewy* morning.

6. Off to his work man *goes when morning* calls
and labours till the *evening* shadow falls.
O *LORD, your* many *glorious* works astound us.
In wisdom you made *everything a*round us;
its *fullness* earth to *you as tribute* brings.
Your *ocean* teems with *countless living* things.
There *sail the ships in coming and in* going;
there *plays Le*via*than, its pleasure* showing.

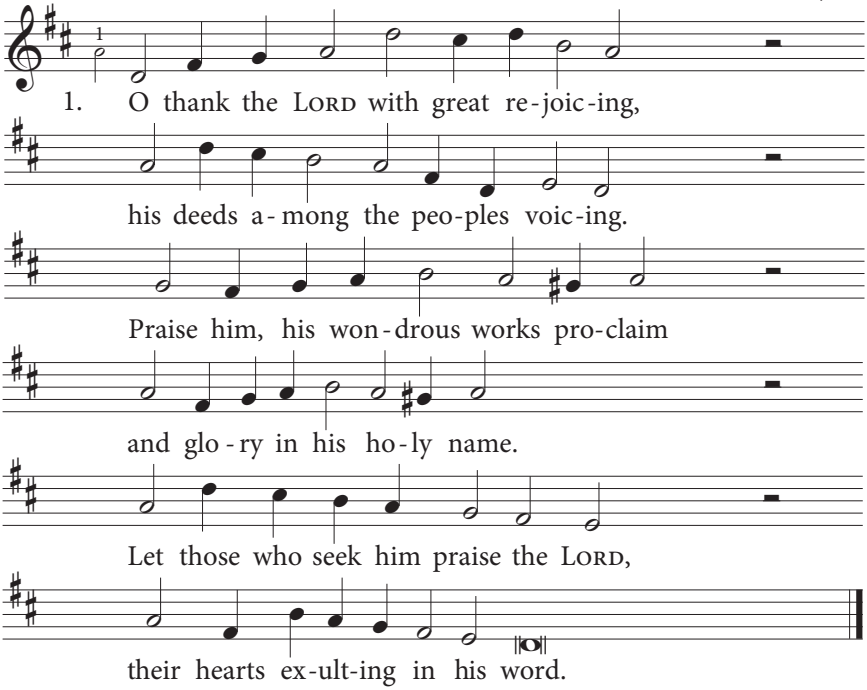
PSALM 104



8. For evermore God's *radiant glory* stands;
may he rejoice in *all that* he commands.
He *looks at* earth and *makes it* shake and shiver;
he touches mountains, *and they smoke and* quiver.
God *I will* praise as *long as I shall* live;
may *to the* LORD my *worship pleasure* give.
But *may the wicked from the earth be* driven.
Bless *God, my* soul! To *him all praise be* given.

PSALM 105

Geneva, 1562

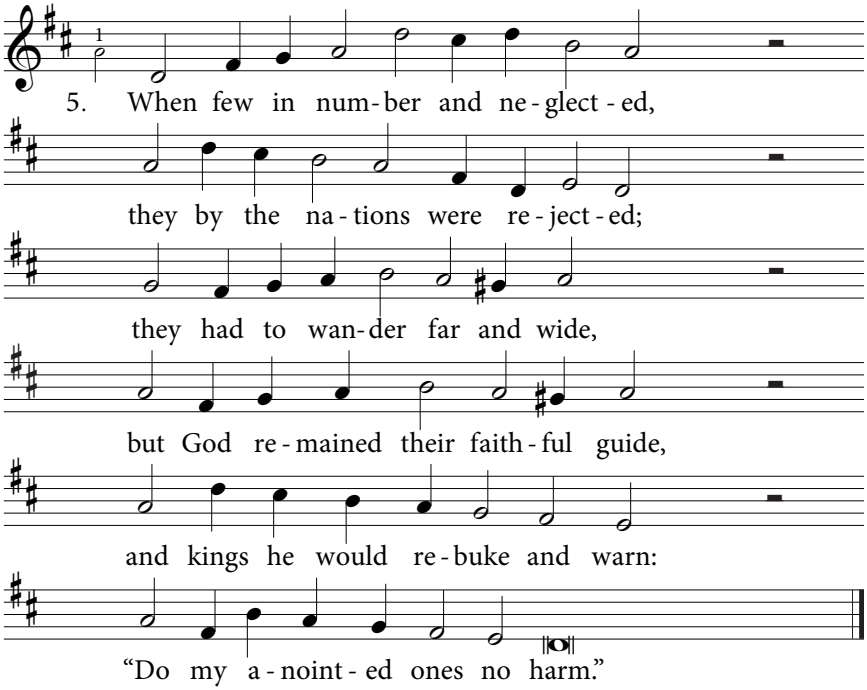


2. Turn *to the* LORD, who *fails us* never,
and *seek his* face, his *strength, for*ever.
Re*call the won*ders he *has* wrought,
the *righteous judg*ments he *has* taught.
Re*member these, you* chosen ones,
O *Abraham's offspring*, Jacob's sons.

3. He *is the* LORD, our *God un*failing,
his *judgments* every*where pre*vailing.
He *will remem*ber and *up*hold
his *covenant made* in days *of* old.
The *steadfast words of* his command
a *thousand gener*ations stand.

4. Firm *stands his* word to *Abraham* spoken,
his *oath to* Isaac, *never* broken.
His *everlast*ing covenant
the *LORD our God* will not *re*cant.
He *promised Israel*, "You I'll give
the *land where you as* heirs may live."

PSALM 105



6. Where *Jacob* dwelt a*mong the* nations,
God *summoned* famine *and star*vation,
de*stroying eve*ry source *of* bread.
But *he had sent* a man *a*head,
that *he his chosen* ones might save.
This *man was Joseph,* sold as slave.

7. In *Egypt* he en*dured great* anguish;
in *prison* he was *left to* languish.
His *feet were bruised*, with shack*les* chained;
his *neck in i*rons long *re*mained.
But *when the* LORD*'s word* proved him right,
he *was delivered* from this plight.

8. The *king called* Joseph *and re*leased him;
his *prophe*cies and *counsel* pleased him.
He *made him mas*ter of *the* land,
gave *all he had* into *his* hand,
to *guide his princes* on their course,
to *show his elders* wisdom's source.

9. Then *Israel* with *kin and* cattle
went *down to* Egypt *there to* settle.
Rich *blessings did* the LORD *be*stow;
soon *they were strong*er than *their* foe.
Then *God made the E*gyptians treat
his *chosen servants* with deceit.

10. The *LORD sent* Moses *as their* saviour
with *Aaron*, whom he *chose to* favour,
and *through their words* he wrought *for* them
great *wonders in* the land *of* Ham.
Though *darkness covered* it by day,
the *foe would not God's* word obey.

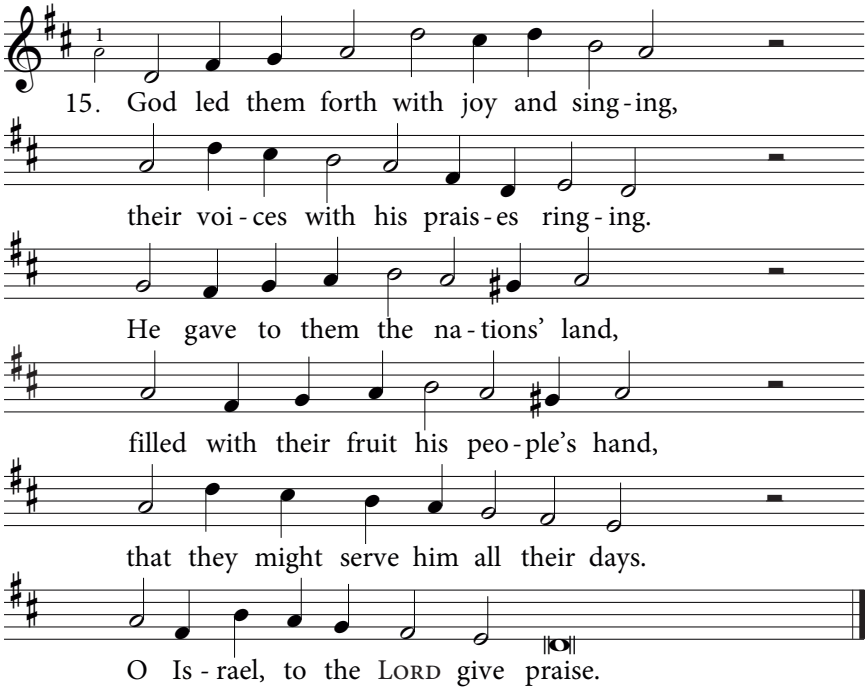
11. To *blood he* turned both *stream and* river.
He *all their* land to *frogs de*livered;
they *into in*ner cham*bers* went.
Then *swarming flies* and gnats *he* sent.
Their *fields and orchards* hailstorms lashed;
through*out the land the* lightning flashed.

12. Their *fig trees* and their *vines were* shattered,
their *fields by* swarms of *locusts* battered,
which *ate their crops* and all *things* green
till *only bar*ren ground *was* seen.
Then *God in anger* raised his hand
and *smote the firstborn* in the land.

13. With *silver* and with *gold pro*vided,
they *went, by* God their *shepherd* guided.
How *glad was E*gypt when *they* left;
of *all its pride* it was *be*reft.
God *spread a cloud and* gave a light
to *point the way by* day and night.

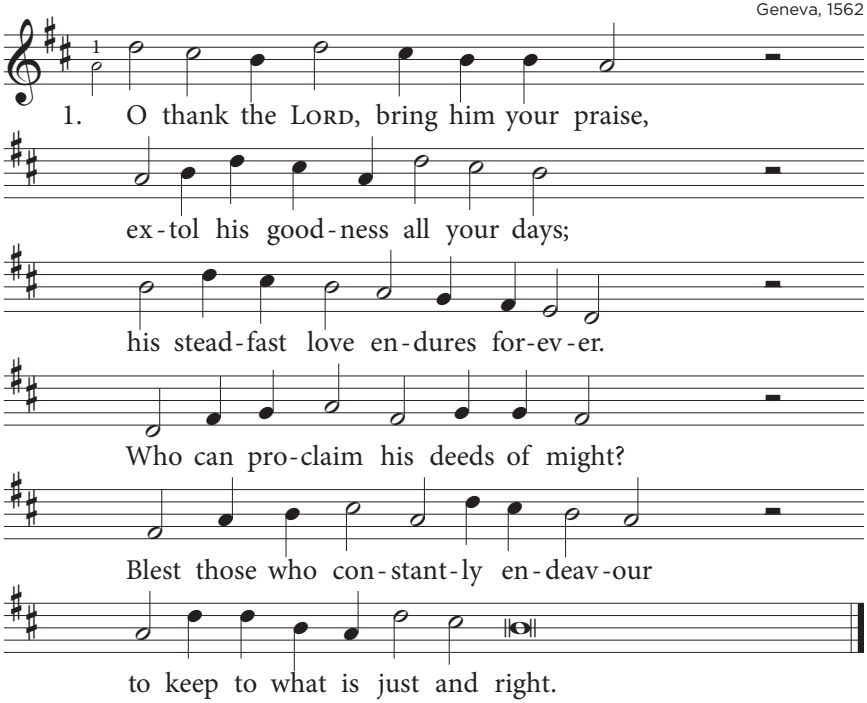
14. He *gave them* quail as *they de*manded,
and *bread from* heaven on *them de*scended.
Out *of the rock* God's mighty hand
made *rivers flow* in des*ert* land.
His *promise, made to* Abraham,
he *kept and safely* guided them.

PSALM 105


15. God led them forth with joy and sing-ing,
their voi-ces with his prais-es ring-ing.
He gave to them the na-tions' land,
filled with their fruit his peo-ple's hand,
that they might serve him all their days.
O Is-rael, to the LORD give praise.

PSALM 106

Geneva, 1562

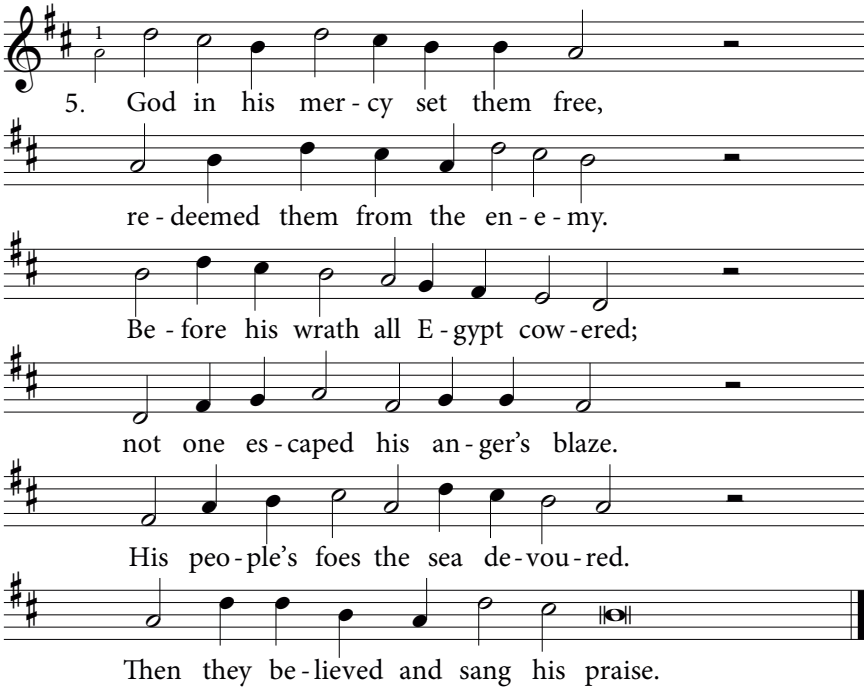


2. When you *deliver Israel*,
O *LORD, remember* me as well.
Come *to my* aid and *show your* favour,
that *with your* flock I *may engage*
in *praising* you, O *gracious* Giver,
and *glory with your* heritage.

3. We, as *our fathers did before*,
have *done what you, O* LORD, abhor;
we *all are* guilty *of transgression*.
Your *chosen* ones in *Egypt's* land
for*got your* kindness *and com*passion,
ig*nored the wonders* of your hand.

4. Though at *the* Red *Sea they rebelled*,
with *mighty hand he* them upheld
and *for his* name's sake *aid provided*.
At *his rebuke* the *waters* fled;
his *own, as* through a *desert* guided,
were *through the deep to* safety led.

PSALM 106



6. His mighty works *they soon for*got;
his *counsel they no* longer sought
but *him with* lustful *cravings* taunted.
His *people* boldly *challenged* him,
and *so he* gave them *all they* wanted
but *sent a plague to* punish them.

7. Some in *their* pride *and envy* rose
God's *chosen leaders* to oppose.
The *earth then* opened *up and* swallowed
all *who with* Dathan *had con*spired
and *who A*biram's *lead had* followed.
The *wicked perished* in the fire.

8. At Hore*b's* mount *a calf they* made
and *to a metal* image prayed;
for *this they* traded *God's great* splendour,
the *glory* nothing *can sur*pass.
They, *scorning* him, their *great de*fender,
re*vered a bull that* feeds on grass.

9. Their God *and* Sav*iour they for*got,
who *wondrous things for* them had wrought,
as*tounding* Egypt *by his* power;
whose *deeds of* might and *majes*ty
caused *all the* land of *Ham to* cower,
struck *them with terror* by the sea.

10. His peo*ple* he *would then have* slain,
for *they continued* to complain,
but *Moses*, whom he *greatly* favoured,
stood *in the* breach, con*fronting* him.
So *they were* from God's *wrath de*livered,
from *the destruction* threatening them.

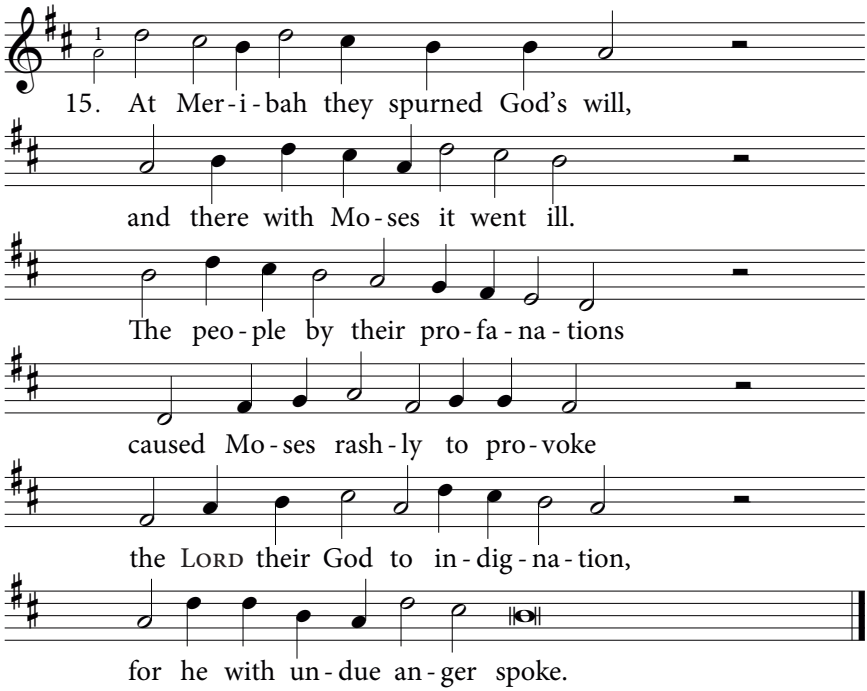
11. Then they *de*spised *the pleasant* land,
be*stowed on them by* God's own hand.
His *steadfast* promise *not be*lieving,
they *sulked and* grumbled *in their* tents.
God *with their* diso*bedience* grieving,
they *stubbornly would* not repent.

12. He swore *that* he *would slay them* all,
that *in the desert* they would fall
be*cause of* all their *provo*cations,
and *that their* sons at *his com*mand
would *be dis*persed a*mong the* nations
and *scattered over* all the lands.

13. By Ba*al*-Pe*or's lure mis*led,
they *ate from offerings* for the dead,
and *so pro*voked the LORD *to* anger.
He *saw their* deeds; his *wrath a*rose.
He *let a* plague a*mong them* linger
be*cause they lifeless* idols chose.

14. Then Phin*ehas* rose *to inter*vene;
the *plague was stopped when* God had seen
how, *acting* with de*termi*nation,
he *put an* end to *wicked*ness.
Thus *he for* endless *gener*ations
was *credited with* righteousness.

PSALM 106



16. They disobeyed *the LORD's com*mand
to *slay the peoples* of the land,
but, *mingling* with the *heathen* nations,
they *learned their* wicked *customs* there,
served *Canaan's* vain a*bomi*nations;
its *gods became for* them a snare.

17. To hea*then* wick*edness en*ticed,
they *to the demons* sacrificed
their *own be*loved *sons and* daughters,
poured *out their* children's *guiltless* blood.
They *sought by* such ab*horrent* slaughter
to *satisfy some* pagan god.

18. To Ca*naan's* i*dols, gods of* vice,
they *gave their sons as* sacrifice;
the *land was* with their *blood pol*luted.
God's *chosen* people *open*ly
them*selves de*filed and *prosti*tuted
by *unclean acts for* all to see.

19. Therefore *the* LORD *stood up in* rage
and *he abhorred his* heritage.
He *turned them* over *to the* nations;
to *slavery* did the *LORD con*demn
those *who had* roused his *indig*nation.
Their *enemies ruled* over them.

20. Time af*ter* time *he set them* free,
though *they refused to* bow their knee;
bent *on re*bellion, *they de*fied him.
They *sank in*to ini*qui*ty;
God *made their* ene*mies de*ride them
till *they lamented* bitterly.

21. Then he *took* note *of their dis*tress;
he *heard their cry and* gave redress.
God *in his* steadfast *love re*lented;
no *longer* did he *those con*demn
who *of their* evil *had re*pented.
He *caused their foes to* pity them.

22. Save us, *O* LORD *our God, we* pray;
bring *back your people* gone astray,
and *take us* from a*mong the* nations,
that *to your* great and *holy* name
we *may give* thanks with *jubi*lation
and *glory in your* wondrous fame.

23. Blest be *the* God *of Isra*el,
whose *deeds in majes*ty excel.
Ex*tol his* holy *name for*ever;
let *never*-ending *praise ring* out.
Blest *be the* LORD who *fails us* never.
Let *all the people* "Amen!" shout.

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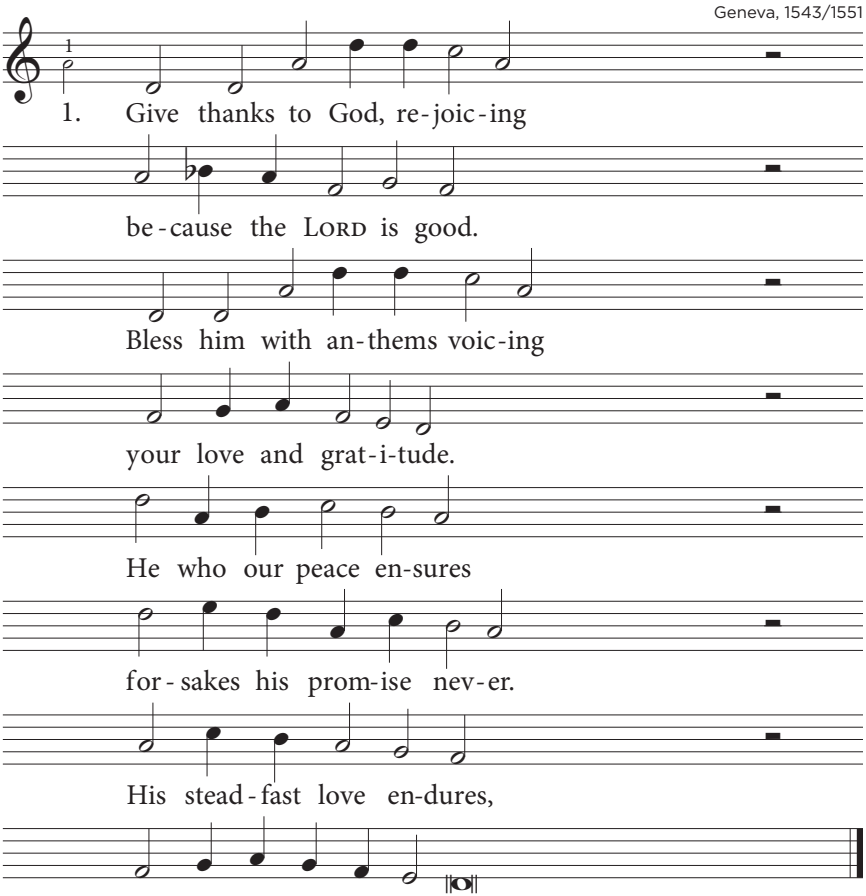
CANONS OF DORT
LITURGICAL FORMS

PSALM 107

Geneva, 1543/1551



2. Let all this *be re*peated;
let *those whom* he set free
retell how *he de*feated
their *fiercest* enemy.
He *gave them* peace and rest.
In *far-off lands he* sought them;
from *east as* well as west,
from *north and south he* brought them.

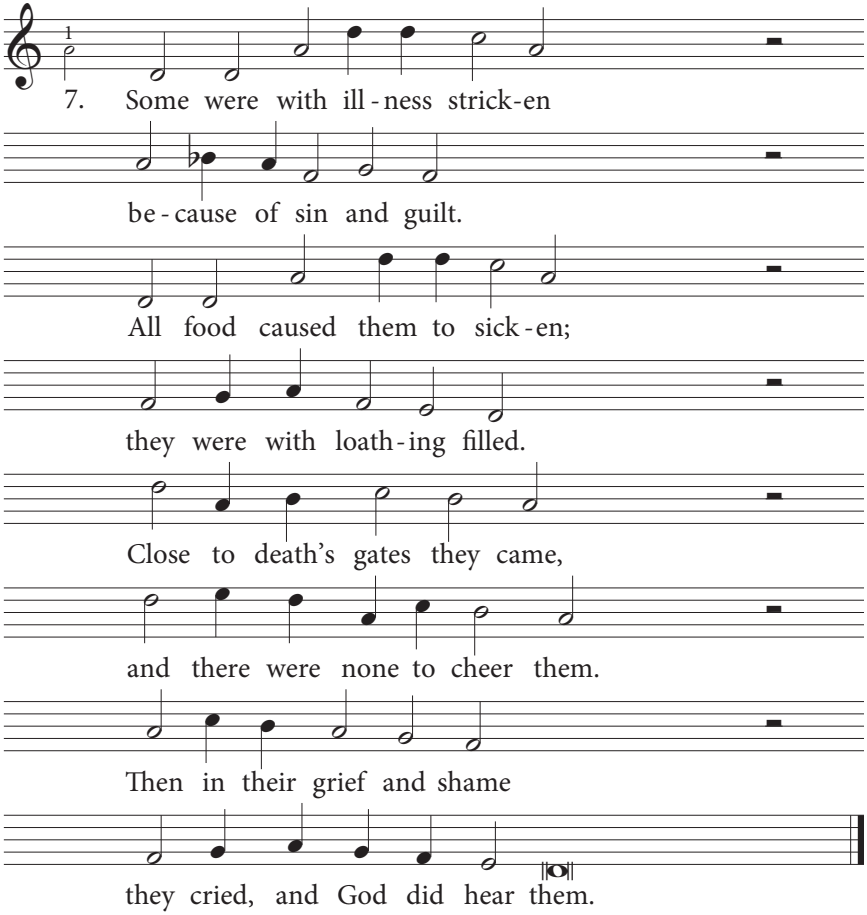
3. Some, wandering *in waste* places,
found *nowhere* they could stay.
God heard them *and was* gracious;
he *led them* on their way.
With *thirst and* hunger weak,
they *cried to God to* save them
from *deserts* dry and bleak.
A *place of rest he* gave them.

4. God led them *to a* city
where *they could* safely dwell;
he showed them *love and* pity.
Let *them his* wonders tell,
and *let their* anthems rise.
His *steadfast love re*lieves them.
Their *thirst he* satisfies;
no *more their hunger* grieves them.

5. Some, chained in *gloomy* prisons,
en*dured his* anger's rod.
They had re*belled and* risen
a*gainst the* words of God.
His *counsel* they had spurned,
the *Most High's voice ne*glected.
In *vain for* help they yearned;
they *were by all re*jected.

6. They cried to *God to* save them;
he *broke their* shackles all
and liber*ty he* gave them;
the *gloom did* he dispel.
Let *them God's* love adore
and *at his marvels* wonder;
he *shatters* great bronze doors,
snaps *iron bars a*sunder.

PSALM 107



8. To them his *word re*vealing,
he *came with* power to save,
stretched out his *hand of* healing
and *snatched them* from the grave.
Let *them all* thank the LORD,
their *sacrifices* bringing,
and *his great* deeds record
with *joyful shouts and* singing.

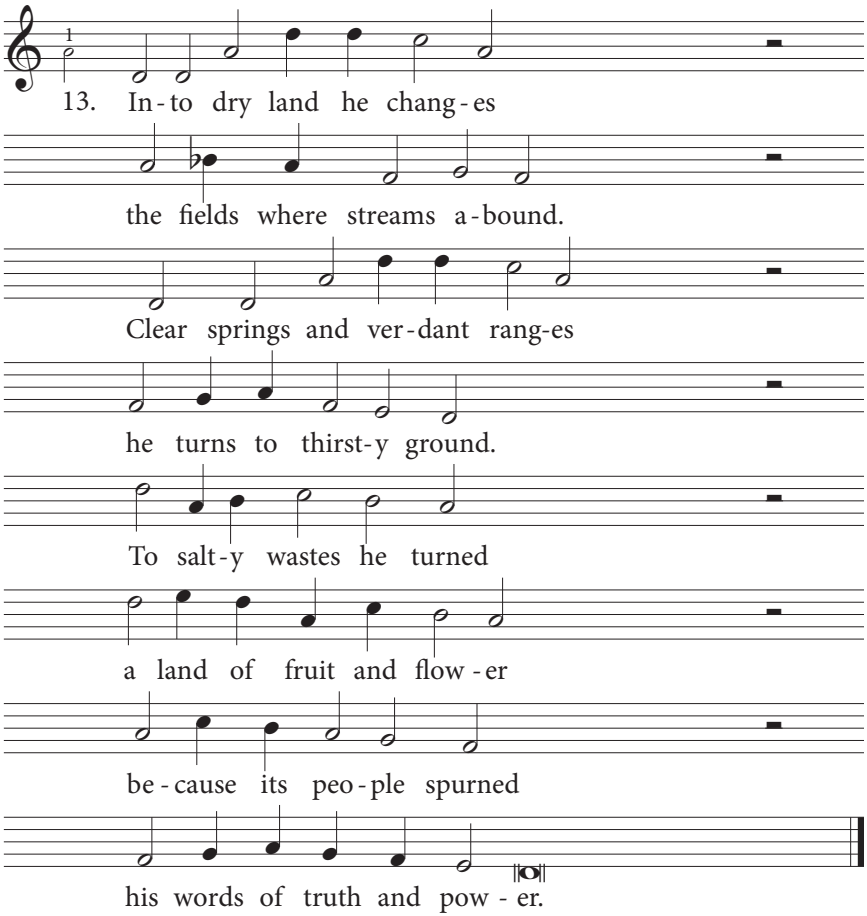
9. Some who in *ships were* sailing
the *ocean's* mighty sweep
saw there God's *power pre*vailing
in *wonders* of the deep.
The *tempest,* when he spoke,
caused *waves to rise like* mountains
that *roared and* fell and broke
in*to wild, foaming* fountains.

10. They were dis*tressed and* humbled;
their *courage* ebbed away.
Like drunken *men they* stumbled
in *terror* and dismay.
The *Lord saw* their despair,
and *when to him they* shouted,
he *heard their* fervent prayer;
the *raging storm he* routed.

11. The Lord, their *fears al*laying,
bade *storm and* wind be still;
hushed were the *waves, o*beying
their *Maker's* word and will.
How *happy* were the men
when *he the calm pro*vided
and *he their* ship again
to *longed-for havens* guided.

12. Let all then *thank their* Saviour
with *shouts of* joyful praise,
extol his *love and* favour,
shown *in such* wondrous ways.
Let *them break* out in song
with*in their congre*gation.
Let *him be* praised among
the *elders of the* nation.

PSALM 107



14. Into cool *streams he* changes
a *thirsty* desert land.
In parched and *barren* ranges
flow *springs at* his command.
There *he re*veals his grace,
shows *hungry ones his* pity,
al*lows them* in that place
to *build themselves a* city.

15. He grants them *fields for* sowing
and *vineyards* to prepare;
in harvests *over*flowing
they *see God's* wondrous care.
His *favour* does not cease;
their *garners they re*plenish.
In *number* they increase;
their *herds do not di*minish.

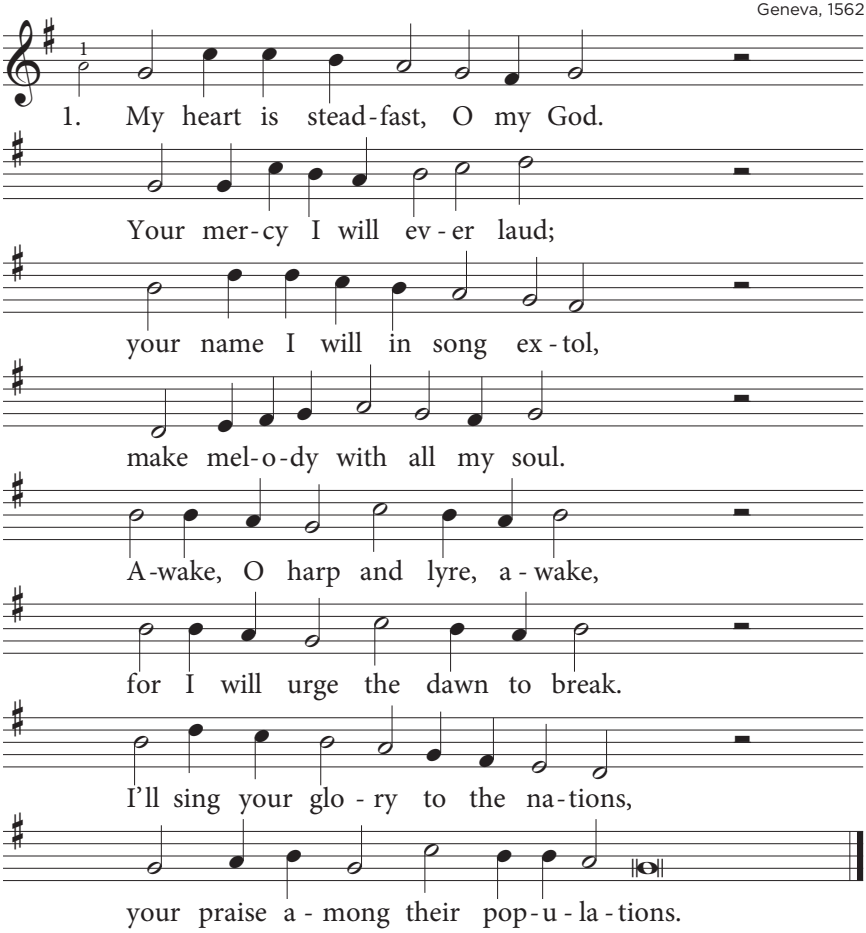
16. God pours con*tempt on* princes
when *they his* own oppress,
drives them with *their pre*tences
in*to the* wilderness.
He, *lifting* them from woe,
his *people does re*member;
like *flocks their* fam‿ilies grow,
for *he adds to their* number.

17. The upright *with e*lation
God's *mighty* works acclaim;
the wicked *of all* nations
are *silent*, put to shame.
Let *then the* wise regard
all *this with awe and* wonder,
and, *turning* to the LORD,
let *them his mercy* ponder.

PSALM 108

A Song. A Psalm of David.

Geneva, 1562



2. Great *is, O God*, your stead*fast* love,
far *higher than the* heavens above.
Your *faithfulness soars* to the skies.
A*bove the heavens,* O God, *a*rise;
re*veal your* splendour *and shine* forth
your *glory* over *all the* earth.
Now *show your* might and *save your* nation;
to *those you* love, grant *liber*ation.

3. Our *mighty King*, the God *of* grace,
has *spoken in his* holy place:
"All *Succoth's vale and* Shechem's land
I *will divide* as I *have* planned.
All *Gile*ad be*longs to* me;
Ma*nasseh* is my *proper*ty.
My *helmet:* Ephr‿aim, *strong de*fender.
My *sceptre*: Judah, *firm com*mander."

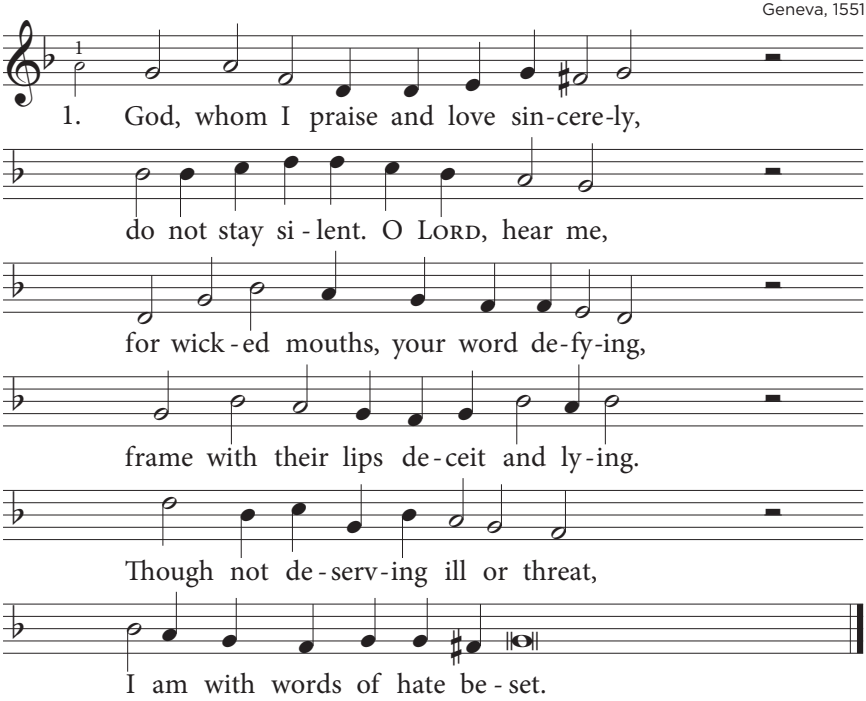
4. God *shamed his foes* with words *that* sting:
"At *Edom I my* sandal fling;
I *Moab as my* washbowl claim
and *in Philis*t‿ia shout *my* fame."
God, *who but* you can *be our* guide
to *Edom*, so well *forti*fied?
But *you have* cast us *off in* anger
and *with our* armies *march no* longer.

5. To *us again* your fa*vour* show;
grant *us your aid a*gainst the foe.
Up*hold us as none* other can,
for *worthless is* the help *of* man.
Our *God will* crush the *ene*my;
with *him, we'll* gain the *victo*ry.
Our *proud op*pressors *he will* humble,
tread *on their* necks and *make them* tremble.

PSALM 109

To the choirmaster. A Psalm of David.

Geneva, 1551



2. They rave and *without cause a*buse me
and, *in return for love, ac*cuse me.
I pray for *all who have ab*horred me;
with evil *they for good* re*ward* me.
You *see this, LORD, from* heaven above;
with *hatred they repay my* love.

3. Appoint a *wicked man to* seize him.
Let *his accuser not re*lease him;
to him be *guilt and blame a*warded.
His prayers be *all as sin* re*gard*ed.
His *days be few, and* in disgrace
may *he to others yield his* place.

4. His wife be *widowed and ne*glected;
his *children orphaned, unpro*tected.
And when they *beg, let nought be* given;
they from their *ruined homes* be *driv*en.
May *creditors his* goods all seize;
may *strangers plunder what they* please.

5. May he be *exiled from his* city,
none *show his children any* pity.
May his pos*terity be* banished,
cut off, un*til his name* has *van*ished;
his *father's and his* mother's sin,
let *it before the* LORD *re*main.

6. May it be *always recol*lected
that *he mistreated the af*flicted,
that to the *destitute he* never
showed any *kindness, any fa*vour;
the *poor and broken*-hearted he
chased *to their death, relentless*ly.

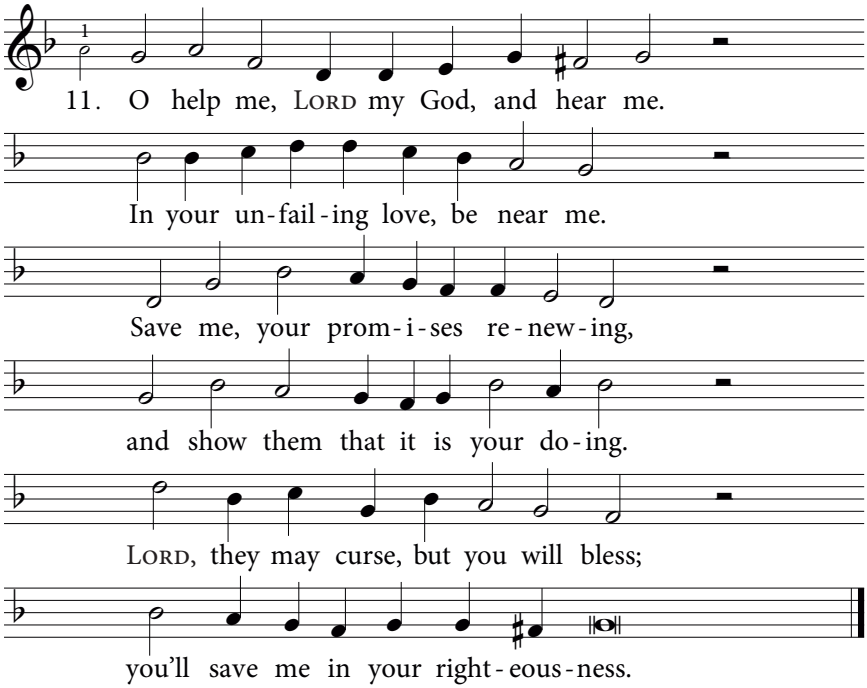
7. He loved to *curse – may curses* press him.
He *scoffed at blessings – may none* bless him.
He like a *mantle wore his* cursing,
his evil *and his ha*tred *nurs*ing.
May *all the ills he* did and spoke
like *oil into his body* soak.

8. His cursing *be a cloak a*round him,
a *belt that with his guilt has* bound him.
May all who *without cause ac*cuse me
and speak their *evil to* a*buse* me
re*ceive such payment* from the LORD
as *their appropriate re*ward.

9. But you, O *LORD, my God and* Saviour,
for *your name's sake, show me your* favour!
Good is your *love, great your com*passion;
deliver *me from all* opp*res*sion,
for *I am poor and* need support,
and *deeply wounded is my* heart.

10. A fading *shadow, disre*garded;
a *locust, shaken off, dis*carded –
these do I *in my woe re*semble.
My knees, through *fasting weak*ened, *trem*ble.
I'm *skin and bones, all* strength has fled,
and *those who taunt me shake their* head.

PSALM 109



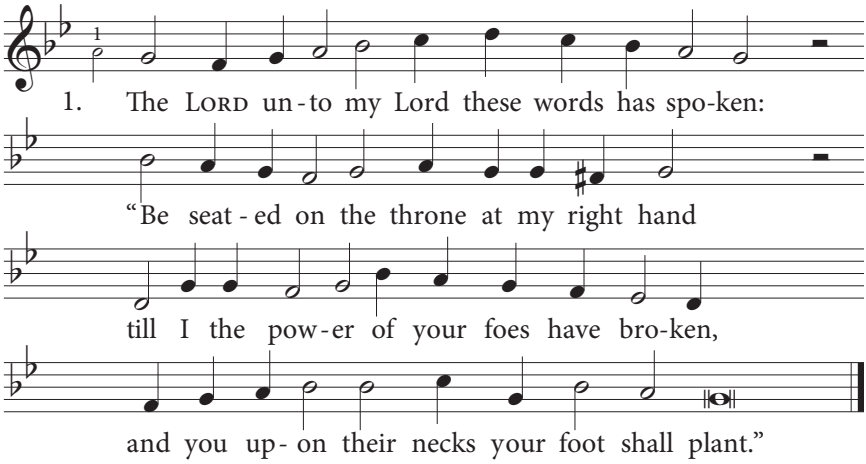
12. LORD, put to *shame those who at*tack me
and *with their taunts torment and* mock me;
but may your *servant sing with* gladness,
saved by your *hand from grief* and *sad*ness.
Dis*honour my ac*cusers' name
and *wrap them in a cloak of* shame.

13. I'll thank the *LORD for his sal*vation
and *praise him in the congre*gation.
He stands be*side all those who* suffer;
his help and *comfort he* will *of*fer.
Though *foes the poor to* death condemn,
the *LORD himself will rescue* them.

PSALM 110

A Psalm of David.

Geneva, 1551



2. To *you the* LORD will *send forth out of* Zion
the *sceptre* of au*thority and* might.
A*midst your* ene*mies show your do*min*ion*
and rule them by your *own God*-given right.

3. Your *people* will be *wholly glad and* willing
when *you to* your great *battle summon* them.
Your *youth will* come, as *dew when day is* dawn*ing*;
arrayed in holi*ness are* your young men.

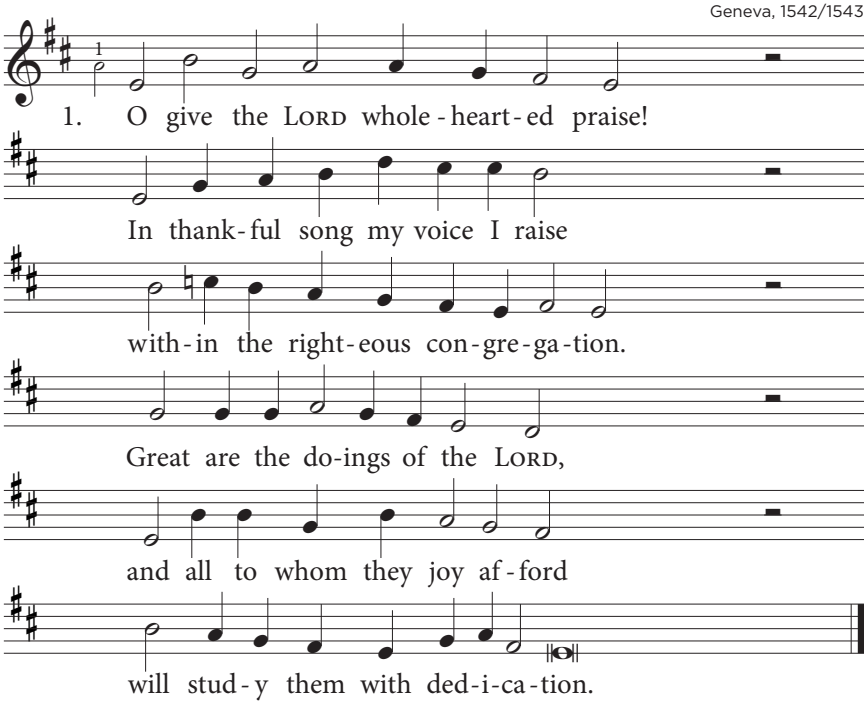
4. The *LORD has* sworn an *oath he will not* sever:
"A*fter the* order *of Melchize*dek
you *are a* priest, a *priest to me forever.*"
He gave his word and *will not* take it back.

5. The *Lord is* at your *right hand; he will* scatter
kings *who op*pose him *on his day of* wrath;
all *nations* he as *judge will slay and* shat*ter*,
and he will crush who*ever* blocks his path.

6. From *wayside* brooks he'll *drink refreshing* water;
in *his cam*paign he *will not fail or* fall.
His *ene*mies will *never make him* falt*er*;
he will lift up his *head and* rule them all.

PSALM 111

Geneva, 1542/1543



2. In majesty *and glo*ry stand
the *works of his almighty* hand.
His *righteousness endures for*ever.
He *caused his* won*drous acts* to be
pre*served in thought and* memory;
his *love and mercy will not* waver.

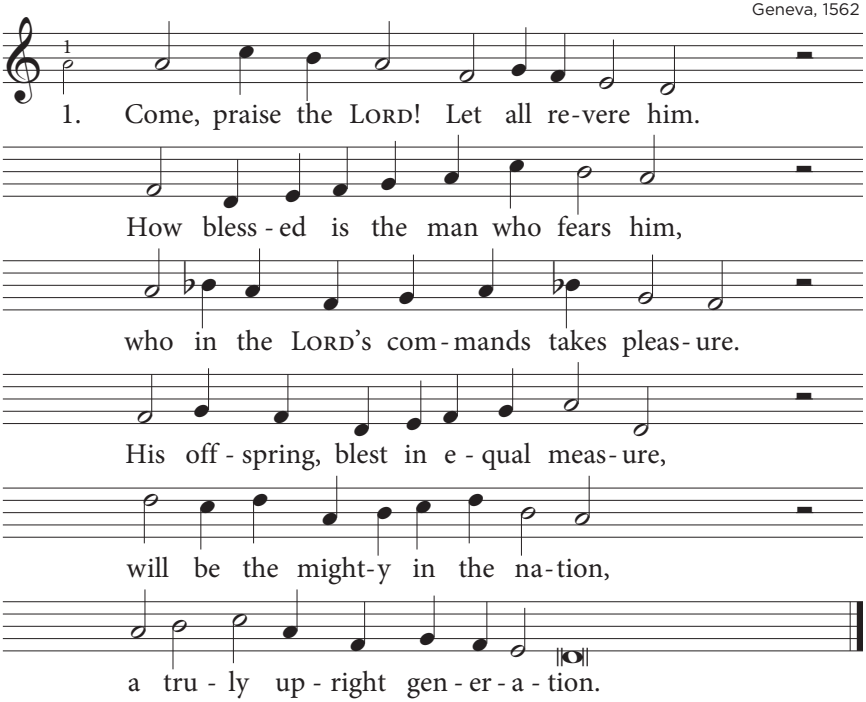
3. The LORD gives food *with o*pen hand
to *all who honour his com*mand;
he *keeps his covenant obli*gations.
His *mighty* deeds *has he* made known:
he *gave his people*, as their own,
the *heritage of heathen* nations.

4. The wondrous works *his hands* have done
are *just and faithful, every* one;
his *precepts all will stand un*shaken.
They *will en*dure *eter*nally;
se*cure and firm is* all that he
has *in uprightness under*taken.

5. To Israel he *redemp*tion sent;
*eternal is God's cove*nant.
His *holy name is all-sur*passing.
The *fear of* God *is wis*dom's source,
a *light to all who* walk its course.
His *glorious praise is ever*lasting!

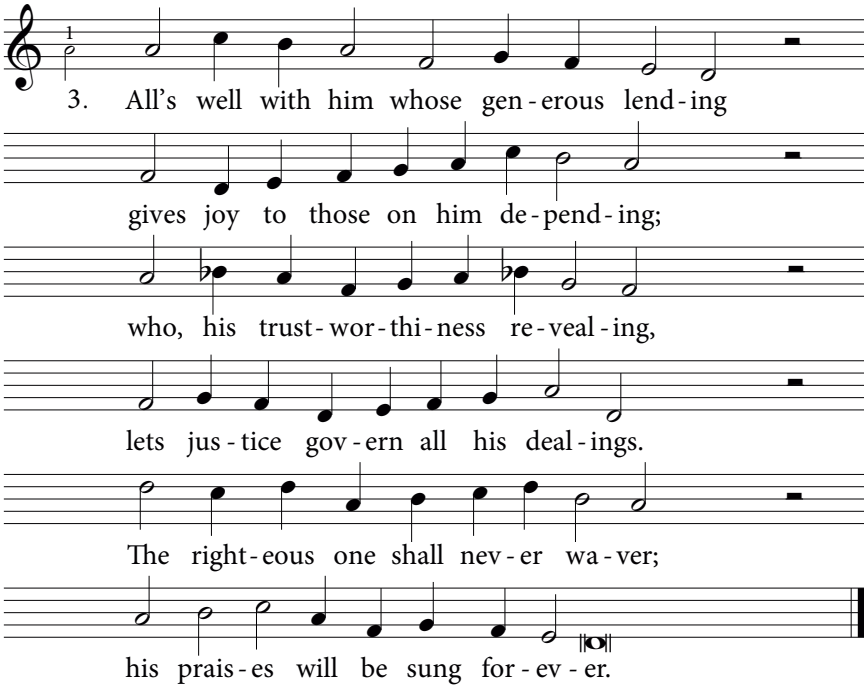
PSALM 112

Geneva, 1562



2. A*bundant* riches *fill his* dwelling;
firm *stands his justice, never* failing.
As *after night comes morning* brightness,
light *dawns for him who loves up*rightness;
all *gloom and darkness it dis*places
for the com*passionate and* gracious.

PSALM 112

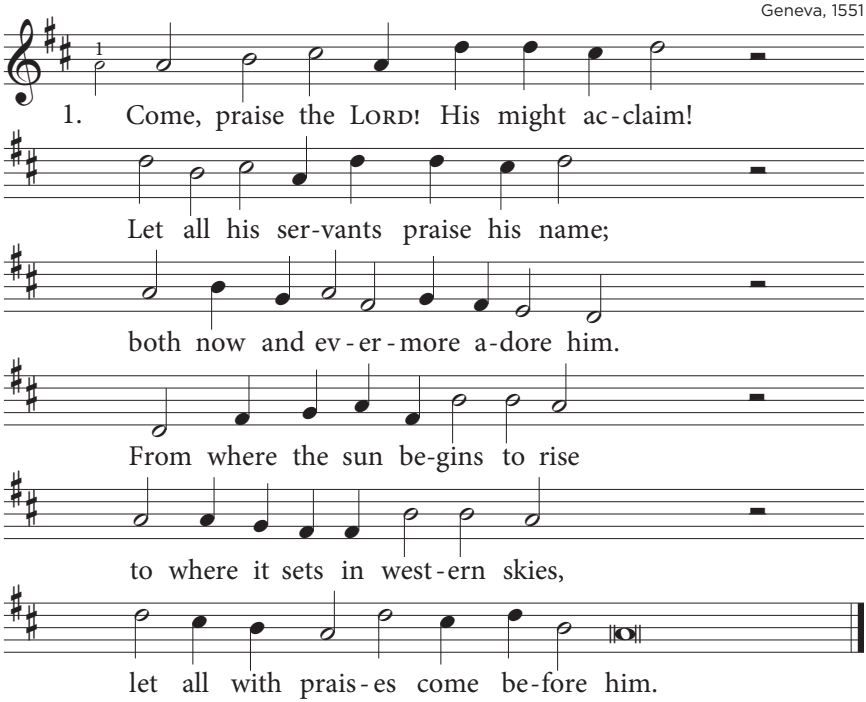


4. With *steadfast* heart in *God con*fiding,
he *has no fear of evil* tidings;
he *in the end with exul*tation
will *greet his foe's humili*ation.
His *gifts he on the poor will* shower;
great are his *honour and his* power.

5. The *just will* thrive in *his en*deavours;
his *righteousness endures for*ever.
The *wicked sees it with vex*ation;
his *teeth he gnashes in frus*tration.
The *schemes and hopes that he may* cherish
are sure to *fail and doomed to* perish.

PSALM 113

Geneva, 1551

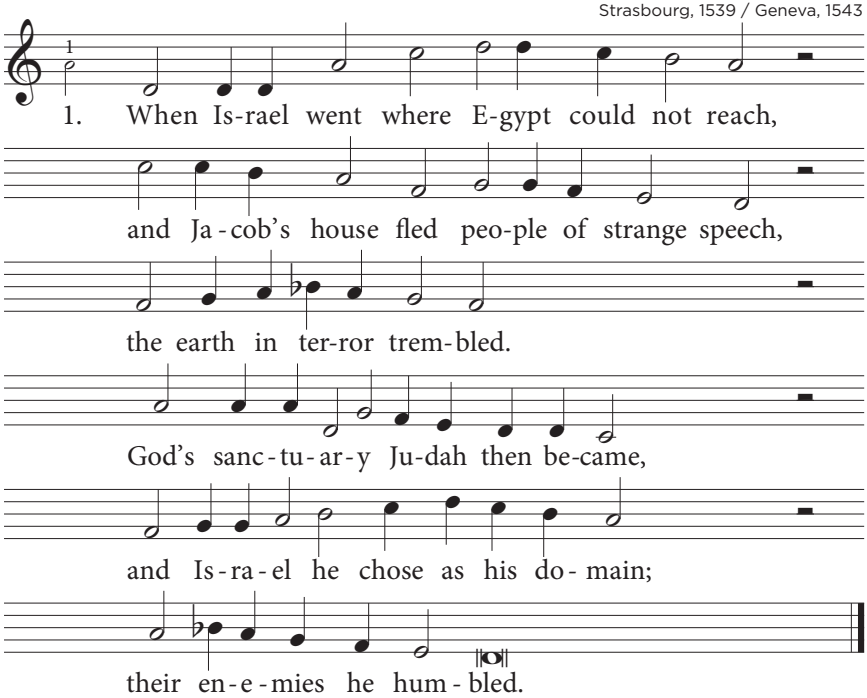


2. God far a*bove all nations* dwells;
his glory *heavenly heights ex*cels,
for *who com*pares in *might and* splendour
with *him, the* LORD, *who* from his throne
on *earth and on the* heavens looks down?
Let *all to* him their *praises* render.

3. God saves the *needy from dis*grace
and lifts them *to an honoured* place
a*mong the* princes *of his* nation.
His *favour makes the* barren spouse
a *joyful mother* in her house.
Praised *be the* LORD with *exul*tation.

PSALM 114

Strasbourg, 1539 / Geneva, 1543



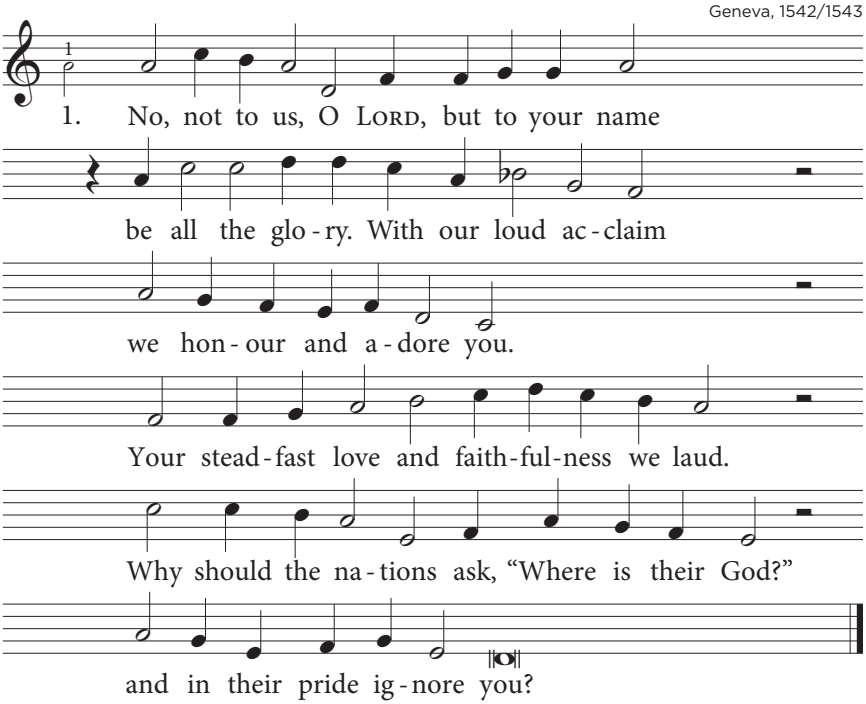
2. The *waves rolled* back, the sea *fled at* the sight,
the *Jordan* turned its wa*ters back* in fright;
dread *came on all cre*ation.
The *mountains* quaked and *skipped like frightened* rams;
the *hills jumped* up and *shook like shivering* lambs
in *fear and conster*nation.

3. Why *was it* that you ran *away*, O sea?
O *Jordan*, why did you *turn back* and flee?
Why *all this conster*nation?
Why, *mountains*, did you *skip like frightened* rams?
And *hills, what* made you *shake like shivering* lambs
with *fear and trepi*dation?

4. Be*fore the* Lord, O earth, *tremble* in fear,
as *when the* God of Ja*cob once* drew near
on *Horeb's holy* mountain.
He *turned the* rock in*to a sparkling* stream;
the *granite* cliffs he *made with cascades* gleam
from *newborn spring and* fountain.

PSALM 115

Geneva, 1542/1543

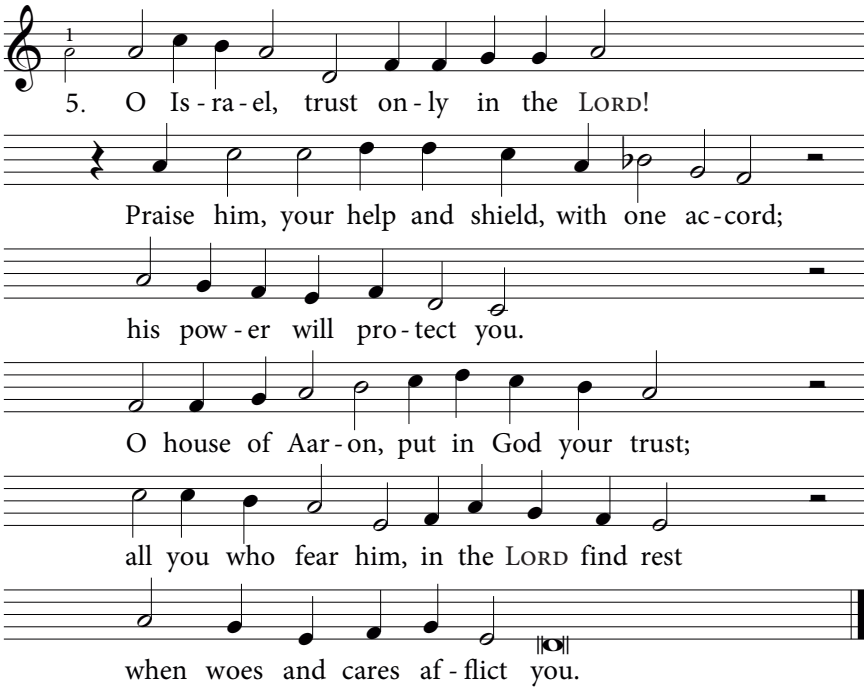


2. Our *God, en*throned on *heaven's cheru*bim,
will bring to *pass whatever* pleases him.
The *idols of the* nations,
though *skilful* works of *silver and of* gold,
are *merely* things that *hands of men did* mould
in*to abomi*nations.

3. Though *they have* mouths, they *cannot make a* sound.
Their eyes are *blind: they cannot* look around
at *any sacri*fices.
They *may have* ears, but *they can never* hear;
their *nostrils* cannot *smell though men draw* near
with *frankincense and* spices.

4. Though *they have* hands, they *cannot touch or* feel,
and at dead *feet do their a*dorers kneel.
Though *precious stones en*crust them,
yet *from their* mouths no *words can ever* come.
Their *makers* will, like *them, grow deaf and* dumb,
and *so will all who* trust them.

PSALM 115



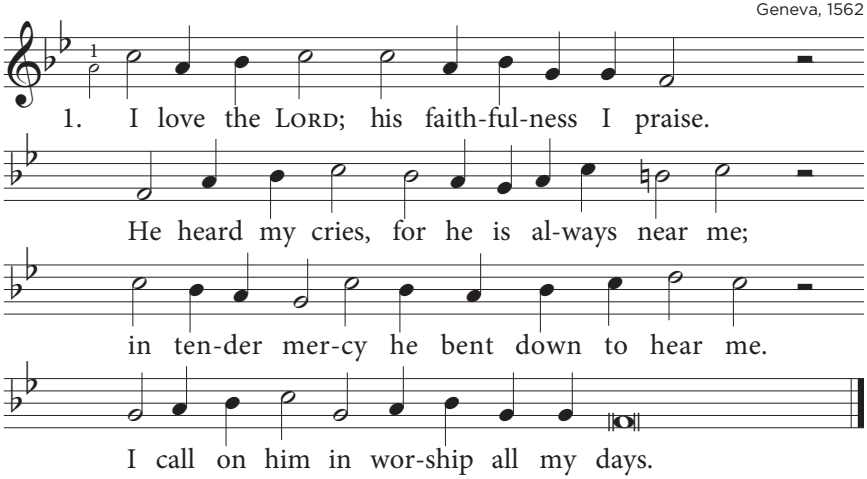
6. The *LORD will* not for*get us but will* bless
all who in *him alone their* faith confess
with *thanks for all he* gave them.
On *Aaron's* house and *on his Isra*el,
on *all who* fear him *will his blessings* dwell;
both *small and great, he* saves them.

7. May *he, the* LORD, give *you a rich in*crease,
you and your *children with his* bounties please.
May *God bless you from* heaven;
he *shaped cre*ation *as he brought it* forth.
To *him be*long the *heavens, but the* earth
the *LORD to man has* given.

8. The *dead can*not in *God the LORD re*joice;
those who go *down to silence* cannot voice
a *new song to re*vere him.
But *we will* bless the *LORD for ever*more,
from *this time* forth and *always him a*dore.
Praise *then the LORD and* fear him.

PSALM 116

Geneva, 1562



2. The *cords of* death held *me in deep de*spair;
great *was my* anguish *when they tightly* bound me.
The *torments* of the *grave were all a*round me.
In *my dis*tress I *turned to God in* prayer.

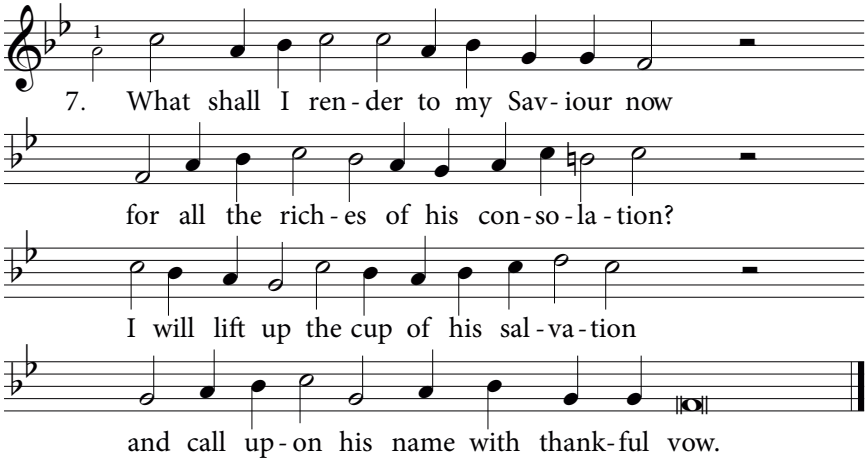
3. I *cried to* him, "De*liver me, O* LORD!
Pre*serve my* life, O *faithful God and* Saviour."
The *LORD is* just; he *shows his grace and* favour.
In *his com*passion *he fulfils his* word.

4. To *helpless* ones the *LORD a shield will* be;
he *rescued* me from *peril and af*fliction.
Come, *O my* soul, find *rest in his pro*tection.
God *in his* mercy *has been good to* me.

5. LORD, *you have* saved my *soul from death's a*byss.
My *tears you've* dried; my *feet you've safely* guided,
kept *them from* stumbling. *Grace you have pro*vided,
that *I may* live to *walk before your* face.

6. I *kept my* faith, and *therefore did I* speak
when *I was* made to *suffer tribu*lation;
I *said in* haste and *bitter conster*nation:
"All *men are* false, and *guileful ways they* seek."

PSALM 116



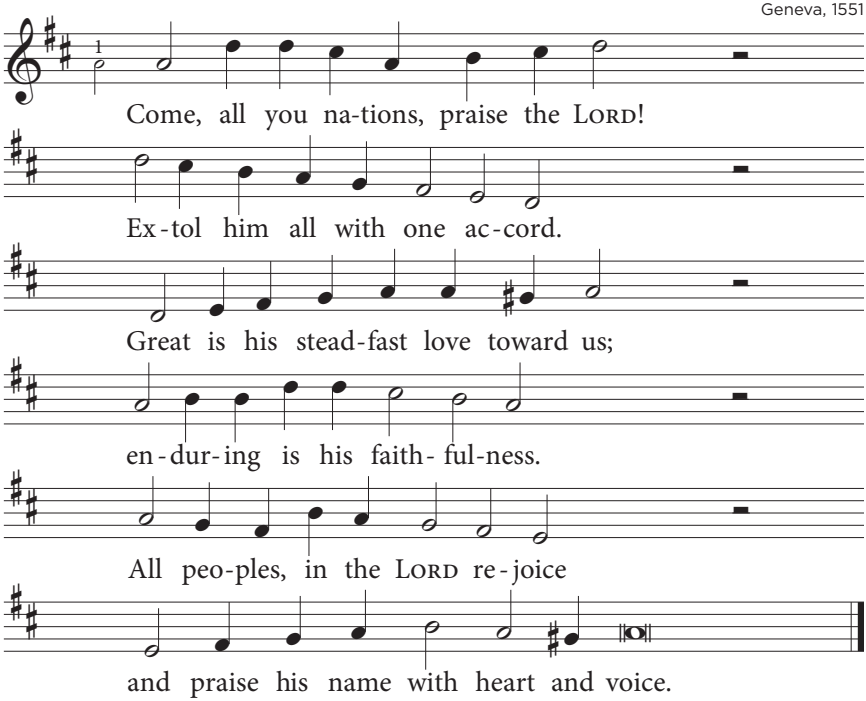
8. In *all his* people's *presence I will* pay
my *vows to* him, the LORD *so good and* gracious.
To *God the* death of *all his saints is* precious;
in *times of* grief he *is their help and* stay.

9. I *am, O* LORD, your *servant, bound yet* free,
your *humble* slave, whose *shackles you have* broken.
I'll *offer* you my *sacrifice as* token
of *thankful*ness, and *praise you constant*ly.

10. Be*fore God's* people, *O Jerusa*lem,
right *in your* midst, with*in his habi*tation,
I *shall ful*fil my *vows with jubi*lation.
Shout *halle*lujah! *Zion, praise his* name!

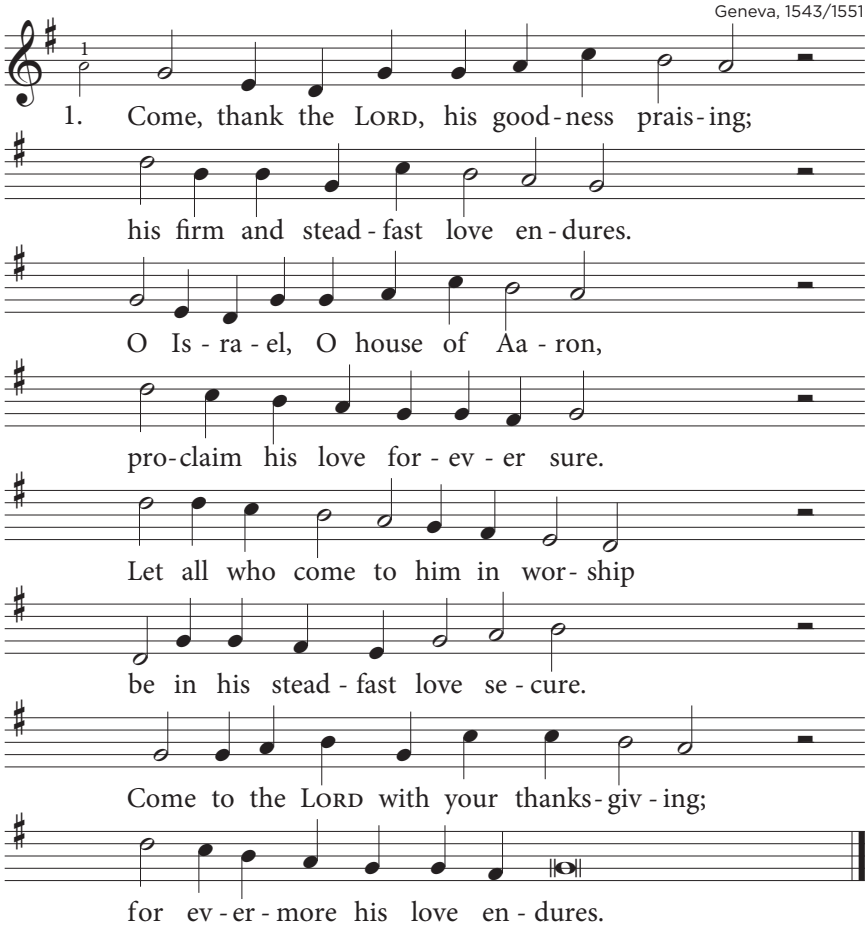
PSALM 117

Geneva, 1551



PSALM 118

Geneva, 1543/1551



2. To *God I cried in my af*fliction;
he *answered me and* set me free.
The *LORD himself is my pro*tection;
what *can mere mortals do to* me?
On *all my* foes I *look in* triumph;
with *God I face them* fearlessly.
I *put no confidence in* princes;
the *LORD, he shall my refuge* be.

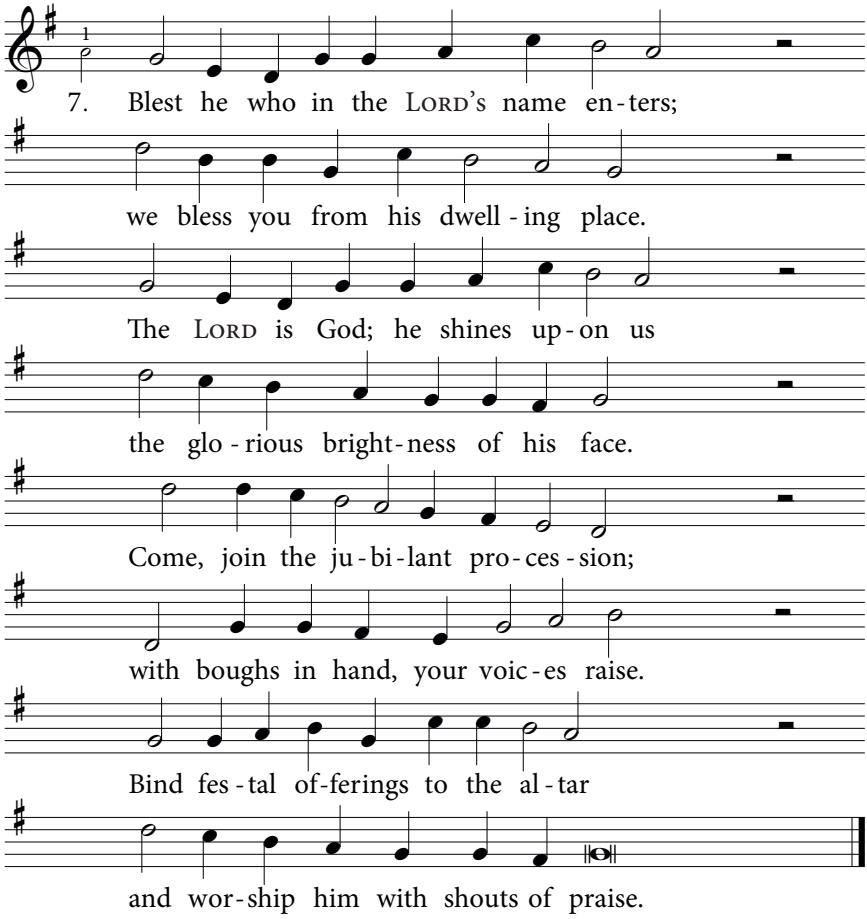
3. I *was surrounded by all* nations,
but *I subdued them* in his name;
and *though they swarmed like bees a*round me,
I *beat them down like thorns a*flame.
I *nearly* fell when *they at*tacked me;
to *my support the* LORD then came.
He *is my song and my sal*vation;
his *strength is evermore the* same.

4. Hear *in the dwellings of the* righteous
their *shouts of joy and* victory:
"The *LORD's right hand is strong and* mighty;
he *lifts it up triumphant*ly."
I *shall not* die, but *live and* praise him;
in *song his deeds my* theme shall be,
for *he who chastened me se*verely
has *not to death surrendered* me.

5. Let *me now thank the LORD my* Saviour;
un*lock the gates of* righteousness,
for *this is where the righteous* enter;
the *gateway to the LORD it* is.
I *thank you*, LORD, for *you have* heard me
and *answered me in* my distress.
You *are the rock of my sal*vation;
with *all my heart your name I* bless.

6. The *stone the builders had re*jected
was *chosen as the* cornerstone.
This *is a marvel unex*pected,
the *doing of the LORD a*lone.
This *is the* day he *has cre*ated;
now *let us sing with* joyful tone.
Ho*sanna, LORD! Cause us to* prosper.
LORD, *bless all those who are your* own.

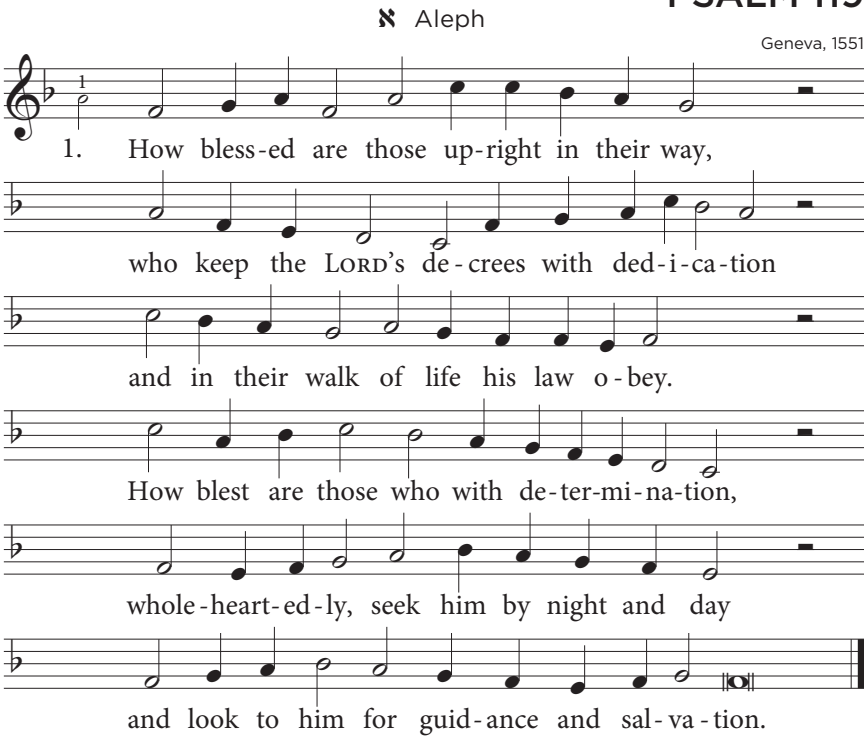
PSALM 118



8. You *are my God, and I will* praise you,
my *rock and refuge*, firm and sure.
You *are my God; I will ex*tol you,
for *in your love I am se*cure.
Come *to the* LORD with *your thanks*giving;
with *joyful anthems* him adore.
O *thank the* LORD *for all his* goodness;
his *love endures for ever*more.

PSALM 119

Geneva, 1551

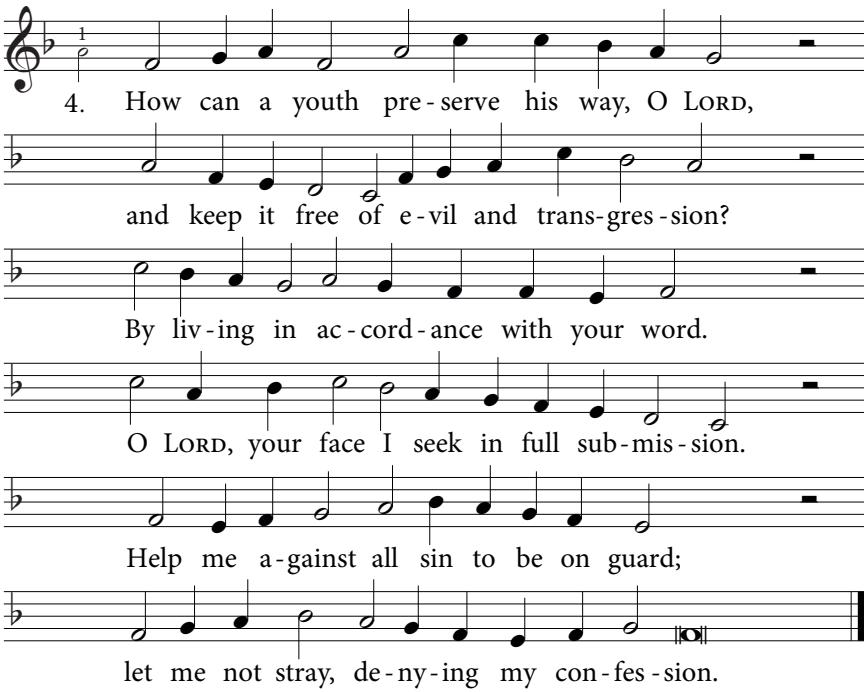


2. How *blest are* they who *shun iniqui*ties,
your *holy* law with *diligence ob*serving.
You *have laid* down your *statutes and de*crees,
to *be o*beyed in *faithfulness un*swerving.
O *may I* but sub*mit myself to* these
and *so go* forth, a *steady course pre*serving.

3. I *know that* I shall *not be put to* shame
if *only* with at*tention undi*vided
I *heed your* laws and *fix my gaze on* them.
I *truly* thank you *for the grace pro*vided
when *I am* taught the *judgments you pro*claim.
Do *not for*sake me, *leaving me un*guided.

PSALM 119

ב Beth



5. Your *words have* I laid *up within my* heart;
I *keep your* faithful *promise as my* treasure,
lest *I should* ever *from your ways de*part.
O *Lord, how* blest you *are beyond all* measure.
Your *statutes* and de*crees to me im*part,
for *in your* law I *find my greatest* pleasure.

6. In *your com*mandments *I take great de*light;
I *turn to* them in *thoughtful medi*tation.
The *path marked* by your *law I keep in* sight
to *guard my*self a*gainst all devi*ation.
Your *statutes* I will *not neglect or* slight;
your *word I* praise with *joy and exul*tation.

ג Gimel

7. Do *good to* me so *that my life may* be
de*voted* to your *words in all their* splendour.
O*pen my* eyes, that *I may clearly* see

your *perfect* law and *gaze upon its* wonders.
Do *not, O* LORD, hide *your commands from* me,
who *here on* earth but *as a pilgrim* wander.

8. By *night and* day for *your decrees I* long;
my *aching* heart con*sumes itself with* yearning.
The *haughty* you re*buke for all their* wrongs –
those *cursèd* ones: your *laws they keep on* spurning.
LORD, *set me* free from *their insulting* tongues,
for *I have* kept your *law, your will dis*cerning.

9. Though *rulers* may to*gether scheme and* plot,
a*gainst me* their con*spiracies de*vising,
I *contem*plate the *precepts you have* taught;
I *study* them, your *testimonies priz*ing.
In *your in*struction *my delight I've* sought,
and *in the* counsel *from your law a*rising.

ד Daleth

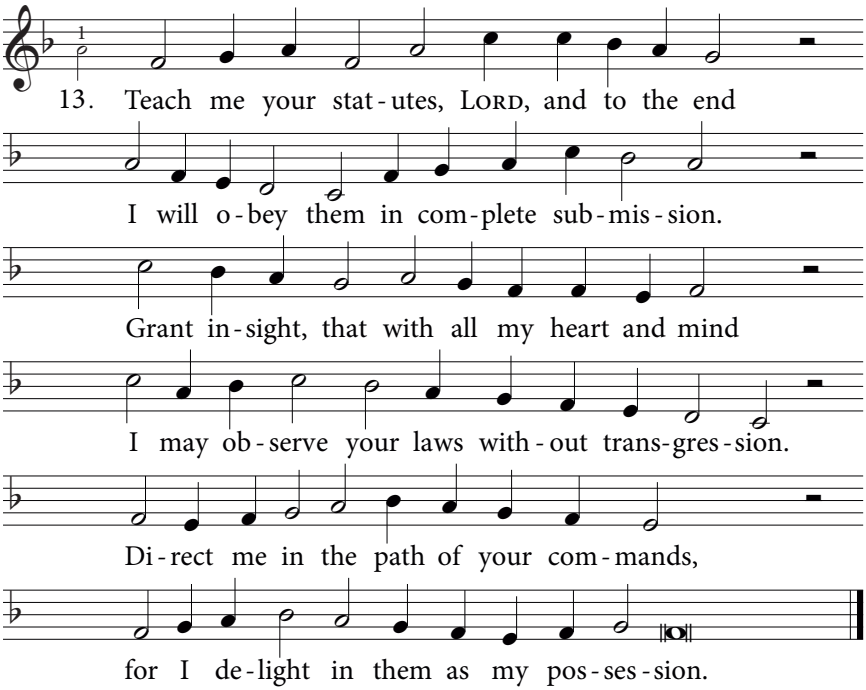
10. See *how my* soul is *cleaving to the* dust;
re*new my* life and *grant me resto*ration.
I *told you* of my *ways, for you I* trust;
you *in your* mercy *heard my suppli*cation.
Teach *me your* statutes, *excellent and* just;
then *shall your* wonders *be my medi*tation.

11. My *weary* soul in *sorrow pines a*way;
true *to your* promise, *comfort and re*store me.
LORD, *let me* not in *ways of falsehood* stray
but *through your* precepts *of your love as*sure me.
Your *statutes* I have *chosen to o*bey;
your *righteous* judgments *I have set be*fore me.

12. In *your de*crees I *place my steadfast* hope;
I *cling to* them, on *your great love de*pending.
LORD, *put me* not to *shame but lift me* up
and *show to* me your *faithfulness un*ending.
A*long the* path of *truth I run and* leap,
for *your com*mands en*large my under*standing.

PSALM 119

ה He



14. To *your de*crees and *statutes turn my* heart,
that *all your* words of *wisdom I may* ponder.
O *LORD, let* me not *from your laws de*part,
nor *to the* love of *selfish gain sur*render.
Re*strain me* lest I *wistful glances* dart
at *vani*ties and *yearn for earthly* splendour.

15. LORD, *keep your* word! Come *to your servant's* aid.
Then *all will* stand in *fear and awe be*fore you.
A*vert from* me the *taunting that I* dread.
Your *laws are* good, ac*claimed by all who* fear you.
I *long for* them. Your *justice makes me* glad;
through *it re*vive me, *LORD, for I re*vere you.

ו Waw

16. May *your un*failing *mercy come to* me;
as *you have* promised, *show me your sal*vation.
All *those who* taunt me *with their mocke*ry

I *then will* answer *without hesi*tation.
Lord, *I have* put my *trust in your de*crees,
for *you have* sworn to *grant me liber*ation.

17. Lord, *do not* rob me *of your truthful* word;
let *nothing* me from *your commandments* sever.
Your *ordi*nances *hope to me af*ford;
I *vow to* keep them *always and for*ever.
Then *shall I* walk in *liberty, O* Lord:
your *laws I've* sought, and *they shall fail me* never.

18. Un*daunted* I will *kings and princes* face
to *speak of* your de*crees, your reve*lation,
and *not be* put to *shame or fear dis*grace:
your *laws I* love and *hold in vener*ation.
I *reach for* your com*mandments and re*joice
as *I re*flect on *them in medi*tation.

ז Zayin

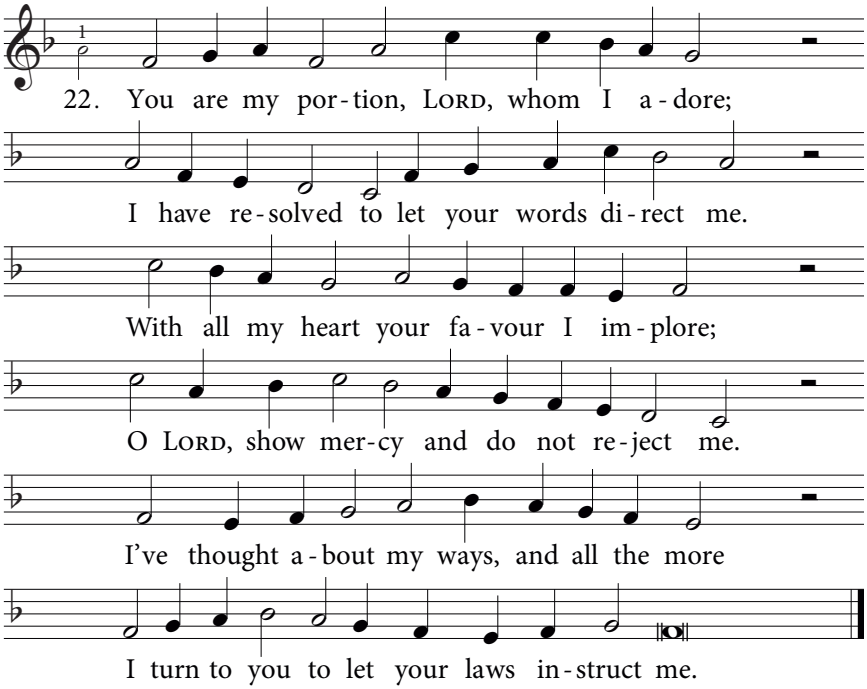
19. Re*member* in your *steadfast faithful*ness
your *word of* hope, once *to your servant* spoken.
O *Lord, in* my af*fliction and dis*tress
you *comfort* me with *promises un*broken.
Through *them have* I gained *life and happi*ness,
for *of your* love they *are a precious* token.

20. Al*though the* proud may *scorn me utter*ly,
no *path of* evil *have I ever* taken.
When *I re*call your *laws, they comfort* me,
for *they from* days of *old have stood un*shaken.
Hot *indig*nation *grips me when I* see
how *wicked* men your *precepts have for*saken.

21. Your *statutes* are the *theme of all my* song
where*ver* here on *earth I make my* dwelling.
Your *name, Lord*, I re*member all night* long;
your *precepts* I o*bey, my vow ful*filling.
I've *kept your* laws, re*sisting sin and* wrong;
this *proved to* be a *blessing all-ex*celling.

PSALM 119

ח Heth



23. I *will make* haste in *doing what is* right,
by *your com*mandments *guided and in*structed.
Though *with their* ropes the *wicked bind me* tight,
your *statutes* I will *never leave ne*glected.
I *praise you* in the *middle of the* night
for *all the* righteous *laws you have en*acted.

24. With *all who* fear you *I keep compa*ny,
to *those who* heed your *laws my friendship* showing.
Your *mercy* is poured *forth abundant*ly,
and *with your* love the *earth is over*flowing.
O *LORD, re*veal your *statutes all to* me
and *so un*fold the *knowledge most worth* knowing.

ט Teth

25. To *me, your* servant, *you have kindness* shown,
your *mercy* with your *promise under*pinning.
In*struct me*, LORD, for *it is you a*lone

who *are of* all true *knowledge the be*ginning.
I *went a*stray, but *as I wandered* on,
you *humbled* me, and *now I keep from* sinning.

26. LORD, *you are* good, and *what you do is* good.
Teach *me, and* by your *truth let me be* guided.
My *name is* smeared by *false men, proud and* rude,
yet *wholly* with your *precepts I have* sided.
They *in their* godless *hearts are dull and* crude,
but *by your* law I *am with joy pro*vided.

27. How *good it* was for *me to suffer* pain
so *that in* all your *statutes you might* school me.
The *perfect* law that *you, O* LORD, *or*dain
ex*ceeds all* earthly *riches. Let it* rule me!
Your *ordi*nances *are my greatest* gain,
for *gold and* silver *can no longer* fool me.

י Yodh

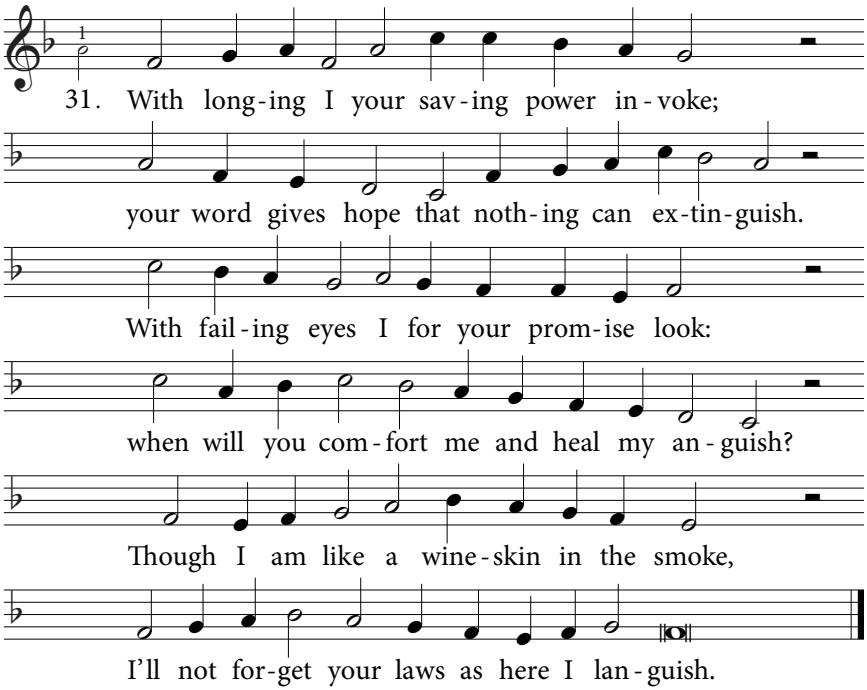
28. LORD, *you have* fashioned *me with your own* hands;
by *you was* I once *moulded and cre*ated.
Give *me then* insight *into your com*mands,
that *to your* law I *may be dedi*cated.
All *those who* fear you *shall applaud my* stand;
since *in your* word I *trust, they are e*lated.

29. I *know, O* LORD, your *judgments all are* just;
in *faithful*ness you *brought me tribu*lation.
As *you have* promised – *and your word I* trust –
now *let your* mercy *be my conso*lation.
In *your com*passion *grant me life and* rest:
your *law is* my de*light and exul*tation.

30. Let *proud and* godless *men be put to* shame,
for *I am* wronged by *those who are false*-hearted;
but *your de*crees I'll *ponder and pro*claim.
May *by my* words the *faithful be sup*ported.
May *I* obey your *statutes without* blame,
that *far from* me all *shame may be a*verted.

PSALM 119

כ Kaph



32. LORD, *how long* does your *servant have to* wait?
When *will I* see your *punishment in*flicted
on *those who* perse*cute me in their* hate,
whose *wicked*ness seems *to go unde*tected?
See *how the* proud for *me their snares have* set.
They *flout your* law; your *word they have re*jected.

33. All *your com*mandments *shall securely* stand;
LORD, *help me*, for by *liars I am* hounded.
Though *they have* almost *swept me from the* land,
I've *kept your* law, in *which my hope is* founded.
In *your un*failing *love my life de*fend,
that *I may* heed what *you, LORD, have ex*pounded.

ל Lamedh

34. For*ever* fixed in *heaven is your* word;
firm *is your* promise *through the gener*ations.
The *earth, by* you e*stablished, has en*dured;

you *are the* faithful *God of my sal*vation.
By *your ap*pointment *all stands firm, O* LORD,
for *you are* served by *all of your cre*ation.

35. If *your com*mands had *not been my de*light,
I *would have* perished *here in my af*fliction.
Your *precepts* I will *not forget or* slight:
you *have re*newed my *life by their di*rection.
LORD, *I am* yours. Come, *save me by your* might.
Your *laws have* I sought *out for my in*struction.

36. Though *wicked* men in *ambush lie con*cealed
and *are in*tent on *plotting my de*struction,
I *will re*flect on *what you have re*vealed.
I *see a* limit *set to all per*fection;
but *your com*mands, which *ever have pre*vailed,
are *boundless* – without *end, without re*striction.

מ Mem

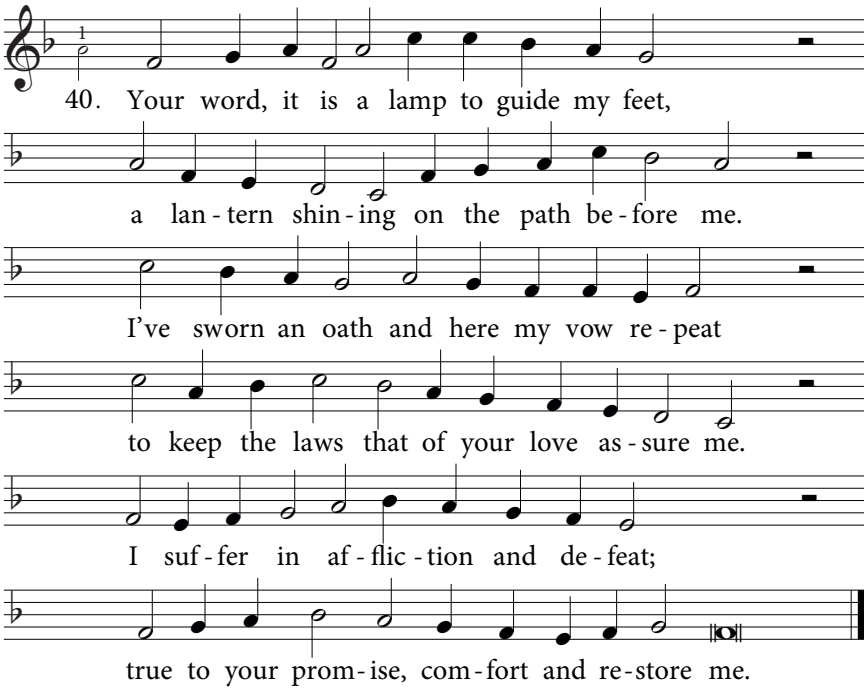
37. Oh, *how I* love the *teachings of your* law!
I *ponder* them, all *day in study* spending.
Your *precepts* make me *wiser than my* foe,
for *the sup*port they *give is never*-ending.
Through *them, I* far more *than my teachers* know:
I *have sur*passed them *all in under*standing.

38. I *have more* insight *than the old and* grey,
for *all your* precepts *I have been ob*serving.
I *keep my* feet from *every evil* way
to *honour* your com*mandments without* swerving.
LORD, *you your*self have *taught me not to* stray;
so *I walk* on, a *steady course pre*serving.

39. O *LORD, how* pleasing *is your steadfast* word.
Sweet *are your* promis*es of grace and* favour;
yes, *nothing* greater *sweetness can af*ford –
not *even* honey, *sweet though be its* savour.
Your *statutes* grant me *wisdom as re*ward;
I *therefore* hate false *ways and shun them* ever.

PSALM 119

נ Nun



41. A*ccept, O* Lord, my *offerings of* praise
and *let me* by your *statutes be in*structed.
Though *I have* been in *danger countless* days,
your *laws I've* not for*gotten or re*jected.
My *foe for* me his *snares and pitfalls* lays,
but *your com*mandments *I have not ne*glected.

42. Your *testi*monies *are forever* mine –
my *herit*age and *permanent pos*session,
the *joy that* I shall *in my heart en*shrine –
and *to their* praise I *ever give ex*pression.
My *heart to* your com*mandments I in*cline,
right *to the* end up*holding my con*fession.

ס Samekh

43. I *hate the* fickle *and divided* heart;
I *love your* law and *praise it with e*lation.
You *are my* shield, my *refuge, my sup*port;

your *word shall* be my *hope and expec*tation.
You *evil*doers, *all from me de*part,
that *I may* serve the *God of my sal*vation.

44. Up*hold me*, LORD, and *so my life sus*tain;
true *to your* promise, *grant me preser*vation.
Let *me not* hope and *trust in you in* vain,
for *I re*ly on *you for libe*ration.
Your *statutes* I will *evermore main*tain;
I *turn to* them in *reverent medi*tation.

45. All *those who* from your *statutes go a*stray
you *will re*ject. In *vain do they dis*semble.
Like *worthless* dross you *cast them all a*way;
I *therefore* love your *laws. Let me not* stumble.
I *dread the* awesome *judgments you dis*play;
the *fear of* you makes *my whole body* tremble.

ע Ayin

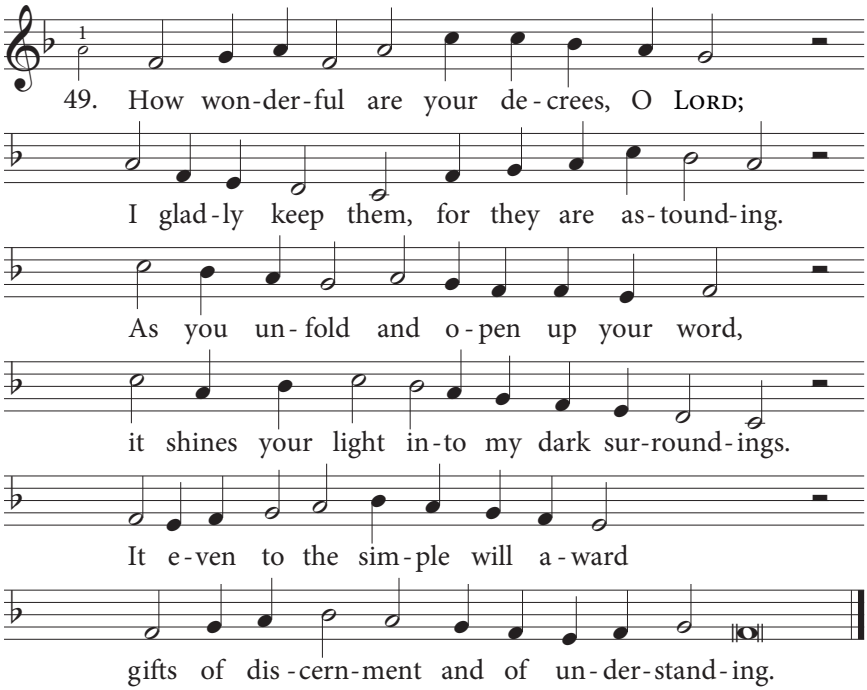
46. See *how what* I have *done is just and* right;
O *LORD, to* my op*pressors do not* leave me.
En*sure your* servant's *welfare, God of* might;
let *not the* arro*gant oppress and* grieve me.
My *eyes grow* dim with *watching day and* night
for *you to* keep your *promise and re*lieve me.

47. Treat *me a*ccording *to your love and* grace;
guide *me to*wards the *truth for which I'm* yearning.
Help *me gain* insight *into your de*crees;
LORD, *teach your* servant *what is most worth* learning.
To *let me* grasp the *justice of your* ways,
come *to my* aid and *make me more dis*cerning.

48. It's *time for* you to *act and to be* bold;
your *holy* law is *being vio*lated.
I *prize it* more than *all the finest* gold;
my *love for* your com*mands is una*bated.
In *all my* ways your *precepts I u*phold;
the *paths of* falsehood *I have ever* hated.

PSALM 119

פ Pe



50. With *open* mouth I *pant for your com*mands
and *to my* deepest *longing give ex*pression.
To *those who* love your *name you grace ex*tend;
turn, *then, to* me as *well in your com*passion.
Di*rect my* footsteps. *Help me to with*stand
the *power of* sin and *keep me from trans*gression.

51. Save *me from* man's in*iquitous de*signs,
that *I may* serve you, *by your laws di*rected.
Lord, *make your* face up*on your servant* shine,
and *by your* statutes *let me be in*structed.
While *shedding* streams of *tears, I grieve and* pine,
for *your com*mands are *utterly ne*glected.

צ Tsadhe

52. Lord, *you are* upright *and your laws are* just;
your *judgments* you on *righteousness have* founded.
In *your de*crees have *I placed all my* trust,

for *they in* faithful*ness are firmly* grounded.
My *zeal con*sumes me, *and I am dis*tressed
when *foes ig*nore the *truth you have ex*pounded.

53. Your *promise* is well *tested and se*cure;
I *cherish* it as *token of your* favour.
Though *I'm of* no ac*count, despised and* poor,
I *love your* precepts *and forget them* never.
Your *justice* will e*ternally en*dure;
your *law is* true and *shall abide for*ever.

54. Though *I en*counter *anguish and dis*tress,
your *laws are* my de*light and conso*lation.
Ev*er en*during *is your righteous*ness,
and *ever*lasting *is your reve*lation.
Your *servant*, LORD, with *understanding* bless,
that *I may* live, re*joicing in sal*vation.

ף Qoph

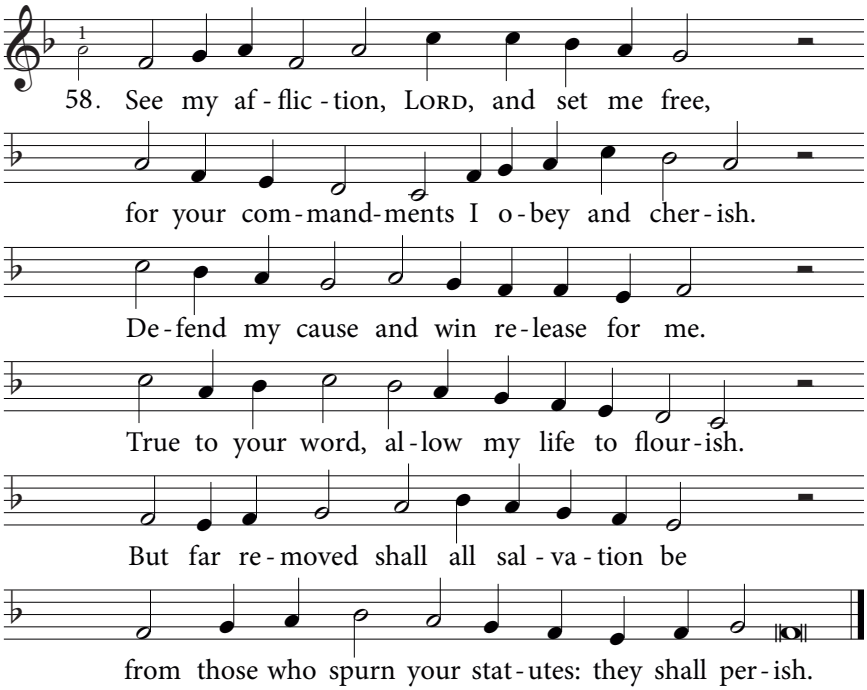
55. To *you, O* LORD, I *cry with all my* heart;
be *merci*ful and *hear my suppli*cation.
From *your com*mandments *I will not de*part.
I *call on* you and *plead for preser*vation.
Save *me, O* LORD, and *come to my sup*port,
that *I may* keep your *laws with dedi*cation.

56. Be*fore the* break of *day I cry to* you;
your *word I* trust, for *you are my de*fender.
I *even* lie a*wake the whole night* through,
that *I your* steadfast *promises may* ponder.
LORD, *in your* righteous*ness my life re*new;
hear *me and* show your *love and mercy* tender.

57. My *foes draw* near and *malice they in*tend;
far *from your* laws are *those by whom I'm* hounded.
But *you are* near, and *I on you de*pend,
for *true are* all the *words you have com*manded.
Long *have I* known that *they are without* end;
all *your de*crees you *have forever* founded.

PSALM 119

ר Resh



59. Great *is, O* LORD, the *mercy you have* shown;
grant *me the* life by *your decree a*warded.
Though *countless* foes may *seek to hunt me* down,
your *laws I've* not for*gotten or dis*carded.
I *loathe the* faithless *for the wrong they've* done;
your *word have* they de*fied and disre*garded.

60. See *how I* love and *cherish your com*mands;
I *follow* them in *all that I en*deavour.
Pre*serve my* life by *your almighty* hand;
O *LORD, be* mindful *of your love and* favour.
In *all your* words I *see your truth main*tained;
each *one of* your de*crees endures for*ever.

ש Sin and Shin

61. Though *kings and* princes *hound me without* cause,
I *stand in* awe be*fore your reve*lation.
LORD, *I re*joice at *all your promis*es;

they *like great* spoil rouse *me to jubi*lation.
All *falsehood* and de*ception I de*spise;
your *laws I* love and *hold in vener*ation.

62. O *Lord, I* praise you *seven times a* day,
for *righteous* are the *laws you have pro*vided.
Great *peace is* theirs who *cherish and o*bey
all *your com*mands and *by your word are* guided.
No *stumbling*-block or *snare besets the* way
of *those who* in your *justice have con*fided.

63. For *your sal*vation, *Lord, I hope and* pray,
and *your com*mandments *I fulfil sin*cerely.
I *follow* your de*crees and will not* stray,
for *all your* testi*monies I love* dearly.
Your *precepts* and your *statutes I o*bey,
for *you know* all my *ways and see them* clearly.

♫ Taw

64. May *all my* pleading *reach your holy* throne;
re*member* me in *pity and com*passion.
Bless *me with* insight, *for I am your* own.
Draw *near, O* Lord, and *answer my pe*tition.
A*ccording* to the *mercy you have* shown,
de*liver* me from *evil and op*pression.

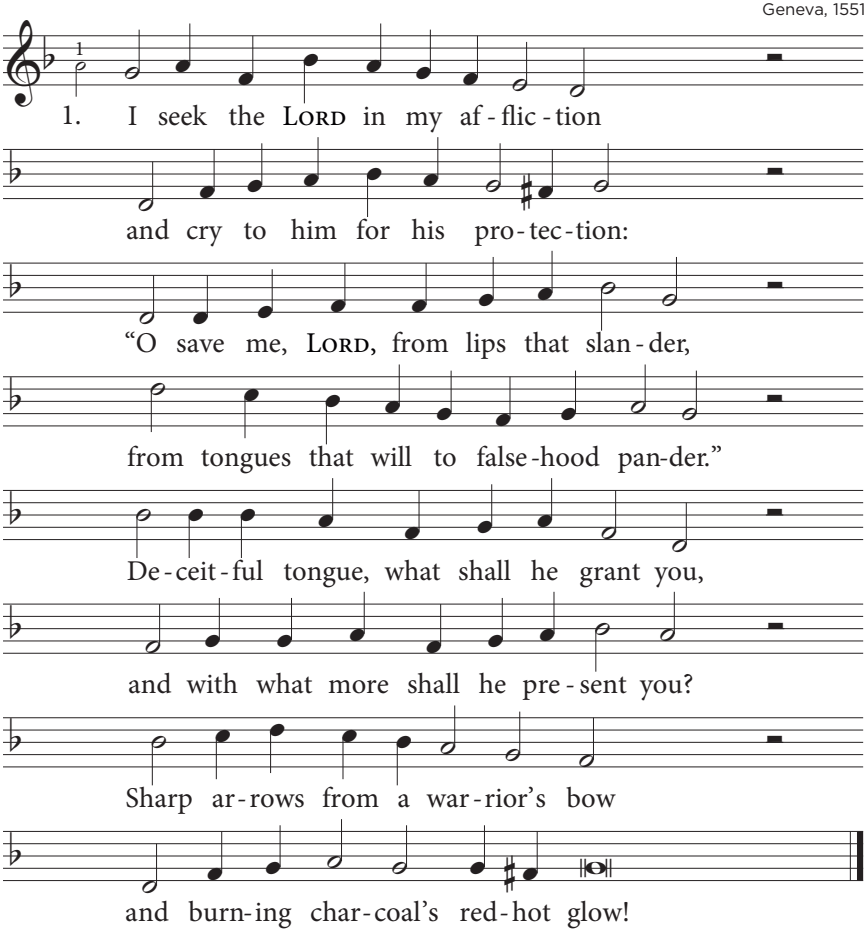
65. Now *let my* lips run *over with your* praise,
for *your de*crees you *have in me im*planted.
My *tongue shall* sing, a *joyful anthem* raise,
for *in your* statutes *justice is pre*sented.
Let *your hand* help me *when your servant* strays;
I've *chosen*, Lord, the *precepts you have* granted.

66. I *long for* your sal*vation night and* day,
and *your com*mandments *my delight a*waken.
O *let me* live, that *I may praise your* ways;
let *your de*crees lend *me support un*shaken.
I *wander* like a *sheep that's gone a*stray.
Come, *seek me*, Lord! Your *laws I've not for*saken.

PSALM 120

A Song of Ascents.

Geneva, 1551

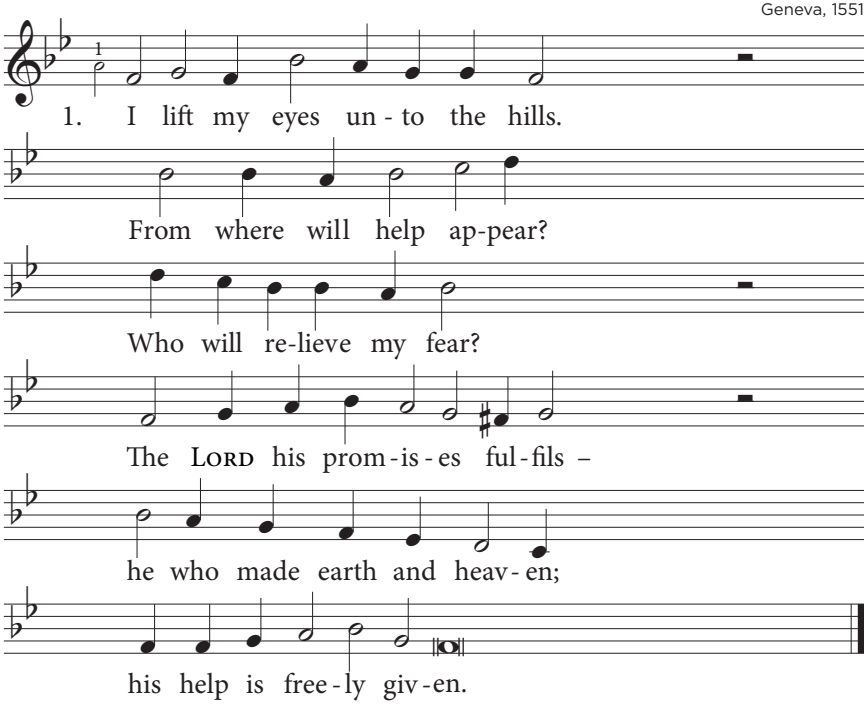


2. Woe *me! Behold my tribu*lation,
for *Meshech is my habita*tion;
near *Kedar's tents I'm forced to* wander,
where *treacherous tribesmen kill and* plunder.
Too *long I have with those re*sided
who *hate all peace and who de*ride it.
I *am for peace, which* they abhor;
thus *when I* speak, they *are for* war!

A Song of Ascents.

PSALM 121

Geneva, 1551



2. He will *not* let *you slip or* fall,
for *he is* at your *side;*
*support he will pro*vide.
The *keeper of* all Is*ra*el
will *guide and guard you* ev*er;*
he sleeps or slumbers never.

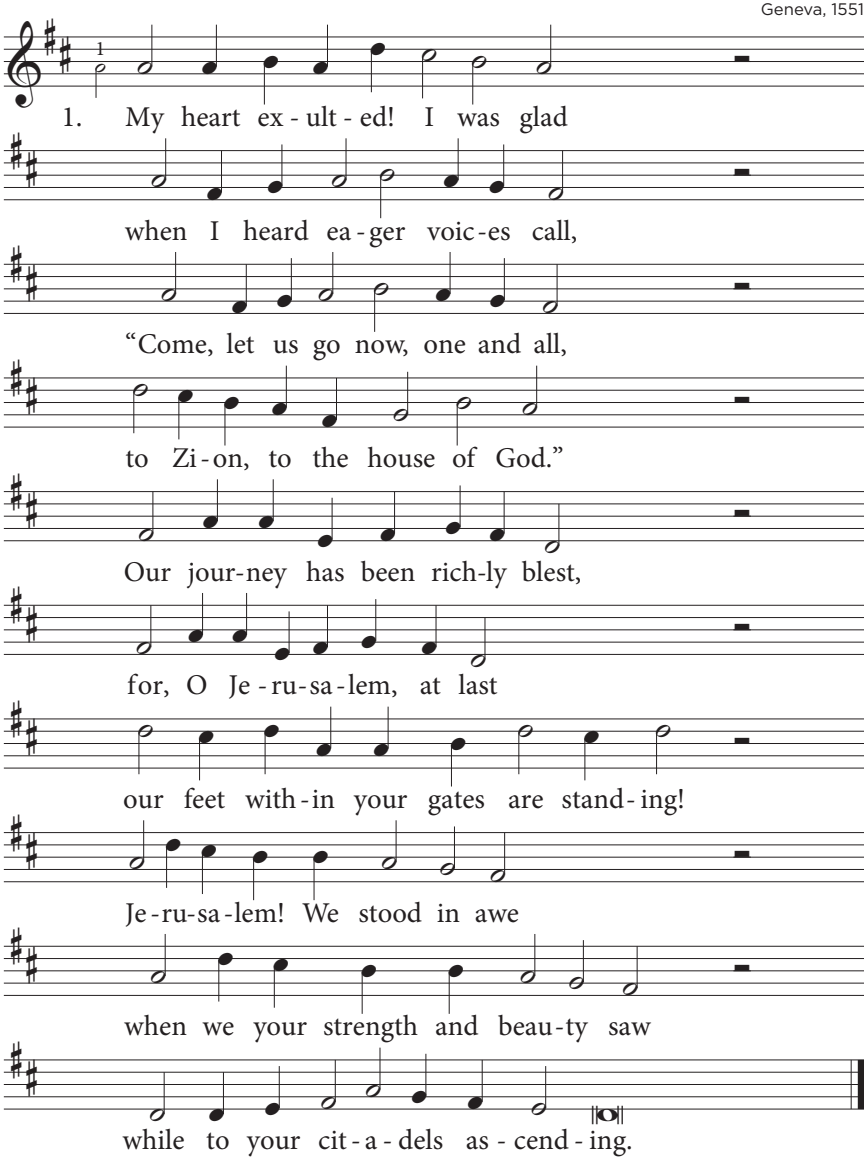
3. He is *your* shel*ter on the* way,
the *shade at* your right *hand*
in dry and barren land.
The *moon by night,* the sun *by* day
will *never harm or* hurt *you;*
the LORD will not desert you.

4. All e*vil* strikes *at you in* vain;
the *LORD will* keep your *life*
secure in woes and strife.
When *you go out,* when you *come* in,
the *LORD will fail you* ne*ver*
but keep you safe forever.

PSALM 122

A Song of Ascents. Of David.

Geneva, 1551



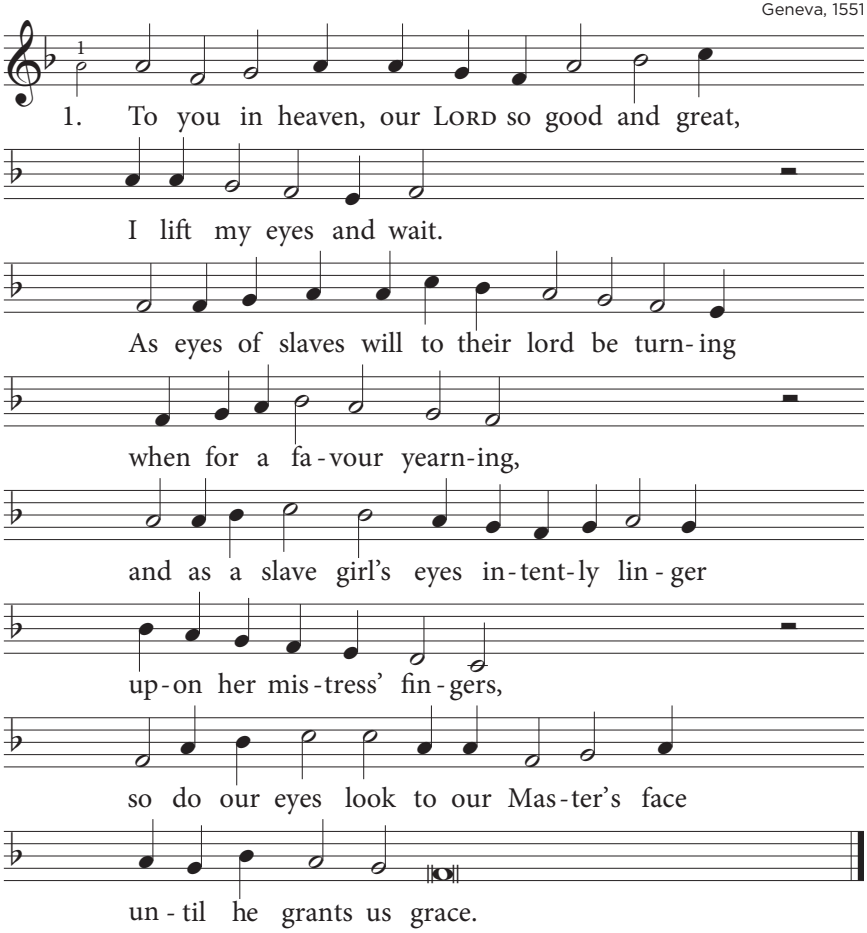
2. J*erusalem, de*signed so well,
built *as a* close-knit *uni*ty –
there *flock to*gether *joyful*ly
the *tribes and clans of* Israel.
They *to Jerusalem as*cend,
a*ccording to the* LORD*'s com*mand,
to *thank him with their adora*tion.
For *there are set the* royal thrones
of *David's house, and* there his sons
with *righteous* judgments *rule the* nation.

3. Pray *that Jerusa*lem be blest:
"May *peace pre*vail with*in your* walls,
and *safety* in your *cita*dels.
May *those who love you* there find rest."
Now *for the sake of friends and* kin,
J*erusalem, I say a*gain:
"May *lasting peace be yours* to *cher*ish."
And *mindful that the* God of grace
has *in your midst his* dwelling place,
I *pray that* you may *thrive and* flourish.

PSALM 123

A Song of Ascents.

Geneva, 1551

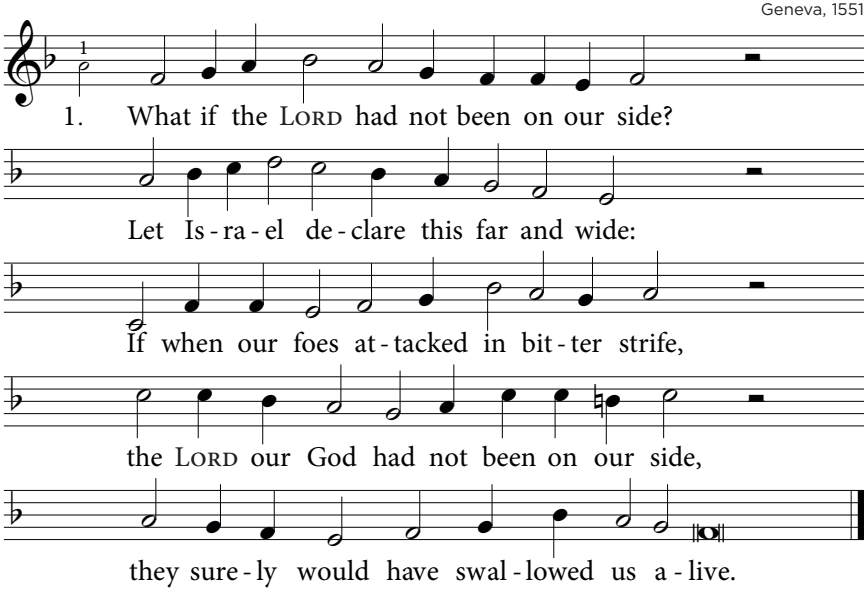


2. Show us your *pity; LORD, be* merci*ful*!
O LORD, be mer*ci*ful!
Too *long, O God, have we been* made to suf*fer*
the insults of the scoffer.
We've *had our* fill of *taunting and de*ri*sion*,
*of all the cruel op*pression
by *those who* in their *proud com*placen*cy*
*treat us dis*dainfully.

A Song of Ascents. Of David.

PSALM 124

Geneva, 1551



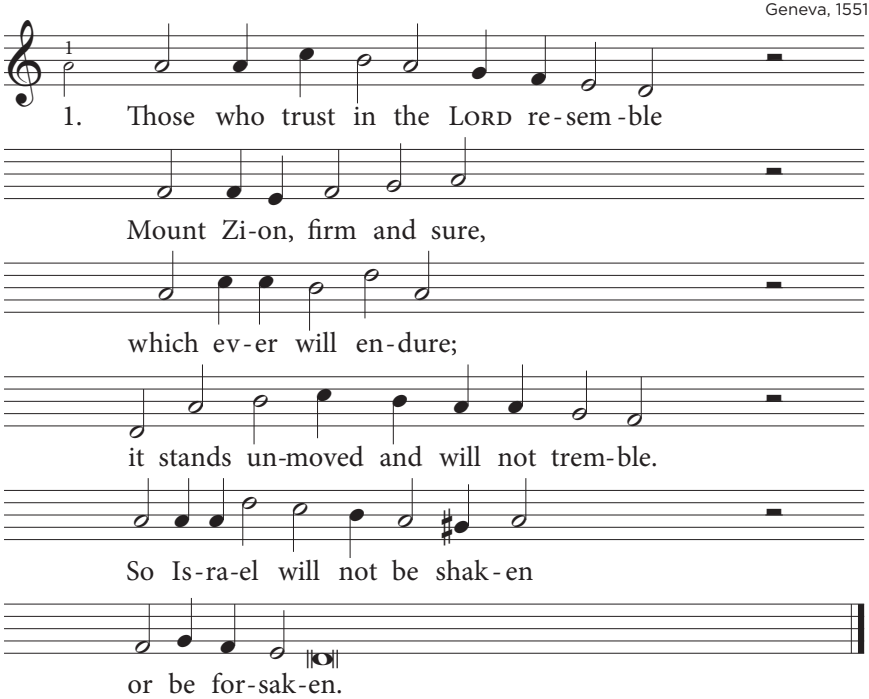
2. With*out the* help of *God, of him who* saves,
fierce *torrents* would have *swept us* to our graves.
Yes, *if the* LORD had *not* been merc*i*ful,
we *would have* perished *in the roaring* waves.
The *raging* waters *would have* drowned us all.

3. God *rescued* us from *teeth that rip and* tear.
Praise *him who* broke the *fowler's* deadly snare.
We *have es*caped, are *free* now like *a* bird.
Our *help comes* from the *LORD who hears our* prayer,
from *him who* shaped cre*ation* by his word.

PSALM 125

A Song of Ascents.

Geneva, 1551



2. Jerusalem! As *all a*round her
the *mountains* stand on guard
to *keep her* peace unmarred,
so will the *LORD himself sur*round her
to *guard his* own and *be* their *Sav*iour
now *and for*ever.

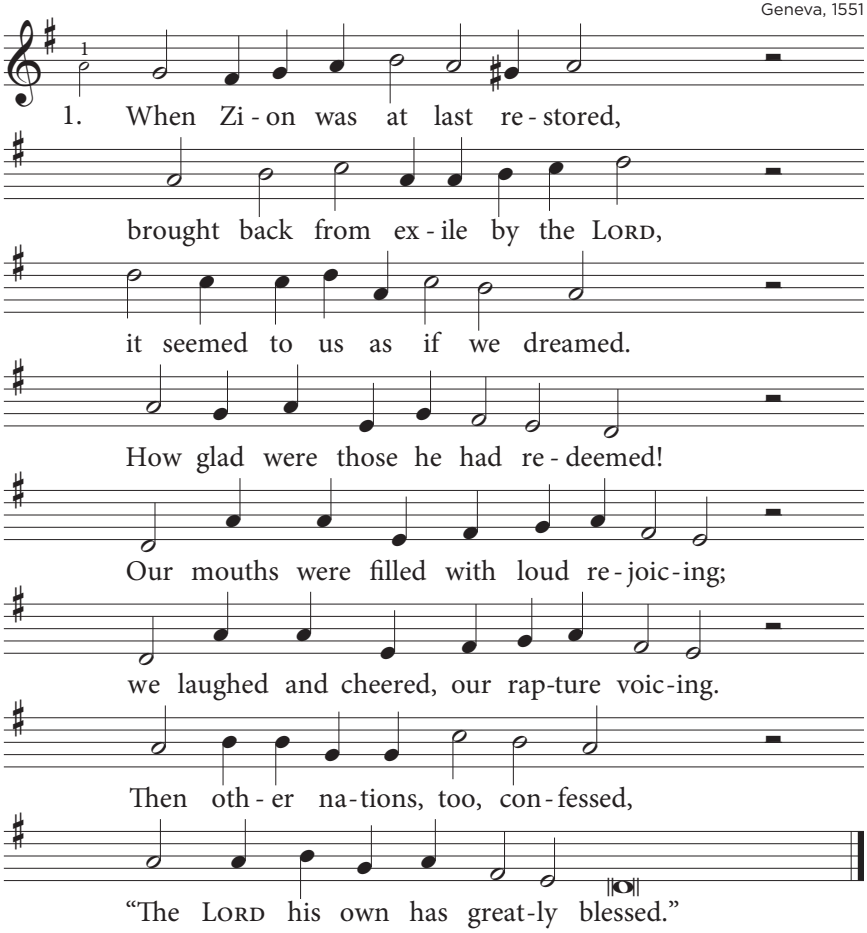
3. The *wicked's* sceptre *will not* humble
the *land he* did entrust
to *people* right and just,
lest they, en*ticed by evil,* stumble,
and *they their* hands to *wrong* be *turn*ing,
God's *counsel* spurning.

4. Do *good, O* LORD, to *those who* fear you,
to *those who* in your sight
are *godly* and upright.
To all in *Israel who re*vere you,
when *sinners* to their *doom* are *driv*en,
your *peace be* given!

A Song of Ascents.

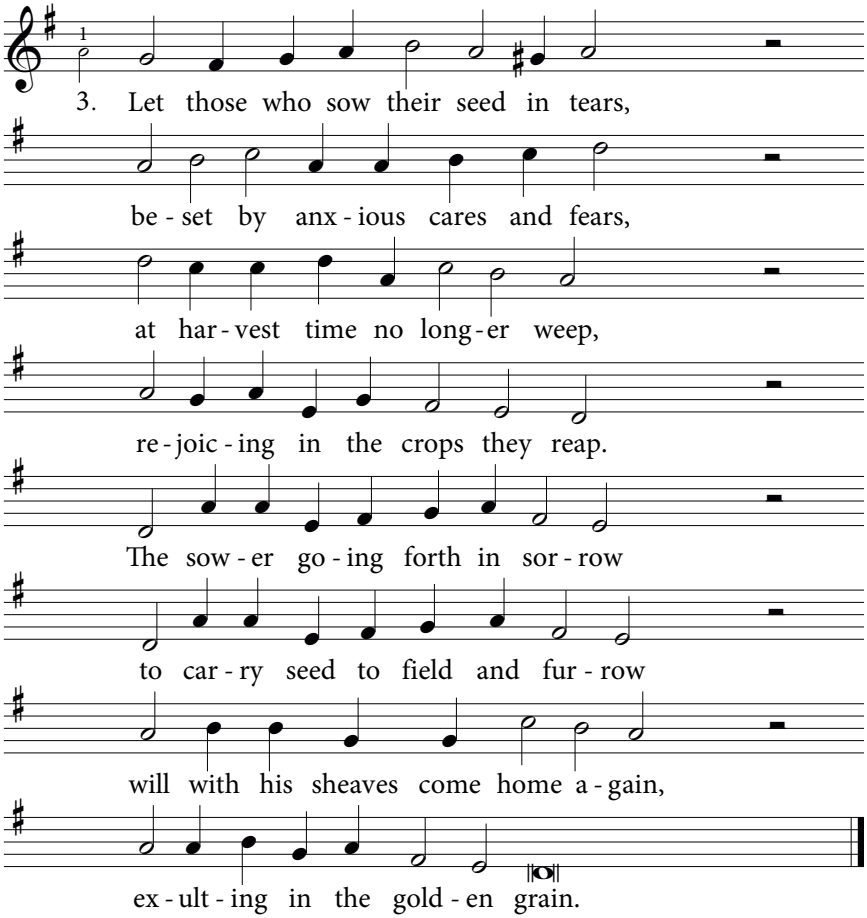
PSALM 126

Geneva, 1551



2. In *his endur*ing faith*ful*ness
the LORD did *wondrous things for* us.
With *shouts of gladness* and delight
we *gloried in his* deeds of might.
A*gain, LORD, grant us resto*ration,
as *in the Negev's deso*lation
the *rain-filled streams turn* arid sand
in*to a green and* pleasant land.

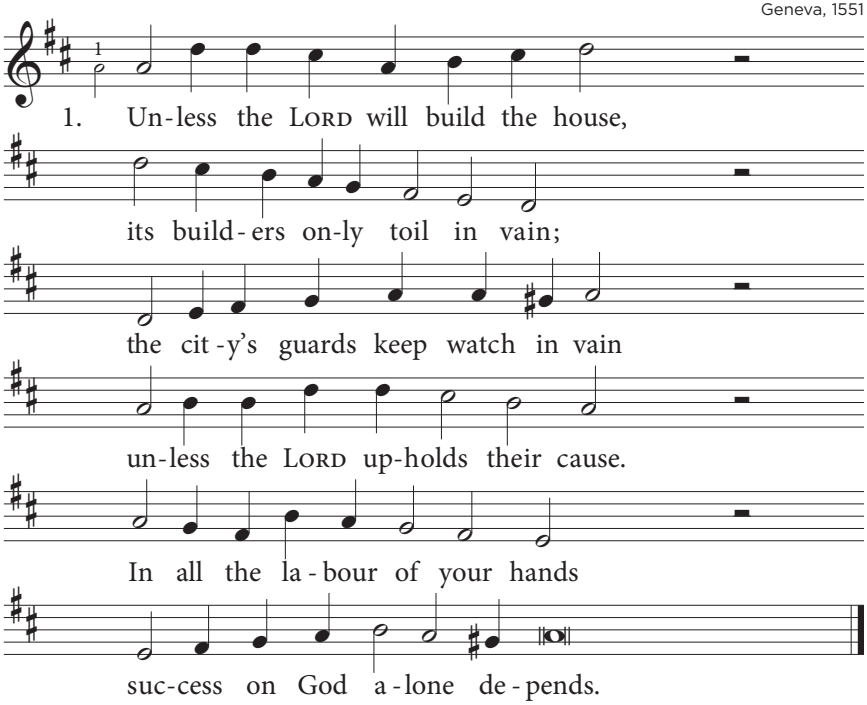
PSALM 126


1
3. Let those who sow their seed in tears,
be - set by anx - ious cares and fears,
at har - vest time no long - er weep,
re - joic - ing in the crops they reap.
The sow - er go - ing forth in sor - row
to car - ry seed to field and fur - row
will with his sheaves come home a - gain,
ex - ult - ing in the gold - en grain.

A Song of Ascents. Of Solomon.

PSALM 127

Geneva, 1551



2. In *vain at early dawn you* rise
and *then at night go* late to bed
on*ly to slave all day for* bread.
In *vain you toil and* heave your sighs.
On *those he loves the* LORD will heap
his *blessings e*ven while *they* sleep.

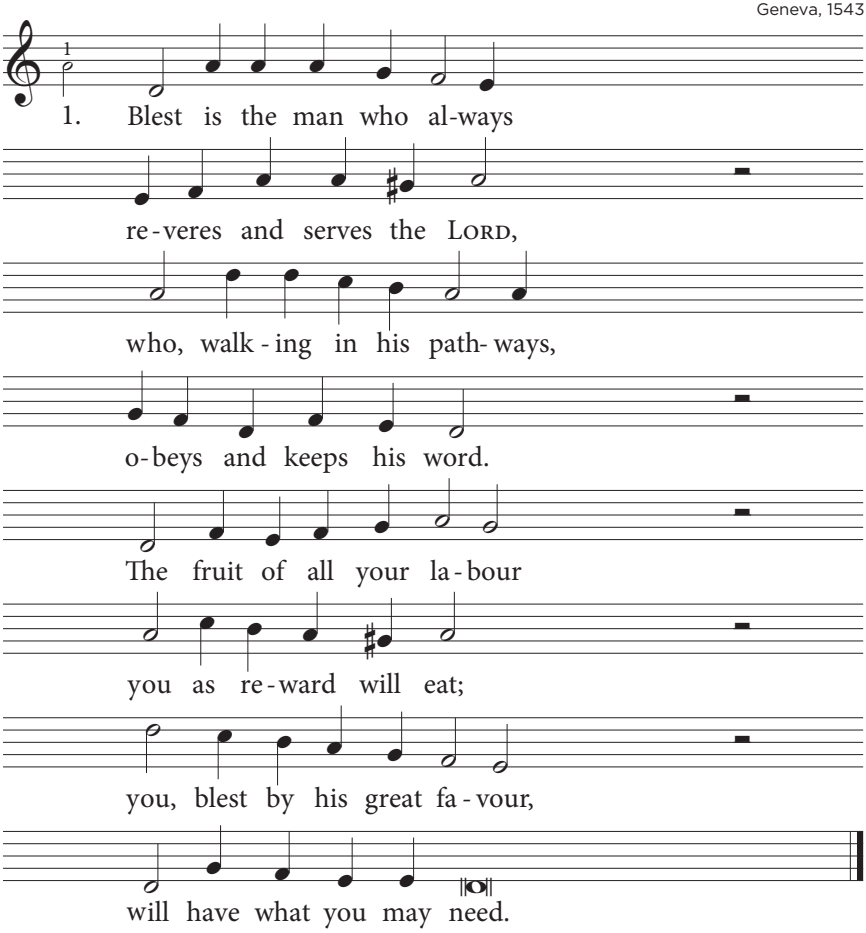
3. Our *children all are gifts of* God,
our *sons and daughters* his reward –
each *one a blessing from the* LORD,
as *heritage on* us bestowed.
Like *arrows in a* warrior's hands
are *sons that rise* to one's *de*fence.

4. Blest *is a man when in his* youth
the *LORD with sons has* favoured him,
who *has a quiver filled with* them –
his *arrows in the* fight for truth.
Great *is the strength that* they will show
when *in the gate* they face *their* foe.

PSALM 128

A Song of Ascents.

Geneva, 1543



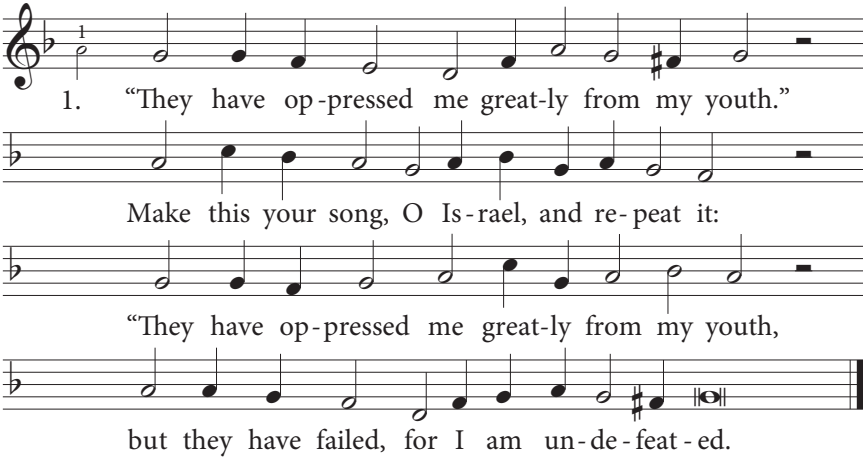
2. Your *wife a vine re*sem*bles,*
fruitful within your house.
Like *olive shoots as*sem*ble*
*the children God al*lows.
A*round your table* sitting,
they *are a rich re*ward,
a *blessing great and* fitting
for *him who fears the* LORD.

3. From *Zion come your* bless*ing*;
may you see Salem's peace
and *happiness pro*gress*ing*
until your days will cease.
May *you through life's du*ration
know *that your seed is* well
and *see their gener*ations.
Peace *be on Isra*el.

A Song of Ascents.

PSALM 129

Geneva, 1551/1562



2. "They *ploughed my* back as *if* they ploughed *a* field;
long *furrows* drew those *enemies who* hound me."
The *Lord is* righteous; *he, my* strength and shield,
has *cut the* cords with *which the wick*ed *bound* me.

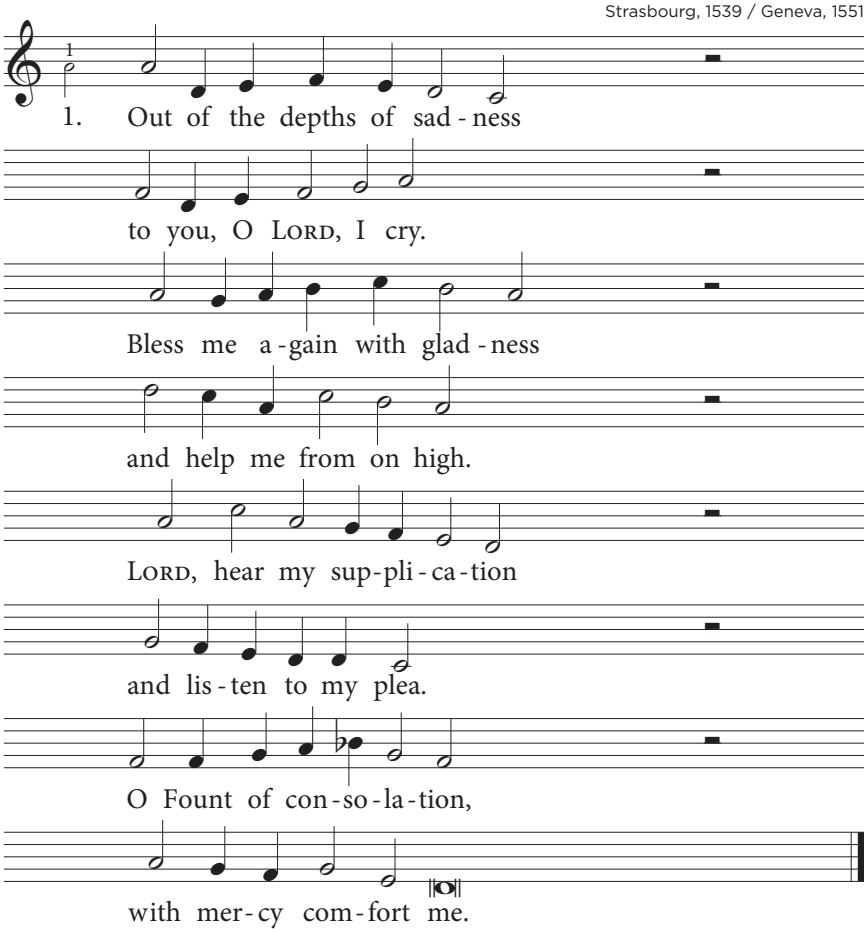
3. May *all those* who hate *Zi*on be *brought* low.
Put *them to* shame, Lord. *Crush them by your* power.
Make *them like* grasses *that on* housetops grow,
that *shrivel* in the *sun before* they *flow*er.

4. No *reaper* gathers *those* to have *them* threshed;
no *binder* such a *worthless crop will* rescue.
No *passers*-by will *shout, "May* you be blessed!"
They *will not* say, "We *in the Lord's* name *bless* you!"

PSALM 130

A Song of Ascents.

Strasbourg, 1539 / Geneva, 1551



2. If, *showing no com*passion,
you *would our* sins record
and *mark all our trans*gressions,
who *then could* stand, O LORD?
But you will *pardon* fully
all *our iniqui*ty,
that *we may serve you* truly
and *fear your* majesty.

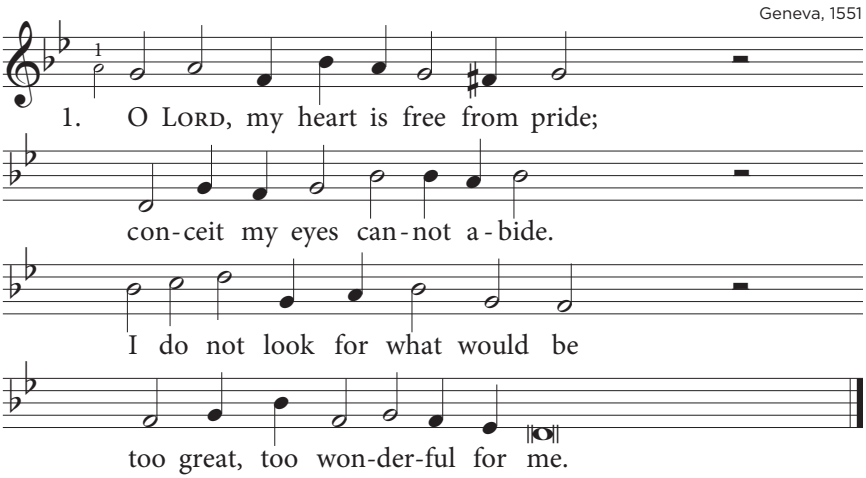
3. O *God of my sal*vation,
my *soul, with* longing stirred,
waits *for your conso*lation,
hopes *in your* steadfast word.
More keenly *I am* yearning
for *you, O faithful* One,
than *watchers for the* morning
a*wait the* break of dawn.

4. Hope *in the* LORD, *O* nation!
With *him is* steadfast love,
and *he with full sal*vation
will *bless you* from above.
The LORD will *in com*passion
for *Israel a*tone;
yes, *from all their trans*gression
he *will re*deem his own.

PSALM 131

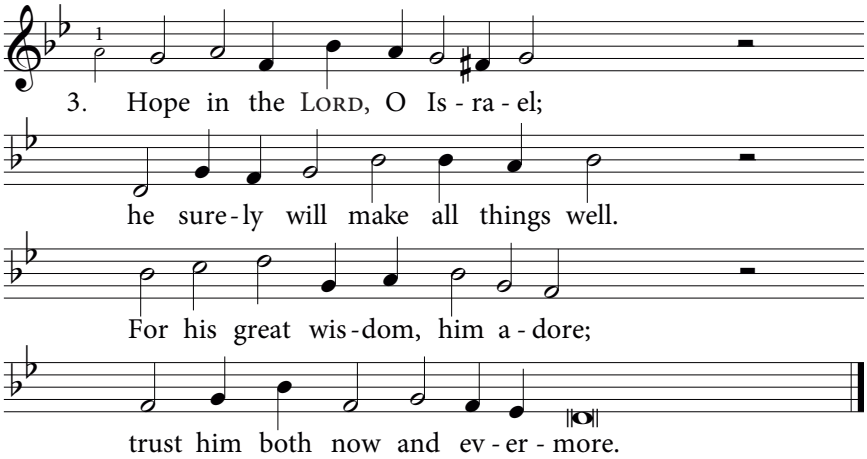
A Song of Ascents. Of David.

Geneva, 1551



2. No! Like *a child that*, weaned *at* last,
lies *in its* mother's *arms at* rest,
no longer *fretting* anxiously,
my *soul is* quiet*ed in* me.

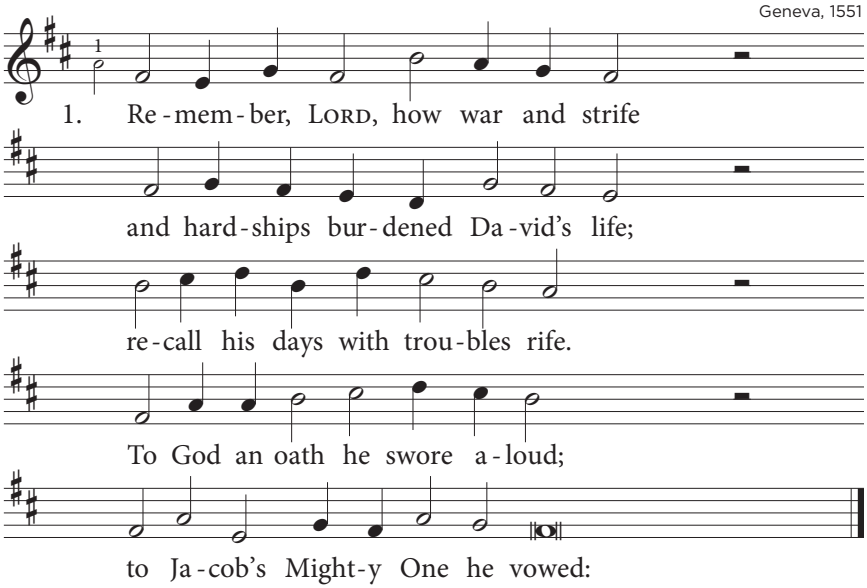
PSALM 131



PSALM 132

A Song of Ascents.

Geneva, 1551



2. "I *will not* enter *my own* house,
or *get into my* bed, and drowse
or *sleep, till I have* paid my vows,
till *I find* for the *Lord a* place,
for Jacob's *God a* dwelling place."

3. In *Ephra*thah the *news we* heard,
in *Jaär's fields our* hearts were stirred;
we *found the ark and* spread the word:
"Let *us go* to his *dwelling* place
and worship *there be*fore his face."

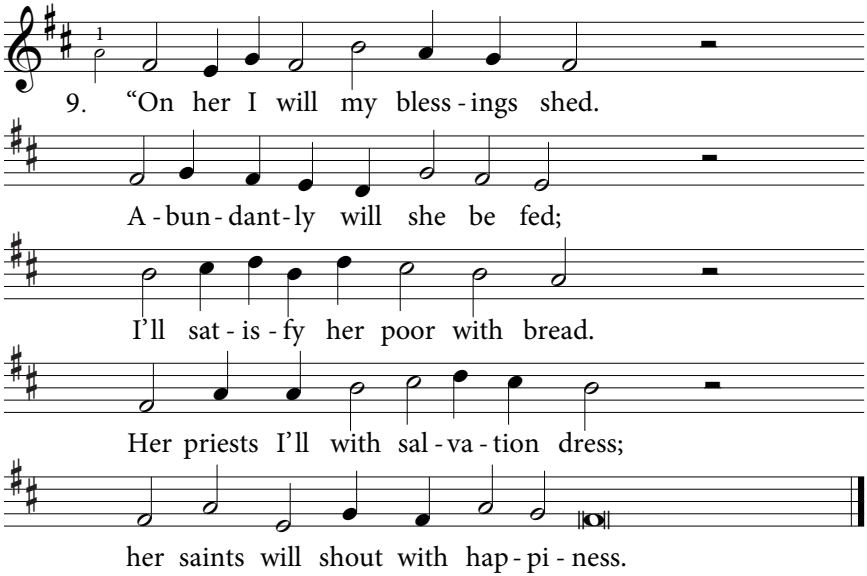
4. O *Lord, go* to your *place of* rest,
you *and your ark, with* power blessed,
and *let your faithful* priests be dressed
in *holi*ness and *so pro*claim
your righteous*ness and* wondrous fame.

5. Let *shouts of* praise the *heavens* shake,
your *saints their joyful* anthems make;
and *for your servant* David's sake,
Lord, *do not* turn a*way your* face
from him, a*nointed* by your grace.

6. The *Lord has* once to *David* sworn
an *oath from which he* will not turn:
"There *will to you a* child be born,
a *son who* from your *line will* spring,
whom on your *throne I'll* set as king.

7. "If *then your* sons in *faith up*hold
my *cove*nant, *made in* days of old,
and *keep the laws that* I unfold,
I *to their* offspring *shall pass* on
your kingdom's *ever*lasting throne."

8. For *Zion*, by all *men ad*mired,
the *Lord has chosen* and acquired
and *for his resting* place desired:
"Je*rusa*lem is *founded* well;
for ever*more I* here will dwell.

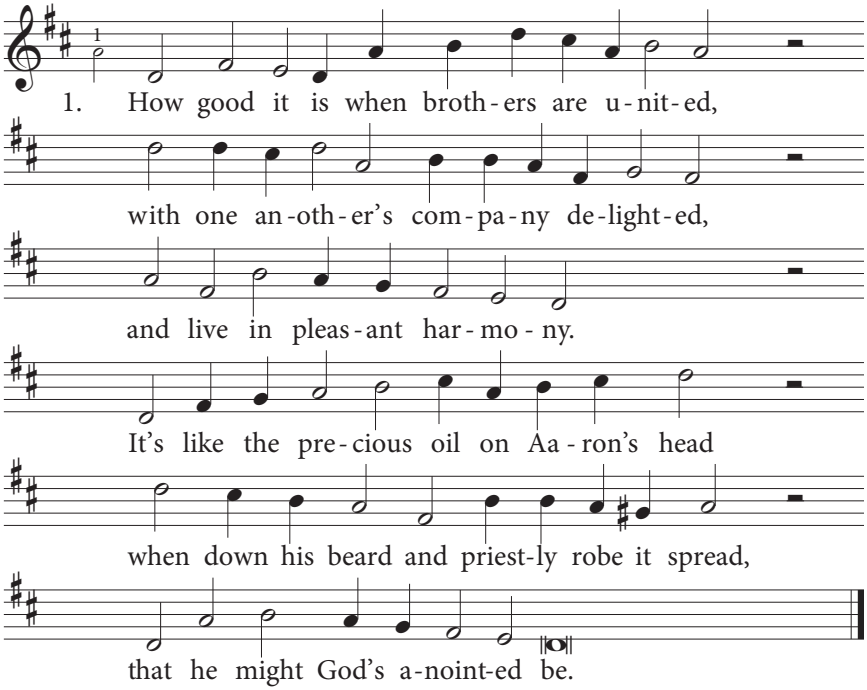


10. "There *I will* cause, in *David's* line,
a *horn to sprout, a* lamp to shine
for *my anointed* as a sign.
His *ene*mies I *clothe with* shame,
but him I *crown with* lustrous fame."

A Song of Ascents. Of David.

PSALM 133

Geneva, 1551

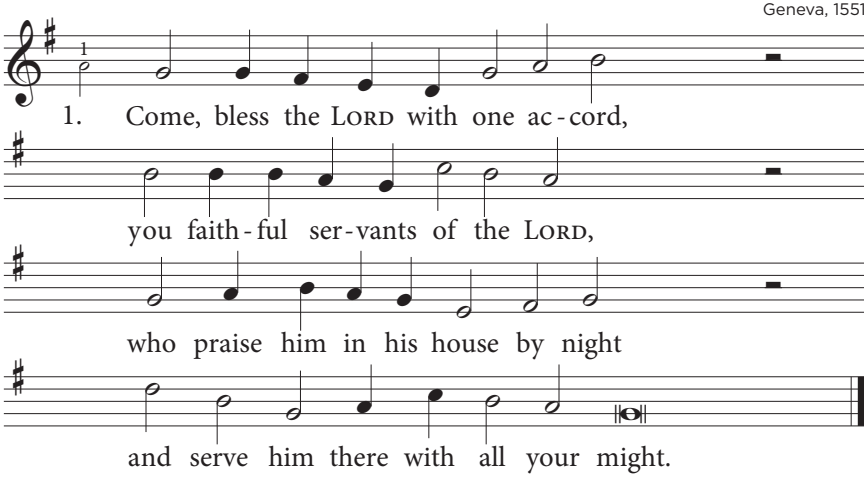


2. It's like the *dew of Hermon, so re*freshing,
which *to the* hills of *Zion is a* blessing
when it in *cooling* drops descends.
For *there, in* Zion, *in his dwelling* place,
the *Lord be*stows a*mazing gifts of* grace
and grants the *life that* never ends.

PSALM 134

A Song of Ascents.

Geneva, 1551

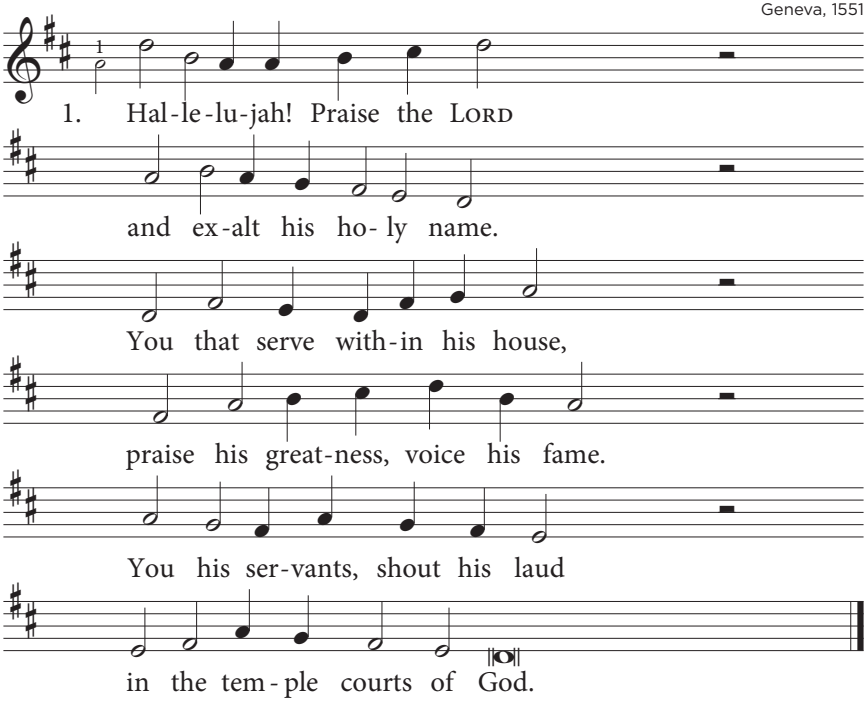


2. Your *hands in prayer and* worship raise;
a*dore him in his* holy place.
Come, *kneel before him* in his house;
extol his *name with* sacred vows.

3. The *LORD now bless you* from above,
from *Zion in his* boundless love –
our *God who made both* earth and sky.
Praise be to *him, the* LORD Most High.

PSALM 135

Geneva, 1551

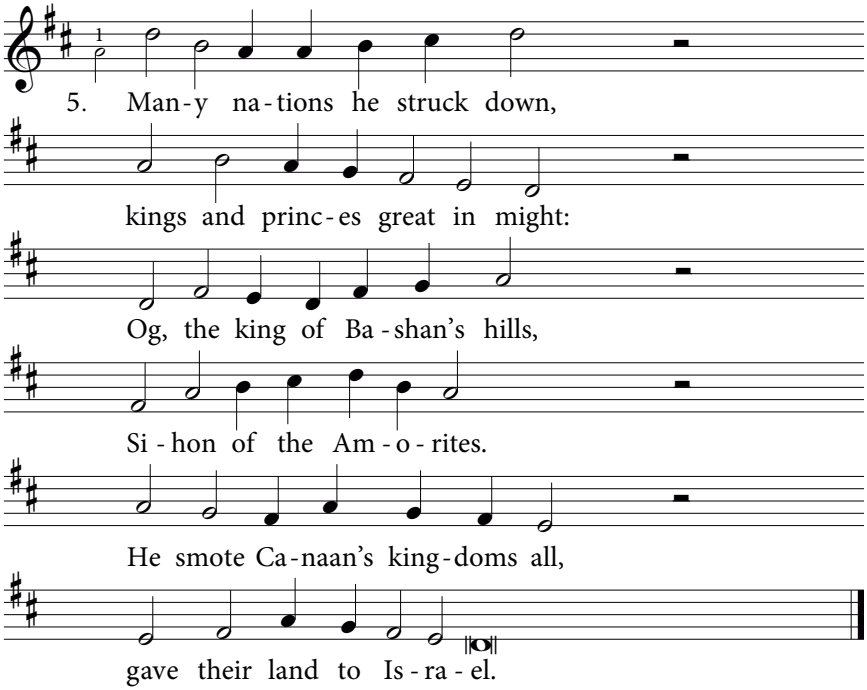


2. Praise the *LORD, for he is* good;
sing your *praise to* him alone.
He chose *Jacob for him*self;
Israe*l he made his* own.
Far a*bove all gods is* he,
great in *power and* majesty.

3. He does *all that pleases* him;
heaven, *earth, the* deepest sea
do his *bidding, heed his* will;
clouds rise *up at his de*cree.
With the *rain he lightning* sends;
winds and *tempests* he commands.

4. Egypt's *firstborn he de*stroyed,
striking *down both* man and beast.
He his *signs and wonders* sent;
Egypt's *kingdom he laid* waste,
showing *Pharaoh and his* court
that no *man his* will can thwart.

PSALM 135



6. Your ex*alted name, O* Lord,
will stand *firm for* evermore;
your great *glory and re*nown
through all *ages will en*dure.
For the *Lord will vindi*cate
all who *for his* mercy wait.

7. Idols *are but precious* ore,
fashioned *by the* hands of men.
They have *eyes, but cannot* see;
nations *worship them in* vain.
They have *mouths, but cannot* speak.
Why should *men their* favour seek?

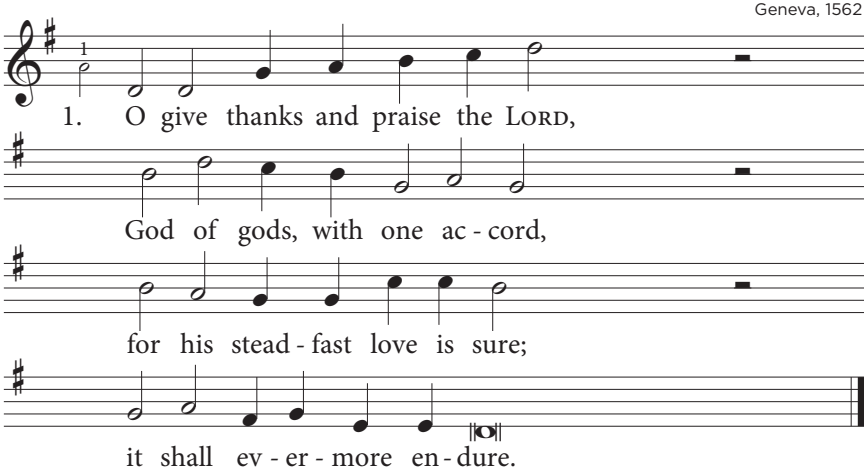
8. They have *ears, but cannot* hear;
nothing *can they* understand.
In their *mouths there is no* breath,
and their *makers, in the* end,
like their *idols will be*come;
so will *all who* trust in them.

9. Come, O *house of Israe*l,
sing the *praises* of the LORD.
Come, O *Aaron's priestly* house,
bless his *name with one ac*cord.
Levi's *house, your voices* raise.
You that *fear him*, sing his praise.

10. Blest from *Zion be the* LORD,
who dwells *in Je*rusalem.
Let his *people all re*joice;
let them *praise and worship* him.
Halle*lujah! Praise the* LORD!
Bless his *name with* one accord.

PSALM 136

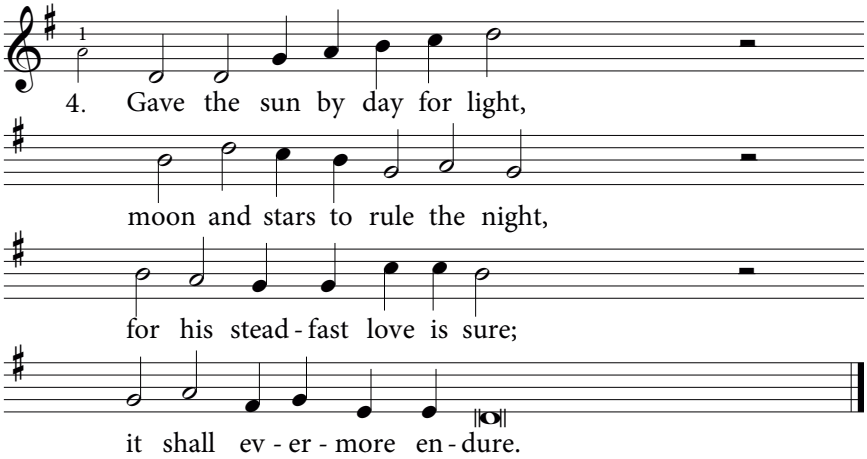
Geneva, 1562



2. Praise the *mighty King of* kings,
who a*lone does* wondrous things,
for his *steadfast love is* sure;
it shall *evermore en*dure.

3. With great *skill the heavens he* made;
earth he *on the* waters laid,
for his *steadfast love is* sure;
it shall *evermore en*dure.

PSALM 136



5. He made *Egypt's greatness* vain,
caused their *firstborn* to be slain,
for his *steadfast love is* sure;
it shall *evermore en*dure.

6. He stretched *out his mighty* hand,
brought out *Israel* from that land,
for his *steadfast love is* sure;
it shall *evermore en*dure.

7. God di*vided the Red* Sea,
led his *people* through it, free,
for his *steadfast love is* sure;
it shall *evermore en*dure.

8. Pharaoh's *host was over*thrown;
God through *deserts* led his own,
for his *steadfast love is* sure;
it shall *evermore en*dure.

9. Mighty *kings of glorious* fame
he de*stroyed and* put to shame,
for his *steadfast love is* sure;
it shall *evermore en*dure.

10. Sihon *of the Amor*ites,
Og of *Bashan*, by his might,
for his *steadfast love is* sure;
it shall *evermore en*dure.

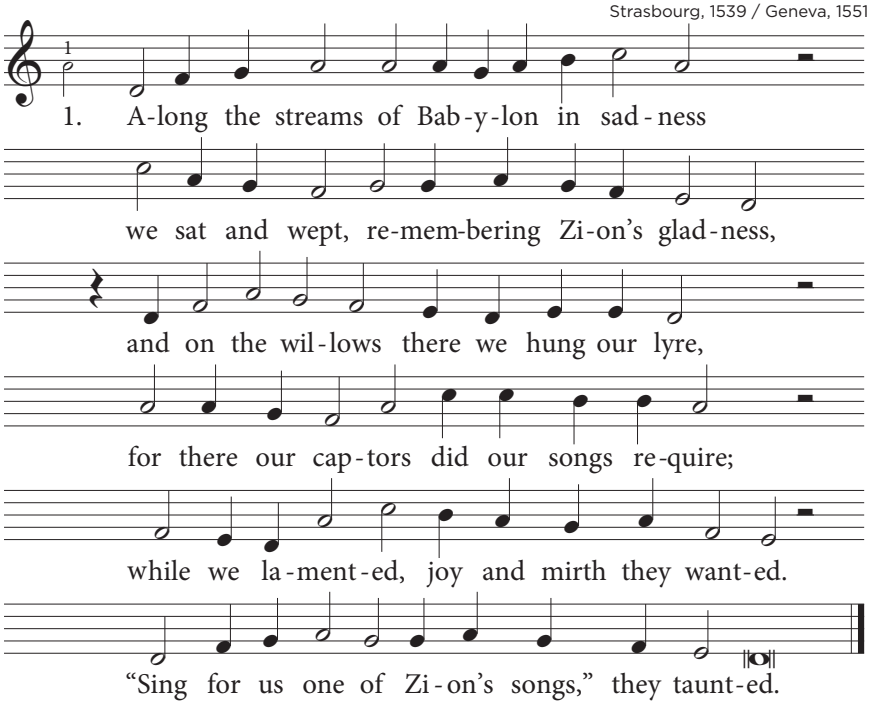
11. As a *heritage, their* land
he gave *into* Israel's hand,
for his *steadfast love is* sure;
it shall *evermore en*dure.

12. He re*membered all our* woes
and re*deemed us* from our foes,
for his *steadfast love is* sure;
it shall *evermore en*dure.

13. Food to *all will he sup*ply;
praise our *God, en*throned on high,
for his *steadfast love is* sure;
it shall *evermore en*dure.

PSALM 137

Strasbourg, 1539 / Geneva, 1551



2. How *shall we* sing the *Lord's songs in our* anguish
while *in a* foreign *land we mourn and* languish?
*Je*rusalem, for *love of you I* cry;
my *right hand* wither *if I you de*ny.
My *mouth be* dumb if *ever I for*get you,
if *not a*bove my *highest joy I* set you!

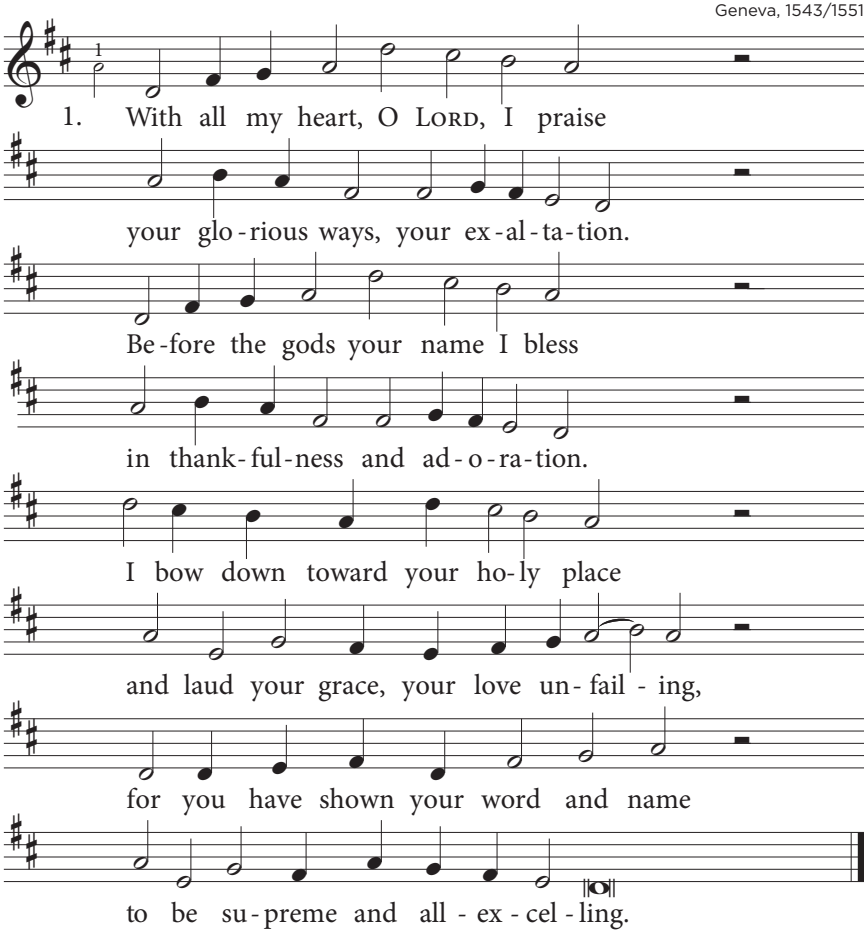
3. Re*member*, Lord, how *Edom showed no* pity
that *day when* Baby*lon razed Zion's* city,
how Esau's sons re*joiced and said to* them,
"Tear *down, tear* down all *of Jerusa*lem.
De*stroy and* raze it *down to its foun*dations!"
O *God, do* not for*get their provo*cations.

4. O *Baby*lon, de*stroyer, God shall* smite you!
How *happy* he, ap*pointed to re*quite you
with all the evil *you to us have* done!
May *all man*kind your *lonely ruins* shun.
How *happy* he who *shall, devoid of* pity,
dash *on the* rocks the *children of your* city!

Of David.

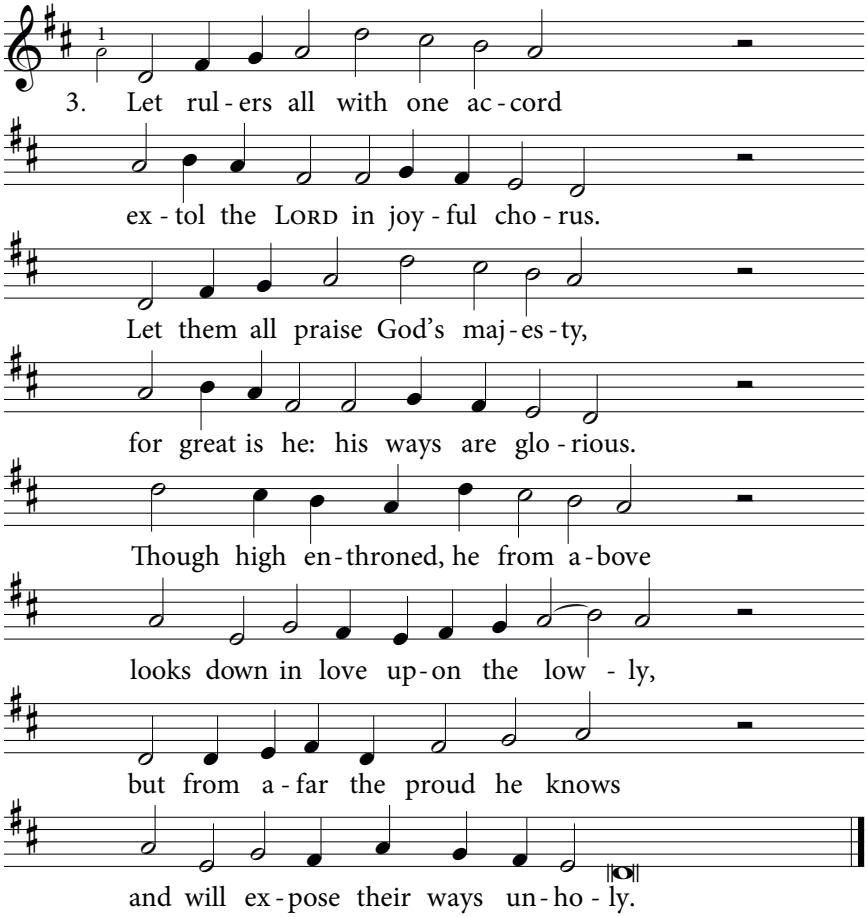
PSALM 138

Geneva, 1543/1551



2. You *answered* me the day I called;
you *made me* bold and *valiant*-hearted.
You *heard me* in my darkest hour
and *by your* power was *I sup*ported.
Now *let the kings of* all the earth
in awe shout *forth their praise un*broken,
for *peoples every*where, O Lord,
have heard the *words that you have* spoken.

PSALM 138

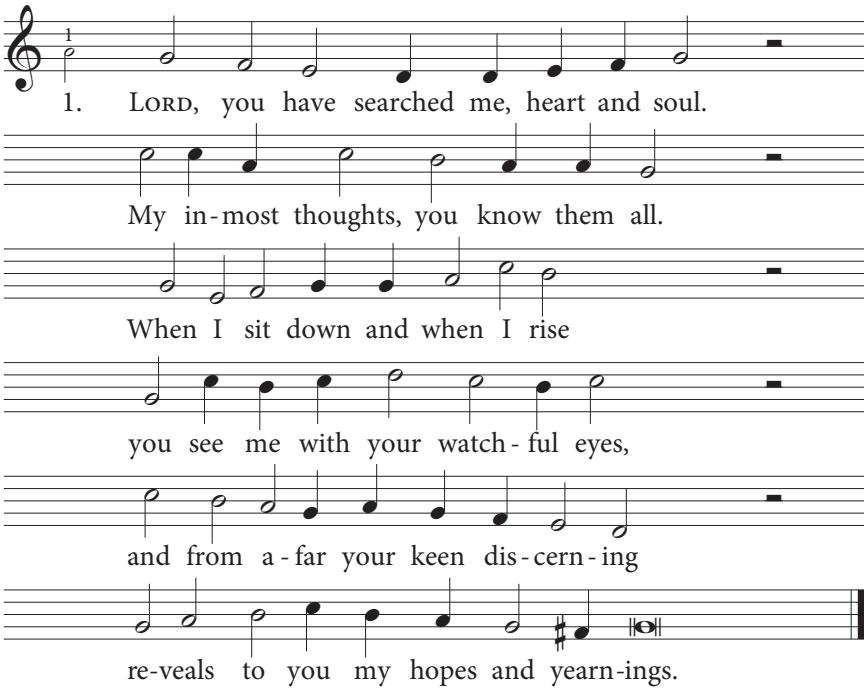


4. LORD, *you will* to my rescue come
when *troubles* loom from *all di*rections.
Though *ene*mies around me swarm,
your *mighty* arm is *my pro*tection.
God *shall fulfil his* plan for me;
his promise *he will keep for*ever.
LORD, *God of grace, do* not cast off
your works of *love. Forsake them* never!

To the choirmaster. A Psalm of David.

PSALM 139

Geneva, 1551

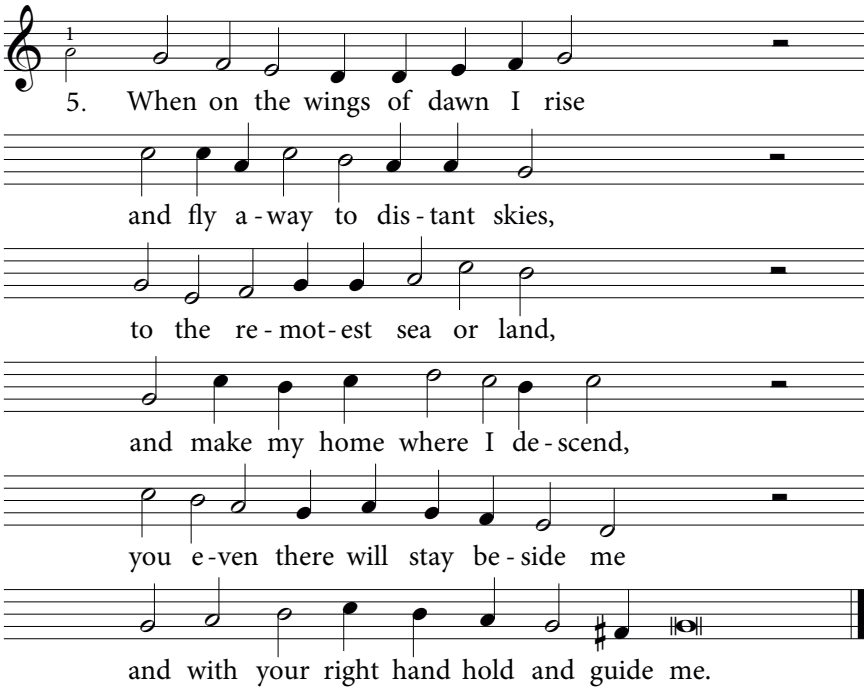


2. You trace my *steps and day by* day
see *me at* rest or *on my* way.
The paths I *take are* known to you,
for *you watch eve*rything *I* do.
Before my *tongue one word can* mention
you are a*ware of my* int*en*tions.

3. You are be*fore me and be*hind;
I *will in* you my *refuge* find.
Lord, you have *laid your* hand on me.
Such *knowledge is* a mys*te*ry
so high that *I cannot at*tain it,
so deep that *I cannot* ex*plain* it.

4. Where can I *from your Spirit* flee?
Where *will you* not be *near to* me?
If I to *heaven's* height ascend,
then *I shall there* before *you* stand.
If I in*to the depths de*scended,
you would not *leave me un*att*end*ed.

PSALM 139



6. If I say, "*Let the gloom of* night
sur*round me*, keep me *from your* sight,"
then darkness *is not* dark to you;
it *will not hide* me from *your* view.
With you the *night is never* lightless;
before your *eyes the dark* is *bright*ness.

7. O Lord, you *formed my inward* parts –
my *inmost* self, my *mind and* heart.
You shaped them *in my* mother's womb,
wove *them togethe*r on *your* loom.
With awe, with *reverent admi*ration,
I praise your *wonderful* crea*t*ion.

8. O Lord, you *know me through and* through;
my *frame was* not con*cealed from* you
when I in *utmost* secrecy
was *knit and braid*ed skil*ful*ly.
You know how *I in safe se*clusion
was made with *delicate* prec*i*sion.

9. You, LORD, when *I was yet un*born,
be*held my* unde*veloped* form,
and long be*fore my* life began
you *in your book* decreed *its* span;
you then re*corded on its* pages
your plan for *me in all* its *stag*es.

10. How precious *are your thoughts to* me!
How *vast the* sum of *them must* be.
I try to *count them* – they are more
than *all the sand* upon *the* shore.
O God, when *I from sleep a*waken,
I am still *with you, not* fors*ak*en.

11. O God, if *only you would* slay
all *those who* go their *wicked* way.
O let them *all from* me depart,
those *men of blood* and e*vil* heart.
They strive a*gainst you in their* scheming;
your holy *name they keep* blas*phem*ing.

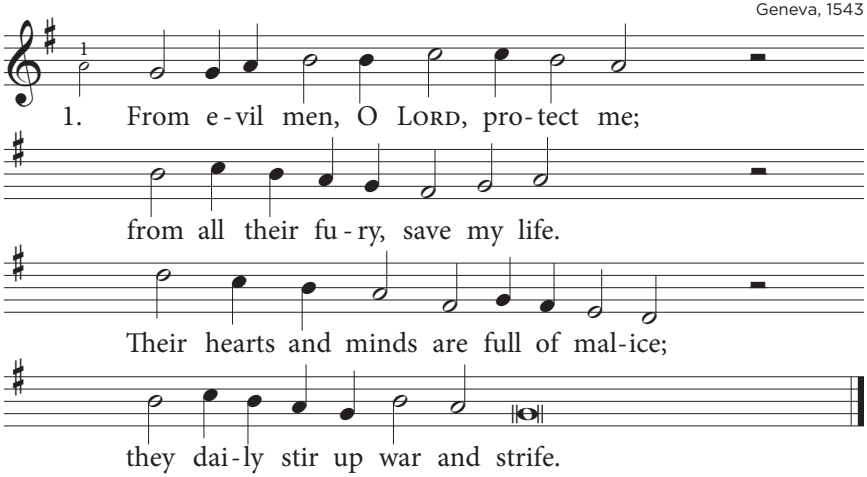
12. Do I not *hate those who hate* you,
those *who their* wicked*ness pur*sue?
O LORD, all *who a*gainst you rise
I *as my en*emies *de*spise.
May woes and *misery a*wait them.
I with a *perfect ha*tred *hate* them!

13. Search me, O *God, and know my* heart;
see *if I* from your *ways de*part.
LORD, probe my *every* anxious thought
and *let me by* your word *be* taught.
Help me walk *on where you are* leading,
in ever*lasting ways* pro*ceed*ing.

PSALM 140

To the choirmaster. A Psalm of David.

Geneva, 1543



2. Their *tongues are* sharp*er* than *a* serpent's;
their *words with deadly* venom sting.
O *Lord, pro*tect me *from the* wicked,
for *they like vipers* ruin bring.

3. Keep *me from* those *who* rage *a*gainst me,
those *who for me have* spread a net.
They *in their* pride seek *my de*struction
and *in my path their* snares have set.

4. Lord, *save me*, hear *my* cry *for* mercy.
"You *are my God," so* I have said.
O *Lord, you* are my *strong de*fender
and *in the battle* shield my head.

5. Let *not my* foes' *de*sires *be* granted;
Lord, *let their plotting* not succeed.
Let *their own* sin be *their un*doing;
re*pay them for their* pride and greed.

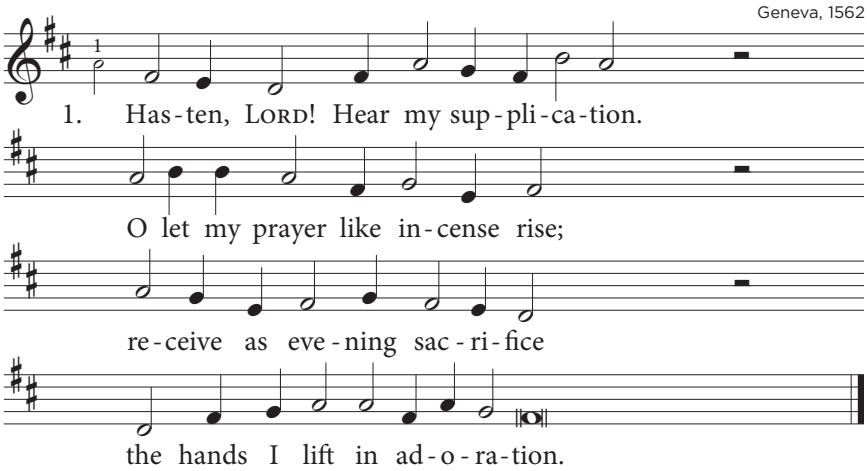
6. May *burning* coals *fall* down *up*on them;
let *them be thrown in*to the fire.
Lord, *put an* end to *all their* slander
and *fling them into* pits of mire.

7. I *know,* LORD, you *up*hold *the* needy;
you *justice for the* poor proclaim.
Sure*ly the* righteous *with thanks*giving
will *in your presence* praise your name.

PSALM 141

A Psalm of David.

Geneva, 1562

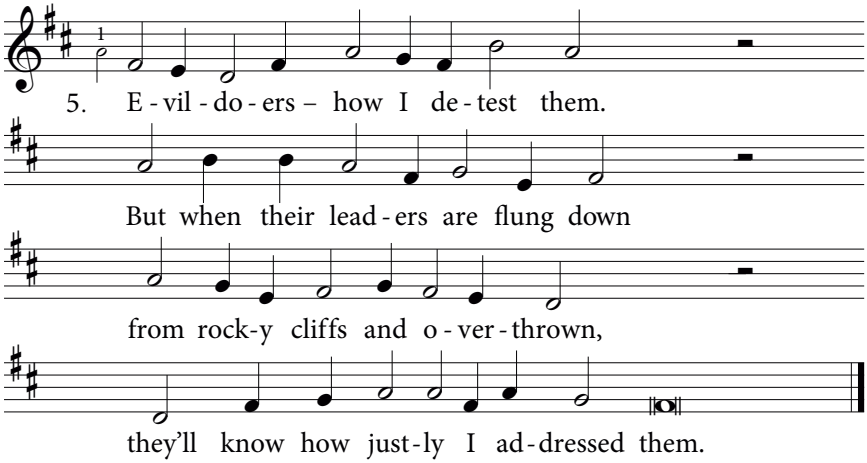


2. Save *me,* LORD, *from* all *sin and* folly
and *guard the* door*way* of *my* lips;
set *there a* con*stant* watch *that* keeps
my *mouth from* speaking *words un*holy.

3. Let *my* heart *to* wrongs *not in*cite me,
nor *let me* seek *the* com*pa*ny
of *those who* love *in*iqu*i*ty;
may *not their* choicest *foods de*light me.

4. Let *good* men, *when* I *am trans*gressing,
re*buke me,* strike *me,* pun*ish* me.
This *will like* heal*ing* oint*ment* be –
a *welcome* kindness *and a* blessing.

PSALM 141



6. As *new*-ploughed *earth* with *rocks is* cluttered,
as *barren* fields *are* strewn *with* stones,
so, *as it* were, *our* ver*y* bones
be*fore the* gaping *grave lie* scattered.

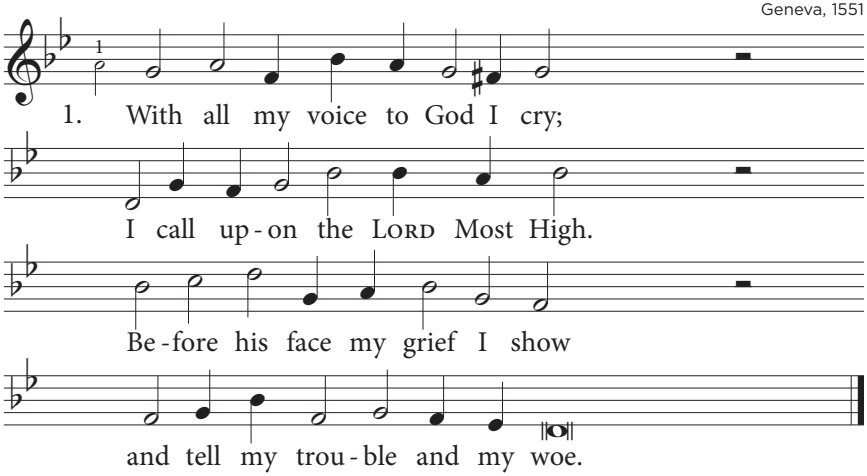
7. Lord, *my* eyes *I* fix *now di*rectly
on *you, my* help*er* in *the* strife.
Save *me from* dan*ger*, guard *my* life;
in *your un*failing *love, pro*tect me.

8. Keep *me* from *those* who *would en*snare me,
from *traps that* wick*ed* men *have* set;
let *them be* caught *in* their *own* net,
while *I es*cape be*cause you* spare me.

PSALM 142

A Maskil *of David,*
when he was in the cave. A Prayer.

Geneva, 1551



2. To you *I pour out* my *com*plaint,
for *I am* weak, my *spirit* faint.
O LORD, I *turn to* you and pray,
for *it is* you who *know my* way.

3. Foes in *my path have* laid *a* snare.
I *look, but* none sees *my de*spair;
I find no *place of* refuge near,
no *friend to* whom my *life is* dear.

4. LORD, hear *my cry and* com*fort* me;
in *my dis*tress to *you I* flee.
You are my *shelter* from the strife,
my *portion* in the *land of* life.

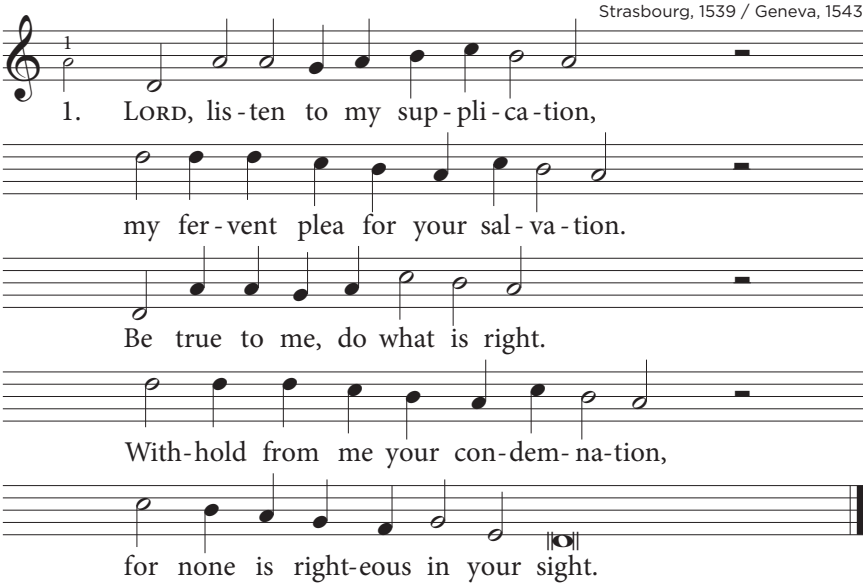
5. O God *my Saviour*, set *me* free
from *those who* are too *strong for* me.
Your servant *out of* prison bring,
that *thankful* praises *I may* sing.

6. The right*eous then shall* gath*er* round
to *share the* blessings *I have* found,
their hearts made *glad be*cause they see
how *richly* you have *dealt with* me.

PSALM 143

A Psalm of David.

Strasbourg, 1539 / Geneva, 1543



2. My bitter *foe has long pur*sued me;
my *life he crushed when he sub*dued me.
By *him into the* darkness led,
I *dwell where light and joy e*lude me;
he *leaves me there like* those long dead.

3. My soul is *drained of expec*tation;
my *heart is numb with conster*nation.
When *I remember* former days,
I *am absorbed in medi*tation
and *ponder all your* works and ways.

4. Lord, see my *hands to you ex*tending;
I *thirst for you, on you de*pending.
My *spirit faints. Hide* not your face,
or *I will be like those de*scending
down *to the gloom of* death's abyss.

5. Your face in *love towards me* turning,
show *me your mercy in the* morning.
I *trust in you for* my support.
Teach *me your way and guide my* learning:
to *you I offer* all my heart.

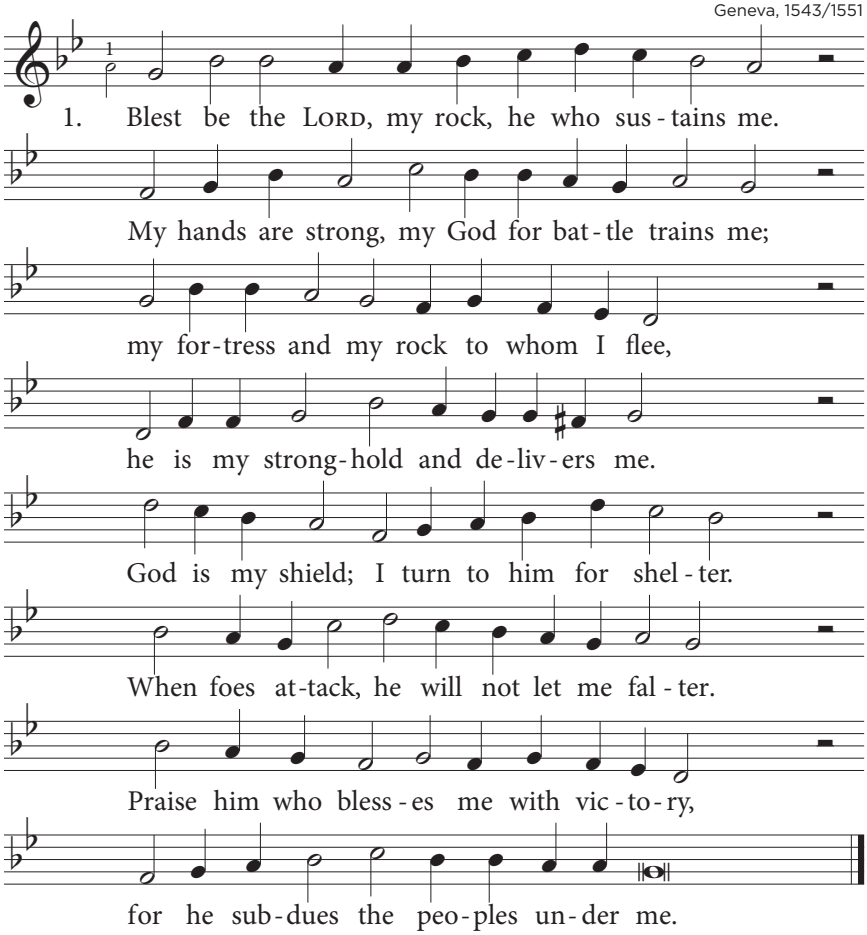
6. LORD, save me *from my foes for*ever;
to *you, my Rock, I flee for* cover.
Teach *me your will: you* are my God.
Let *your good Spirit, O my* Saviour,
lead *me along a* level road.

7. For your name's *sake, do not ne*glect me
but *silence all who now af*flict me.
Your *justice and your* mercy show!
I *am your servant. LORD, pro*tect me;
de*liver me from* all my woe.

PSALM 144

Of David.

Geneva, 1543/1551



2. Lord, what is *man, mere man, that you should* even
take *note of* him as *you look down from* heaven?
For *he is* but a *breath, a puff of* wind,
a *fleeting* shadow. *Soon his days will* end.
Lord, *split the* skies! Come *down, make mountains* tremble.
Come *and so* touch them *that they smoke and* rumble.
Flash *forth your* lightning *and so fight my* fight.
Shoot *forth your* arrows. *Put my foes to* flight.

3. From heaven on *high, stretch out your hand, O* Saviour;
your *servant* from the *raging waves de*liver.
From *troubles* that en*gulf me, set me* free,
and *from the* hands of *aliens rescue* me.
LORD, *be my* shield, my *refuge, my de*fender;
save *me from* foes whose *mouths are filled with* slander,
whose *right hand* is a *right hand of de*ceit,
and *for their* lies re*pay them with de*feat.

4. To you, O *God, a new song I'll be* singing;
I'll *play the* ten-stringed *lyre, my praises* bringing
to *you who* kings with *victory re*ward,
who *freed your* servant *David from the* sword.
When *foreign* foes draw *near, be my de*fender;
save *me from* those whose *mouths are filled with* slander,
whose *right hand* is a *right hand of de*ceit,
and *for their* lies re*pay them with de*feat.

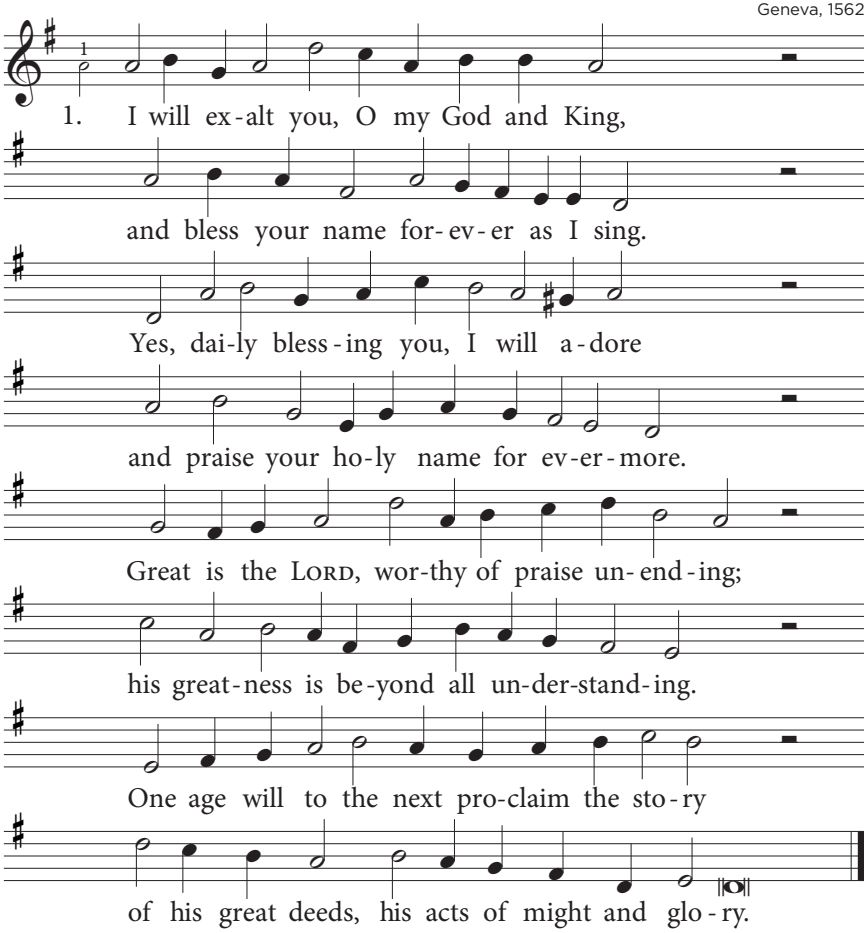
5. May in their *youth our sons like saplings* flourish,
like *sturdy* plants that *with the rains you* nourish,
our *daughters* with their *beauty us en*thral
like *graceful* columns *in a palace* hall;
and *may our* garners *all be over*flowing,
pro*visions* of all *kinds on us be*stowing.
May *in our* fields our *sheep so multi*ply
that *their ten* thousands *every count de*fy.

6. May all those *blessings to your praise in*cite us,
our *oxen*, drawing *heavy loads, de*light us.
And *may there* be no *breaching of our* walls;
may *we be* safe with*in our cita*dels.
May *in our* streets no *anguished cry dis*tress us.
Re*member*, LORD, your *people's prayer and* bless us.
How *happy* those who *reap such rich re*ward!
Yes, *happy* those whose *king is God the* LORD!

PSALM 145

A Song of Praise. Of David.

Geneva, 1562



2. They *will, O* LORD, your *wondrous works re*late,
and *I will* on your *splendour medi*tate.
They of your *glorious deeds* will speak *at* length,
while I de*clare your awesome* acts of strength.
They *will ac*claim your *goodness with re*joicing,
sing of your *justice, joyful praises* voicing.
Great *is your* love and *boundless your com*passion;
slow *is your* wrath in *dealing with trans*gression.

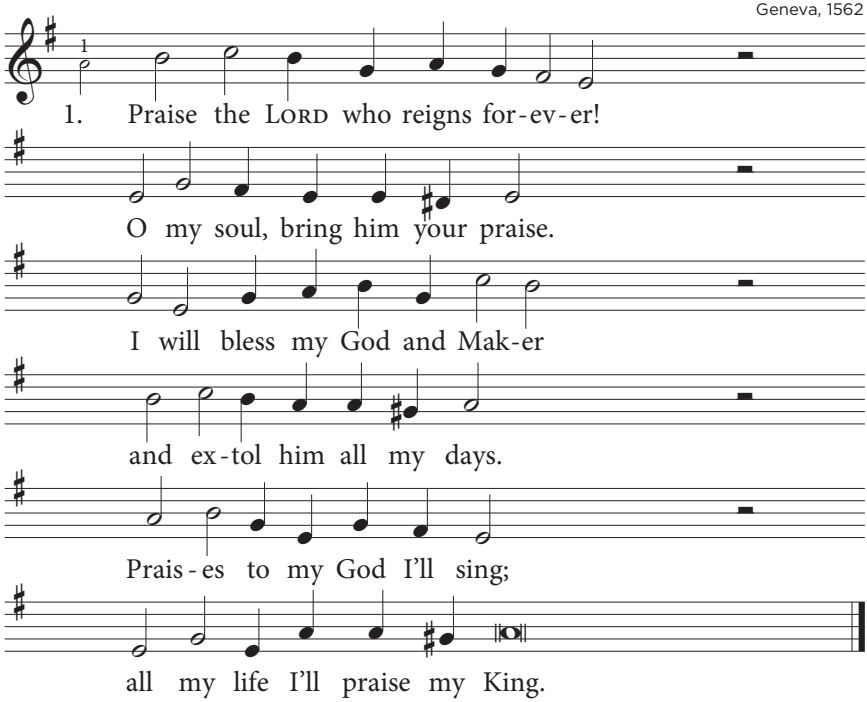
3. You *show to* all your *goodness and your* grace;
you *all your* creatures *in your love em*brace.
Your tender *mercy they*, O Lord, *will* bless,
and all your *saints will praise your* faithfulness.
They *will ex*tol your *kingdom's power and* grandeur,
your mighty *acts and your majestic* splendour,
and *so make* known to *every tribe and* nation
your *glorious* deeds, your *kingdom's exal*tation.

4. Your *kingdom* will from *age to age ex*tend;
of *your do*minion *there will be no* end.
In mercy *you uphold* all those *who* fall,
and you lift *up the lowly* when they call.
All *look to* you in *hope, and with good* reason,
for you pre*pare their food for them in* season.
Your *hand you* open *in most gracious* giving
to *satis*fy the *needs of all things* living.

5. The *Lord is* just and *kind in all his* ways;
he *in his* deeds his *steadfast love dis*plays.
To all who *call on him*, the Lord *is* near;
he satis*fies all those who* him revere.
He *hears the* cry of *those who seek him* truly
but will des*troy the wicked and un*ruly.
My *mouth to* him its *praises will de*liver.
Let *every* creature *praise his name for*ever.

PSALM 146

Geneva, 1562



2. Put no *trust in prince or* ruler,
in a *man however* wise.
In him *is no help or* power;
when his *breath departs, he* dies.
All his *plans that very* day
end when *he returns to* clay.

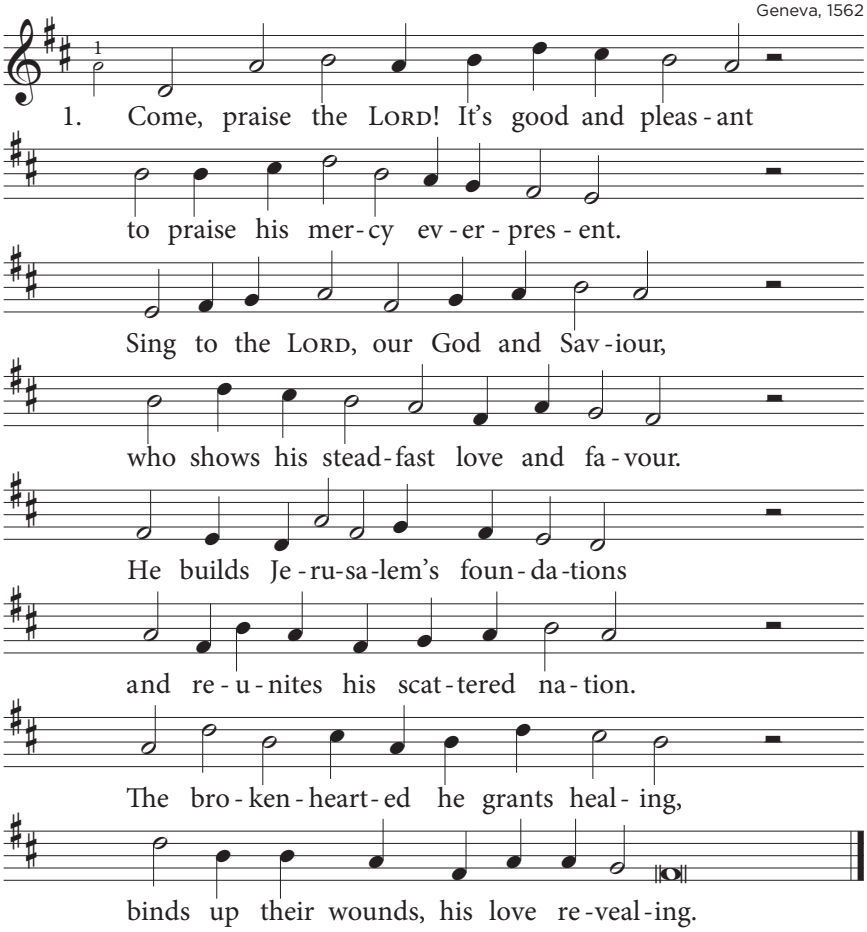
3. Blest is *he who has as* helper
Jacob's *God and hopes in* him;
he made *heaven, earth, and* ocean,
shaping *all things found in* them.
In his *faithfulness the* LORD
will for*ever keep his* word.

4. The op*pressed will see God's* justice,
and the *captives he sets* free;
he, the *LORD, will feed the* hungry
and will *make the blind to* see.
He lifts *up all those bowed* down;
them he *will with mercy* crown.

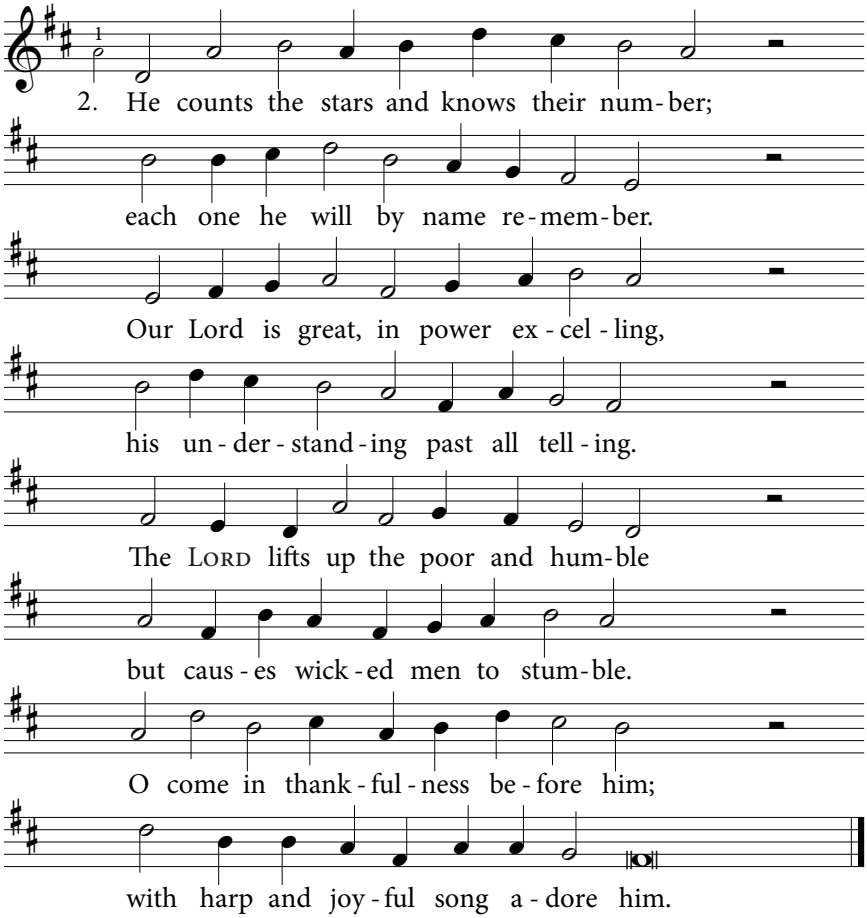
5. He, the *Lord, protects the* strangers;
orphans, *widows he sus*tains.
He will *make the wicked* stumble.
Praise him *who forever* reigns.
Zion's *children, sing his* laud.
Halle*lujah, praise your* God.

PSALM 147

Geneva, 1562



PSALM 147



3. With clouds he *covers all the* heavens;
rain *for the* earth by *him is* given.
The *LORD makes* grass on *hillsides* flourish;
the *beasts and* ravens *he will* nourish.
He *does not* value *man's re*sources:
the *runner's legs, the strength of* horses.
But he de*lights in those who* fear him,
who *for his constant love re*vere him.

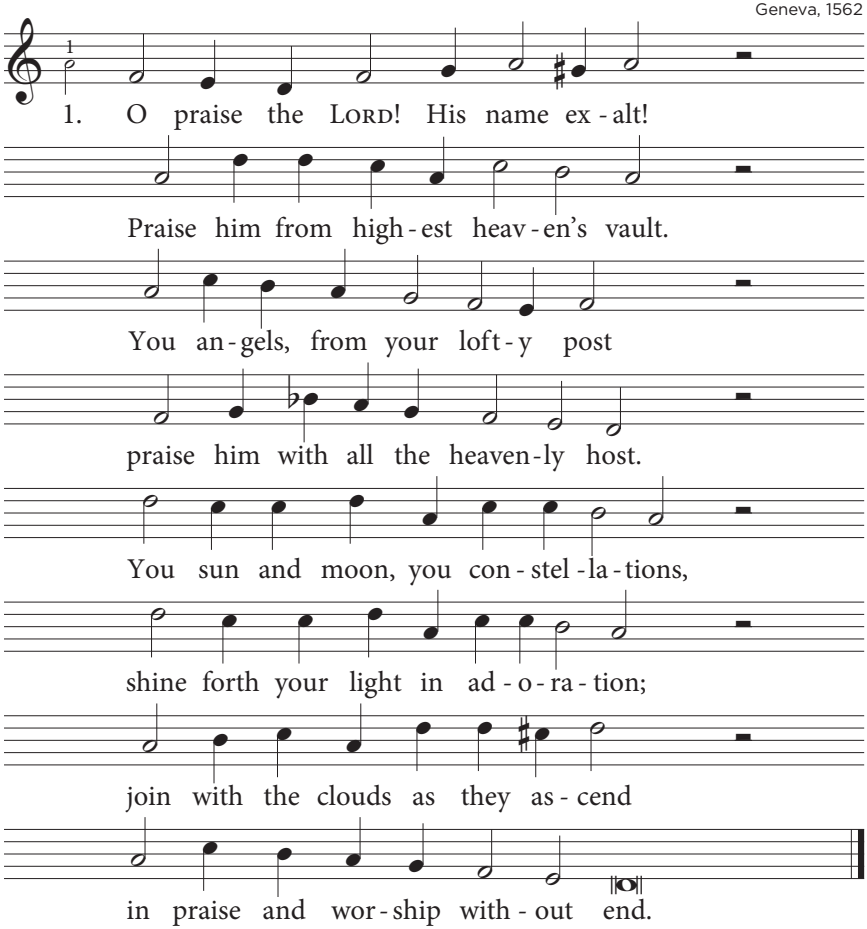
4. Jerusa*lem, now praise your* Saviour!
O *Zion*, thank him *for his* favour.
Your *gates he* strengthens *by his* power;
his *gifts he* on your *children* showers.
With*in your* walls in *peace he* leads you
and *with the finest wheat he* feeds you.
To all the *earth he issues* orders
that *swiftly reach its farthest* borders.

5. When he the *wintry cold in*creases,
he *spreads the* snow like *woolly* fleeces;
like *ashes* he the *hoarfrost* scatters,
and *hailstones* on the *earth he* clatters.
Be*fore his* cold the *water* freezes
till *he the icy bonds re*leases.
He sends his *word, and winds start* blowing;
he *melts the ice, and streams are* flowing!

6. By him Je*rusalem is* guided;
the *Lord his* statutes *has pro*vided,
his *steadfast* love to *Jacob* showing,
his *word on* Isra*el be*stowing.
He *dealt thus* with no *other* nation;
they *do not know his reve*lation.
Come, praise the *Lord, your gladness* voicing
and *in his steadfast love re*joicing!

PSALM 148

Geneva, 1562



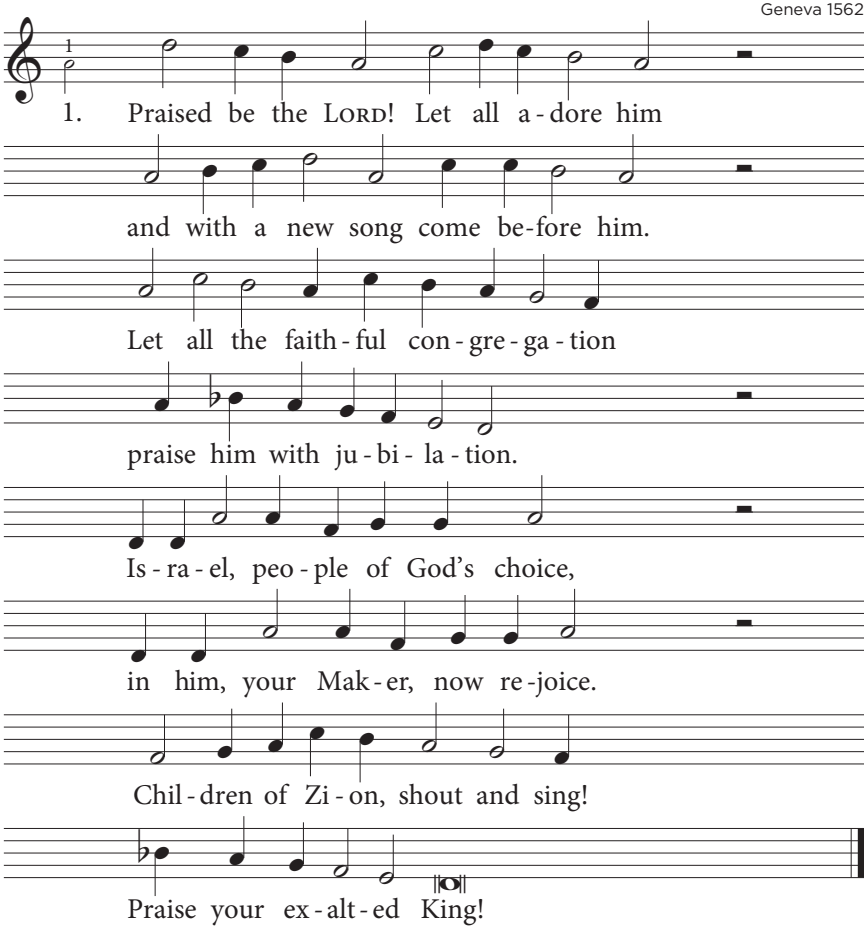
2. Let *them ex*tol *the* LORD, *for* he
cre*ated them by* his decree,
and *by a law* that will *en*dure
he *fixed their bounds for* evermore.
Let *earth as well show him de*votion:
praise *him, great creatures of the* ocean,
you *frost and snow, you fire and* hail;
praise *him, you storms that* do his will.

3. Praise *him, you* hills *and* moun*tains* all,
you *fruit trees and you* cedars tall;
wild *beasts and cat*tle, creep*ing* things,
praise *him with every* bird that sings.
You *kings and rulers of all* nations,
praise *him with joyful ado*ration.
Young *men and maidens, join in* song;
old *men and children*, sing along!

4. Let *all cre*a*tion* praise *his* name,
ex*tol his all-sur*passing fame.
His *glory cov*ers earth *and* sky.
He *raised his people's* horn on high,
made *it for Israel, his* nation,
the *theme of praise and cele*bration.
Close *to his heart he keeps his* own.
O *praise the* LORD*! Praise* him alone!

PSALM 149

Geneva 1562



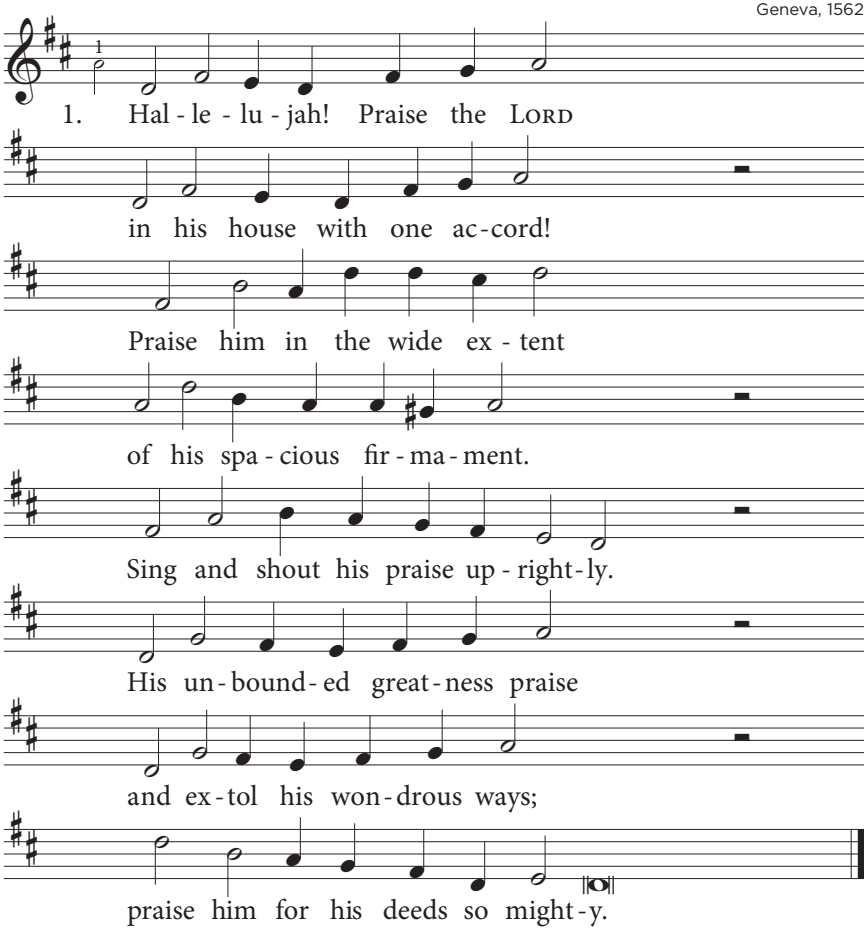
2. Sing *to the* LORD, his *praise ad*vancing
with *harp and* tambour*ine and* dancing,
for in his *people he takes* pleas*ure;*
they are his joy and treasure.
See how he *crowns with victo*ry
those who walk *in humili*ty.
Let *them in glorious* fame de*light,*
rejoicing through the night.

3. Let *from their* lips be *heard God's* praises
while *their right* hand in *vengeance* raises
the two-edged *sword of vindi*ca*tion*
to vanquish heathen nations.
May they God's *punishment in*flict
on those who *his commands re*ject
and *bind their kings with* iron *chains*
until no foe remains.

4. Let *Isra*el chas*tise their* princes
and *punish* them for *their of*fences.
By judgment *passed and sentence* giv*en,*
they to their doom are driven.
So let God's *people raise their* voice
and in this *triumph all re*joice.
He *grants them glory* as re*ward*.
O Zion, praise the LORD!

PSALM 150

Geneva, 1562



2. Praise him *with the trumpet* blast;
praise his *glory unsur*passed.
Praise him *with the harp and* lute;
praise him *with the strings and* flute.
Worship *him in exul*tation
and with *tambourine and* dance
praise his *glorious excel*lence.
Praise his *name with jubi*lation.

3. Let the *clashing cymbals* ring
to the *praise of God our* King.
With the *clanging cymbals'* noise
come be*fore him and re*joice.
Let the *breath of all things* living
praise him *with a mighty* sound.
Let your *voices shake the* ground.
Praise the *LORD! Sing* HALLELUJAH!

HYMNS

HYMNS

"We praise you, Father, Son, and Holy Spirit"

1 The Apostles' Creed
2 In God, Our Heavenly Father, I Believe
3 O God, We Praise You, We Acknowledge You as Lord
4 We Praise You, God the Father, the Creator
5 Holy, Holy, Holy, Lord God Almighty!
6 Praise God Most High, You Servants of the Lord
7 Glory Be to God the Father
8 Praise God, from Whom All Blessings Flow
9 Glory Be to the Father
10 Now Blessed Be the Lord Our God

"With them his covenant he established"

11 The Ten Commandments
12 The Song of Moses
13 Do You Not Know? Have You Not Heard?
14 The Prayer of Habakkuk

"O come, O come, Emmanuel"

15 Comfort, Comfort Now My People
16 O Come, O Come, Emmanuel
17 The Song of Mary
18 The Song of Zechariah

"The Word became incarnate"

19 The People Who in Darkness Walked
20 A Great and Mighty Wonder
21 While Shepherds Watched Their Flocks by Night
22 The Song of Simeon
23 Let Us of Christ Our Lord and Saviour Sing
24 With Heart and Mouth Let All Confess

"Christ Jesus full atonement made"

25 Who Has Believed Our Message
26 You, Holy Lamb of God, We Bless
27 Hark How the Adoring Hosts Above
28 Salvation unto Us Has Come
29 All Glory, Laud, and Honour

"Christ has risen! Hallelujah!"

30 Christ Jesus Lay in Death's Strong Bands
31 Christ Has Risen! Hallelujah!
32 Christ the Lord Is Risen Today
33 The Strife Is O'er, the Battle Done
34 God Gave to Us This Day of Days
35 If God Is on Our Side
36 The God and Father of Our Lord
37 Hallelujah! Praised Be the Son

"The Lord ascended up on high"

38 Since Our Great High Priest, Christ Jesus
39 Our Saviour, When He Told His Own
40 The Lord Ascended Up on High
41 Christ, Above All Glory Seated
42 Where High the Heavenly Temple Stands
43 Lo, What a Cloud of Witnesses
44 Rejoice, the Lord Is King
45 Jesus Shall Reign
46 Christ Shall Have Dominion

"He has come, the Holy Spirit!"

47 He Has Come, the Holy Spirit!
48 Come, Praise the Holy Spirit!
49 The Spirit, Sent from Heaven Above
50 The Spirit Came, as Promised

"Watch o'er your church, O Lord"

51 O Faithful Is This Well-known Word
52 The Church's One Foundation
53 A Mighty Fortress Is Our God
54 O God, Our Help in Ages Past
55 Who Trusts in God, a Strong Abode
56 Loving Shepherd of Thy Sheep
57 We Praise You, Lord
58 Our Children, LORD, as Covenant Heirs

59 Come, Take by Faith the Body of the Lord
60 Until He Comes
61 We Thank You, Father! You Have Planted
62 For the Bread Which You Have Broken
63 The Lord's Prayer
64 What Is in Life and Death My Only Aid
65 If You But Let the Father Guide You
66 Great Is Thy Faithfulness

"Come, Lord Jesus! Maranatha!"

67 Come, Lord Jesus! Maranatha
68 Jesus Is Our Sure Defence
69 Lo, Round the Throne, a Glorious Band
70 Day of Judgment! Day of Wonders!
71 The Hope of Faith Shall Not Deceive Us
72 Behold the Amazing Gift of Love
73 Lo, What a Glorious Sight Appeared
74 Our Outer Nature Wastes Away
75 Alleluia! Alleluia!
76 Thank the Lord and Come with Praise

"Praise to the Lord, the Almighty"

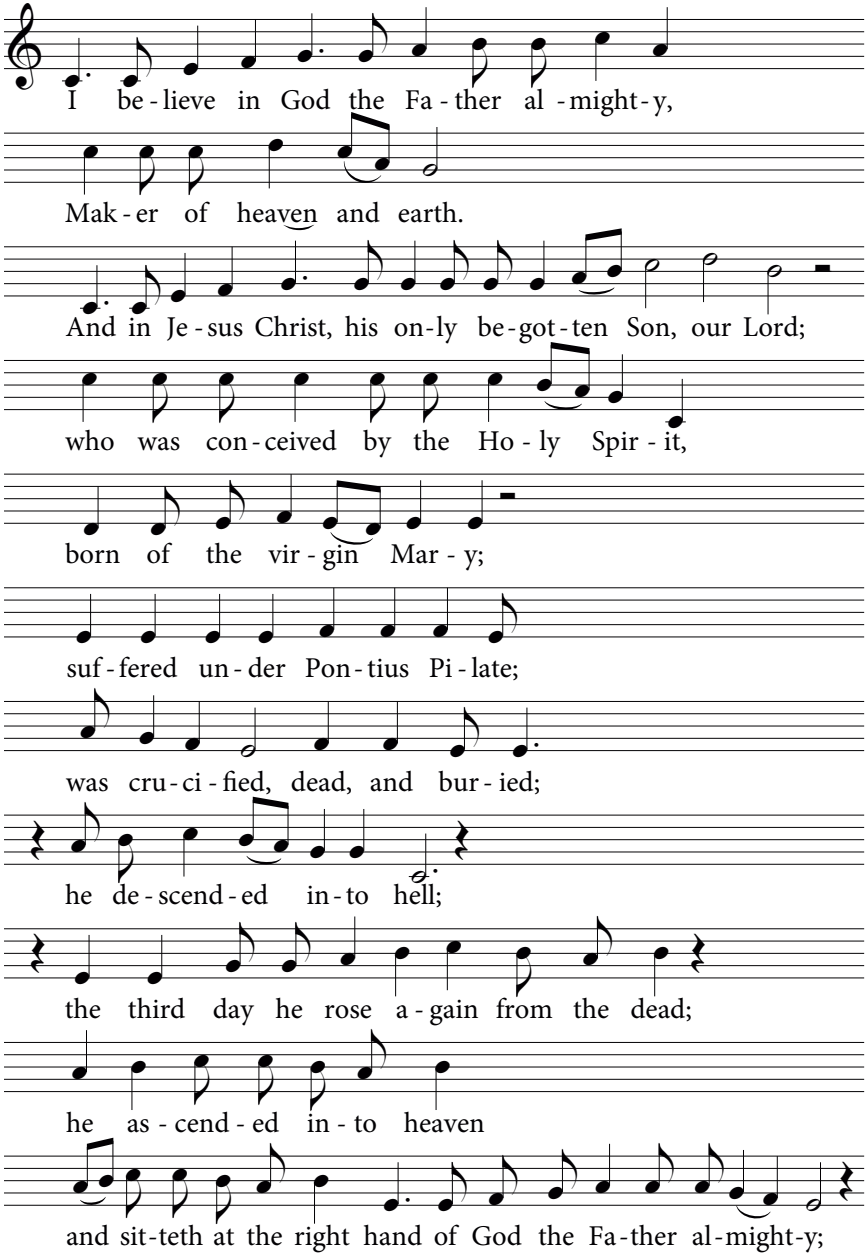
77 We Praise You, O God, Our Redeemer, Creator
78 Praise to the Lord, the Almighty
79 We Come, O Christ, to You
80 Give to Our God Immortal Praise
81 O for a Thousand Tongues to Sing
82 All Glory Be to Thee, Most High
83 Evensong
84 Ye Servants of God
85 Now Thank We All Our God

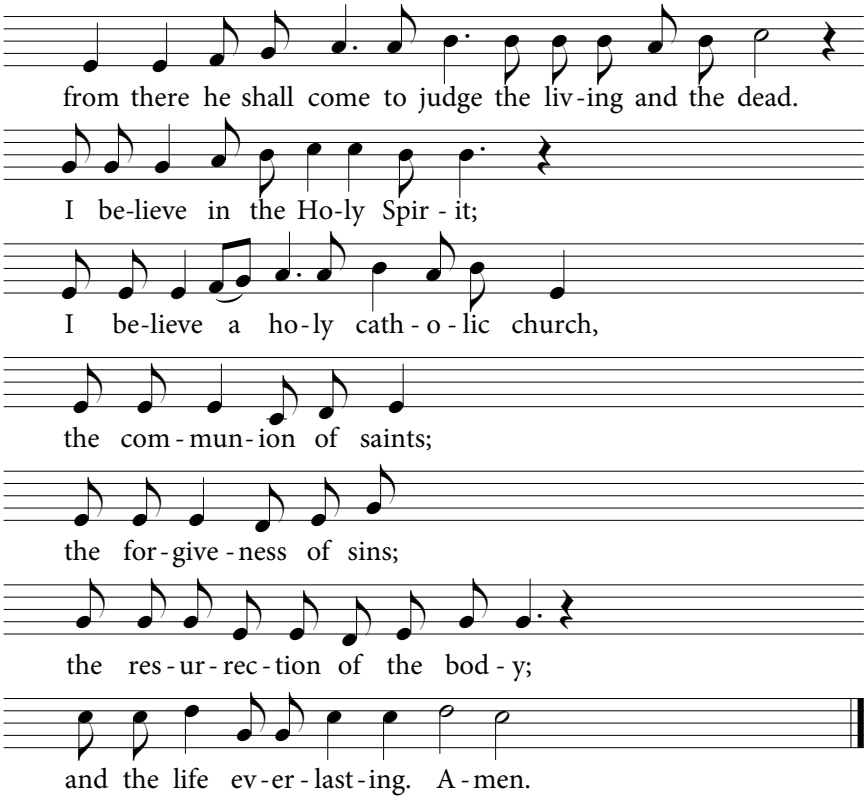
HYMN 1

The Apostles' Creed

Credo

J. Schouten, 1966

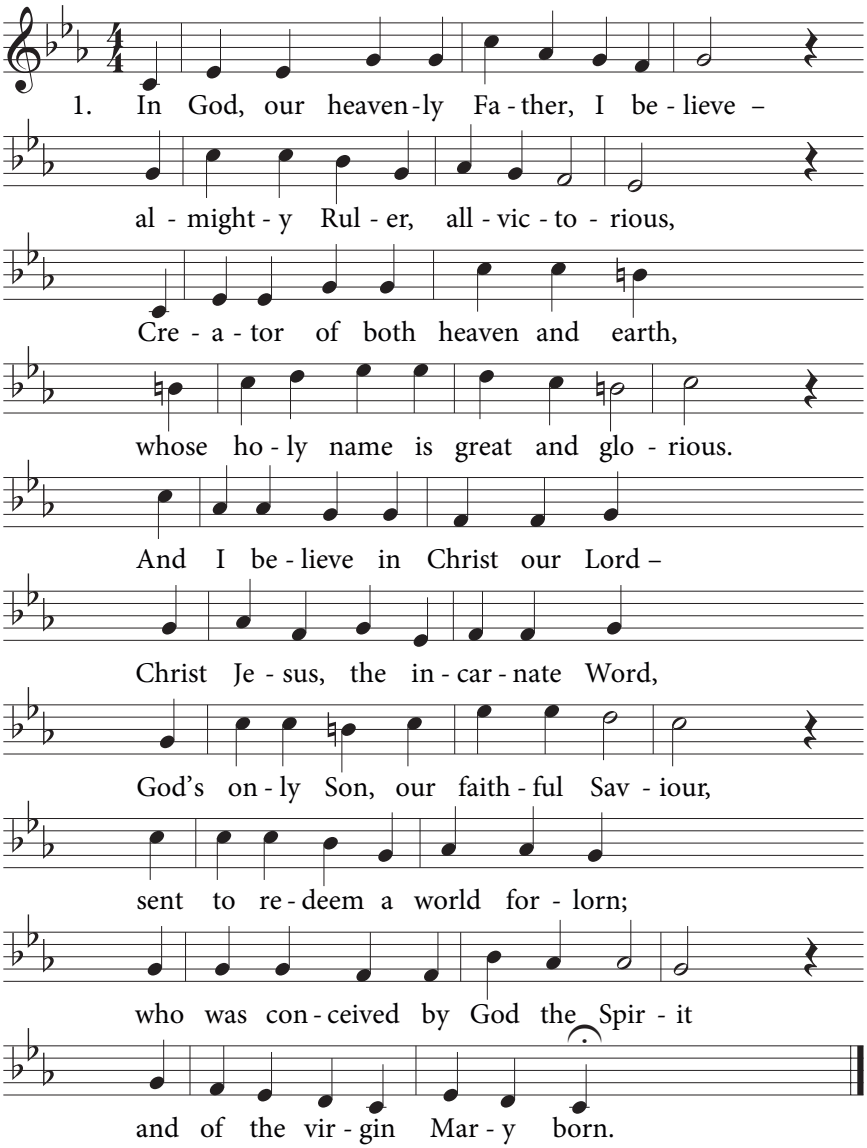



from there he shall come to judge the liv-ing and the dead.
I be-lieve in the Ho-ly Spir-it;
I be-lieve a ho-ly cath-o-lic church,
the com-mun-ion of saints;
the for-give-ness of sins;
the res-ur-rec-tion of the bod-y;
and the life ev-er-last-ing. A-men.

HYMN 2

In God, Our Heavenly Father, I Believe
The Apostles' Creed

'k Geloof in God — Utrecht, 1923



2. Our Lord was under Pilate crucified;
the burden of God's wrath he carried.
Rejected and despised by men,
he died for us, and then was buried,
descending into death's domain.
But he the third day rose again;
he to his heavenly throne ascended,
at God's right hand, and he, our Head,
shall come again with power and glory
to judge the living and the dead.

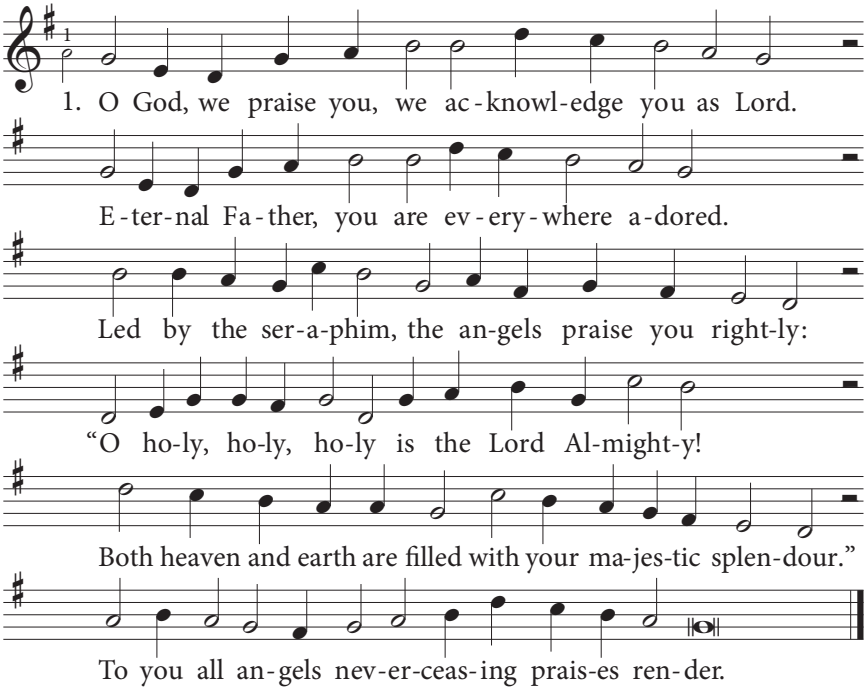
3. In God the Holy Spirit I believe –
through whom we are a new creation.
And I believe a catholic church,
one holy Christian congregation;
the true communion of all those
whom God once as his people chose;
the full forgiveness of transgressions,
release from sin and mortal strife;
the resurrection of the body,
and glorious, everlasting life.

William Helder, 1982

HYMN 3 **O God, We Praise You, We Acknowledge You as Lord**

Te Deum

Du Seigneur — Geneva, 1562



2. The prophets and apostles praise your deeds of might
as they in chorus join the martyrs robed in white.
Your holy church rejoices, everywhere confessing
you, Father, high-enthroned in glory all-surpassing;
your true and only Son, worthy of adoration;
the Holy Spirit, source of help and consolation.

3. O Christ, our glorious King, the victory you have won.
You, Lord, are God the Father's everlasting Son.
Yet you did not despise the Virgin's womb, O Saviour,
when you came from on high to free mankind forever.
You then defeated death and Satan's power infernal;
you opened up the way that leads to life eternal.

4. You are enthroned in glory at God's own right hand,
till you from there as judge will on the clouds descend.
O Lord, we therefore pray, grant help and vindication
to those who through your precious blood have gained salvation.

In everlasting glory add them to the number
of all your saints, O Lord. Your heritage remember!

5. We bless you day by day, we praise your holy name;
from age to age your power and glory we acclaim.
O Lord, keep us this day from evil and transgression.
Have mercy on us, Lord; show pity and compassion.
Let all who hope in you be with your love surrounded.
In you alone we trust: we'll never be confounded!

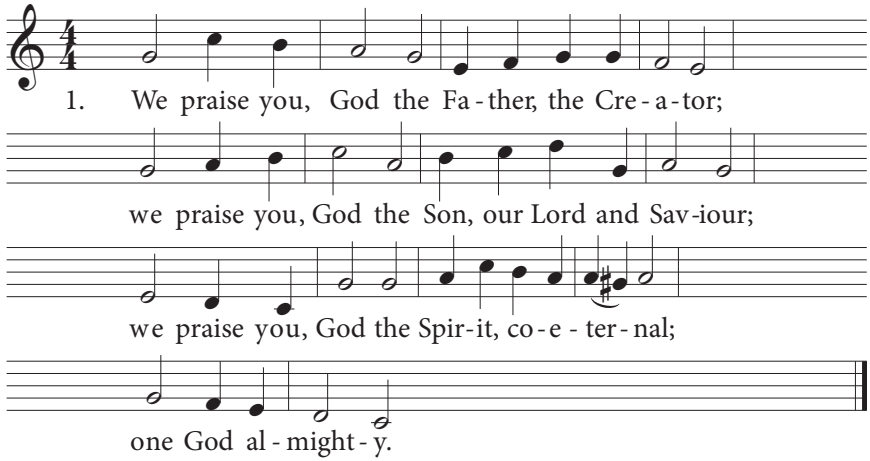
William Helder, 1979/2009

HYMN 4

We Praise You, God the Father, the Creator

Oblation

Johann Crüger, 1653



2. Trinity holy, Unity unbroken,
let all creation praise you without ceasing,
for you are one in truth and love and splendour,
Rock of salvation.

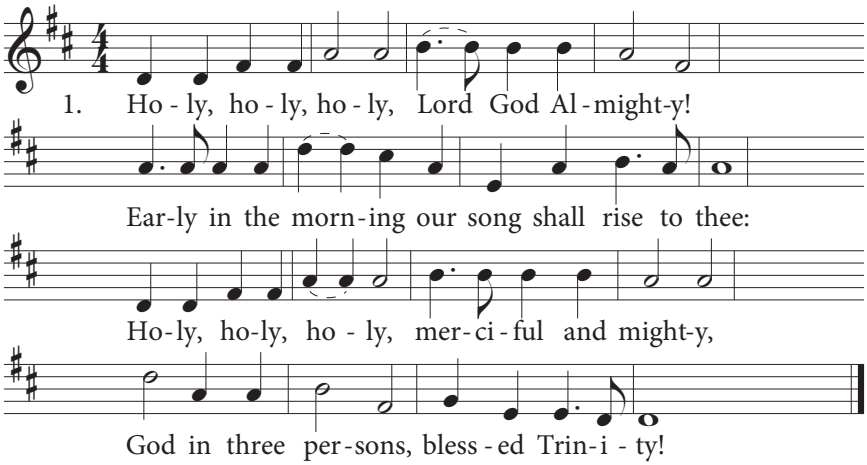
3. We praise you, Father, Son, and Holy Spirit;
LORD God eternal, we bow down before you.
Yours be all honour, yours the power and glory,
now and forever.

1979, with elements from *O Pater sancte,* 11th c.

HYMN 5

Holy, Holy, Holy, Lord God Almighty!

Nicea — John B. Dykes, 1861



2. Holy, holy, holy! all the saints adore thee,
casting down their golden crowns around the glassy sea,
cherubim and seraphim falling down before thee,
who wert and art and evermore shalt be.

3. Holy, holy, holy! though the darkness hide thee,
though the eye of sinful man thy glory may not see,
only thou art holy, there is none beside thee,
perfect in power, in love and purity.

4. Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name in earth and sky and sea:
Holy, holy, holy, merciful and mighty,
God in three persons, blessed Trinity!

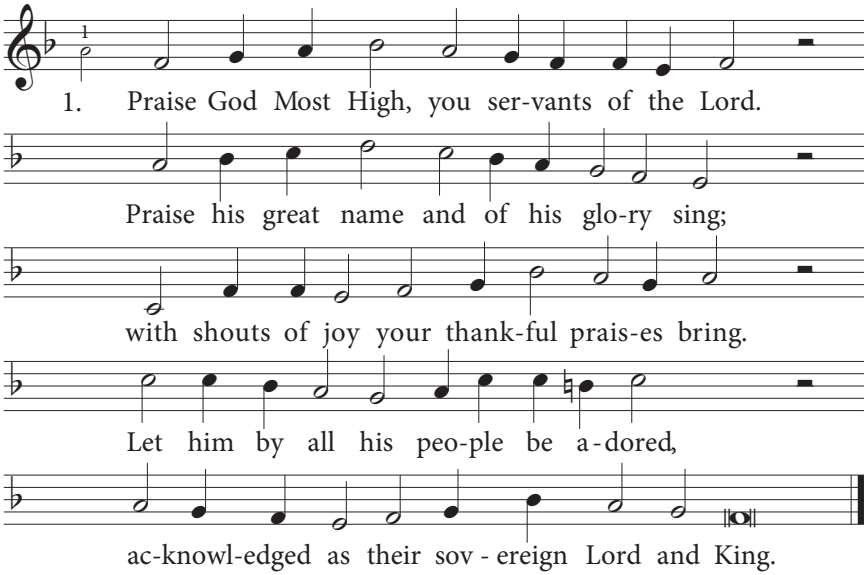
Reginald Heber, 1827

HYMN 6

Praise God Most High, You Servants of the Lord

Old 124th

Geneva, 1551



2. Praise God the Father, great in majesty;
praise God the Son, who came to save his own;
praise God the Spirit, sent from heaven's throne,
that he our guide and comforter might be.
Praise Father, Son, and Spirit, Three in One.

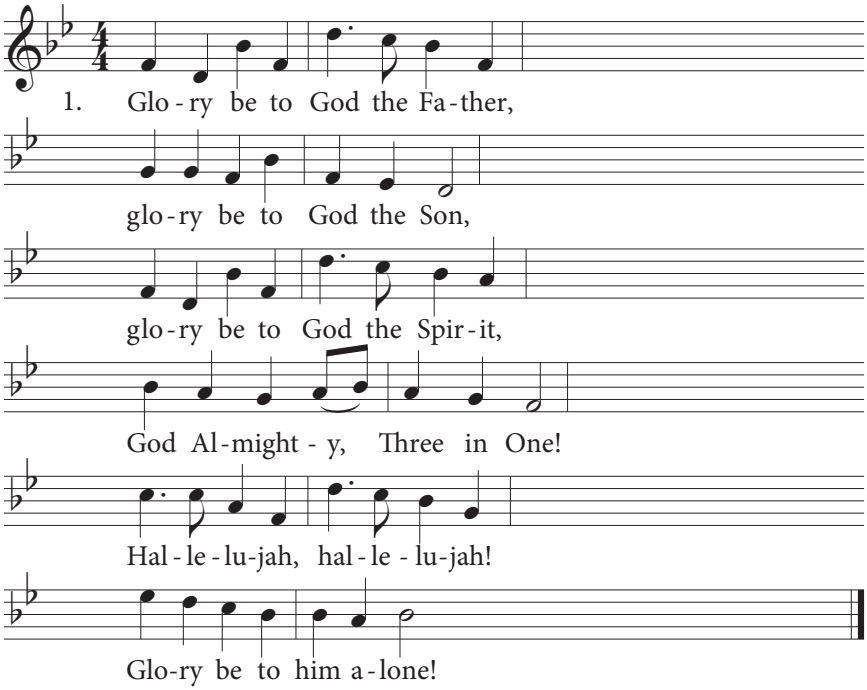
2009, based on *Apostolic Constitutions,* 4th c.

HYMN 7

Glory Be to God the Father

Regent Square

Henry Smart, 1866



2. Glory be to him who loved us,
washed us from all sin and stain!
Glory be to him who bought us,
made us kings with him to reign!
Hallelujah, hallelujah!
Praise the Lamb that once was slain!

3. Glory to the King of angels,
glory to the church's King,
glory to the King of nations!
Heaven and earth, your praises bring.
Hallelujah, hallelujah!
To the King of glory sing!

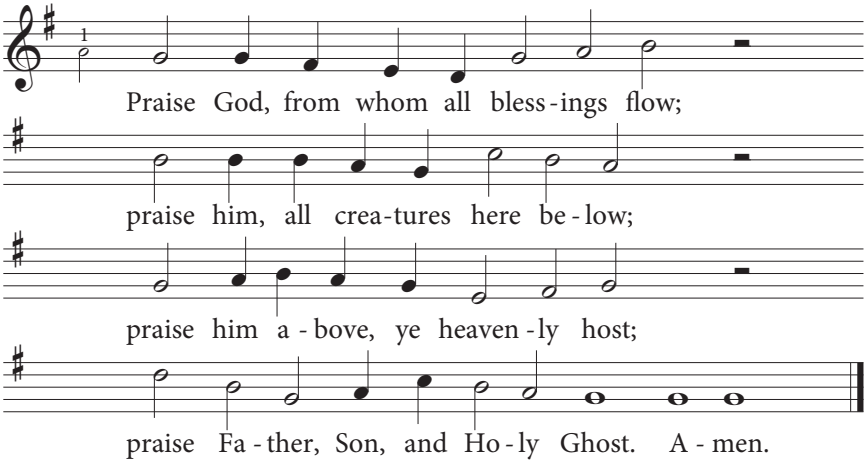
4. "Glory, blessing, praise eternal!"
Thus the choir of angels sings.
"Honour, glory, power, dominion!"
Thus its praise creation brings.
Hallelujah, hallelujah!
Praise the mighty King of kings!

Horatius Bonar, 1866; rev.

HYMN 8

Praise God, from Whom All Blessings Flow

Old Hundredth — Geneva, 1551

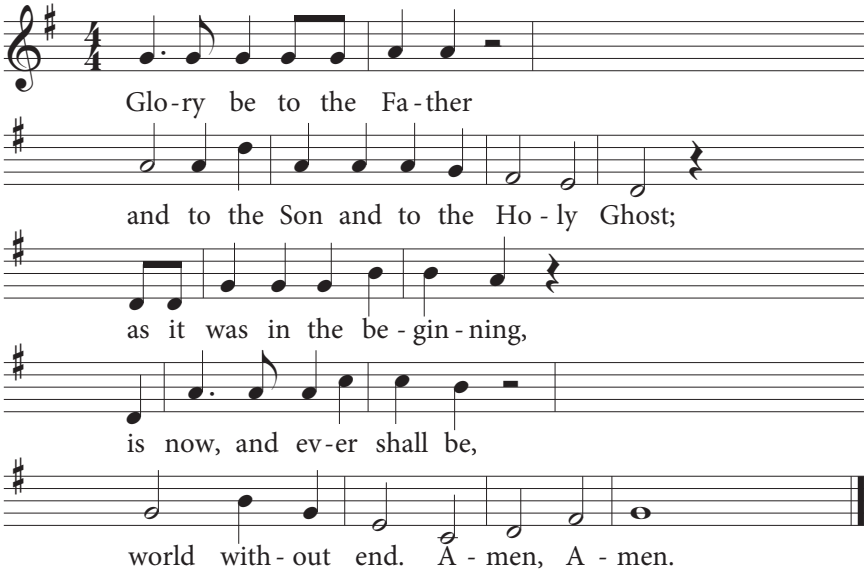


Thomas Ken, 1693

HYMN 9

Glory Be to the Father

Gloria Patri — Charles Meineke, 1844

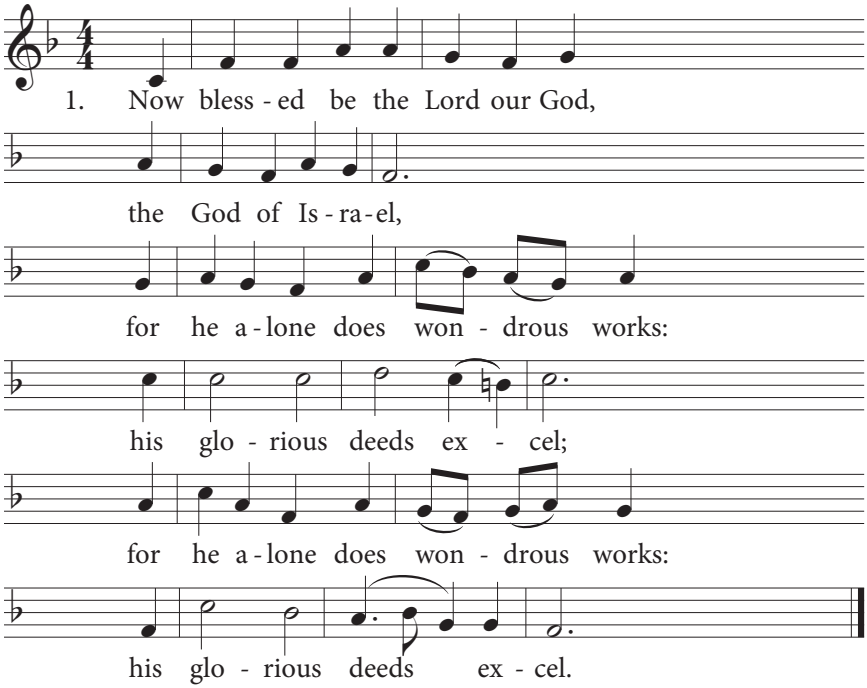


Author unknown, 2nd c.

HYMN 10

Now Blessed Be the Lord Our God
Psalm 72:18, 19

Coronation — Oliver Holden, 1793



2. And blessed be his glorious name
through all eternity;
the whole earth let his glory fill:
Amen! So shall it be;
the whole earth let his glory fill:
Amen! So shall it be.

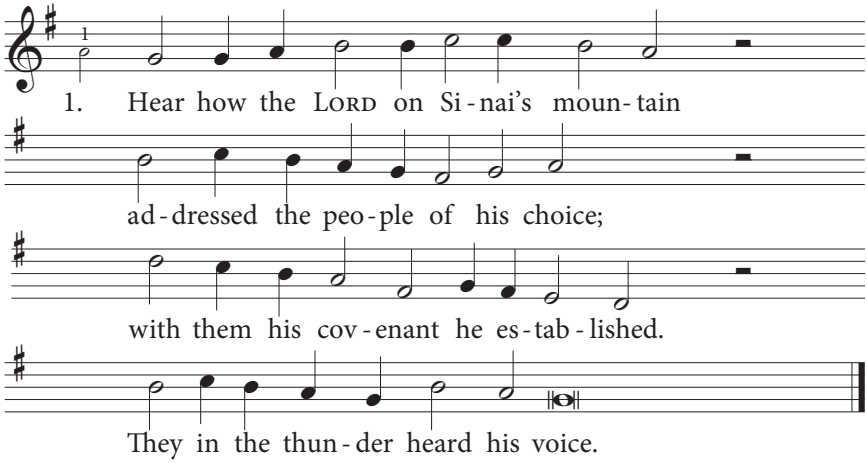
Scottish Psalter, 1650; alt.

HYMN 11

The Ten Commandments

O Dieu, donne moy

Geneva, 1543



2. "I am the LORD, your God and Saviour,
who out of slavery set you free,
who brought you from the land of Egypt.
Have, then, no other gods but me.

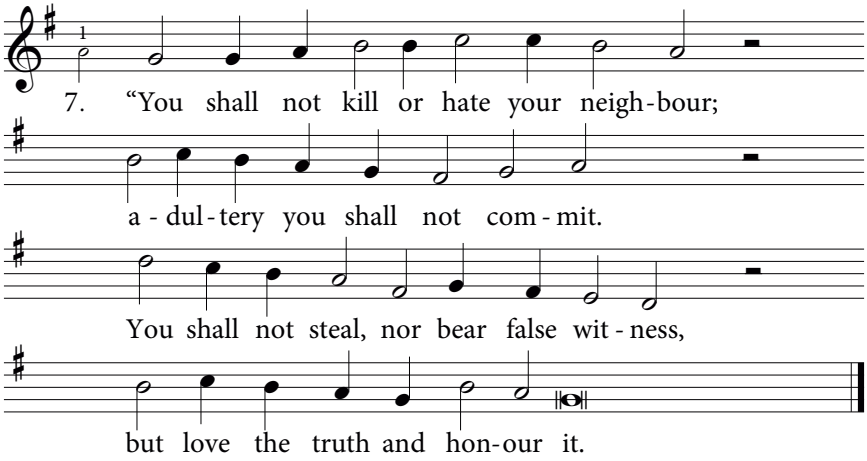
3. "You shall not make or serve an idol:
a jealous God am I, the LORD.
I punish evildoers' offspring
but cherish those who heed my word.

4. "Invoke the LORD with fear and reverence;
you shall not take his name in vain.
The LORD your God will not hold guiltless
those who his holy name profane.

5. "Observe the sabbath, keep it holy;
you and your house that day shall rest.
On six days only shall you labour;
the seventh day the LORD has blessed.

6. "Honour your father and your mother;
then shall the LORD your days extend
and bless you in the land he gives you.
Obey the LORD your God's command.

HYMN 11



8. "Your neighbour's goods you shall not covet,
and everything he calls his own –
his wife, his house, his fields and cattle –
you shall respect as his alone."

9. O Lord, let your commandments teach us
our sins and misery to know,
that we, delivered from all evil,
to you our thankfulness may show.

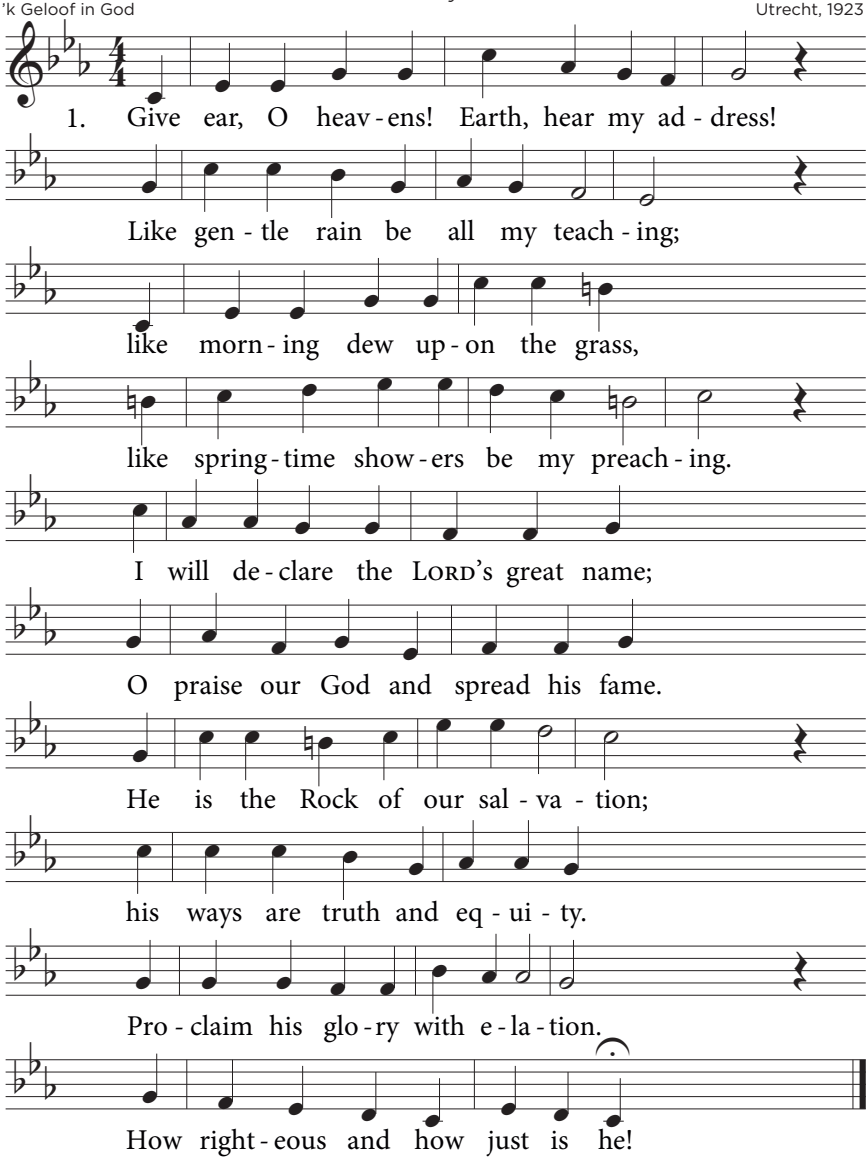
William Helder, 1979/2009

HYMN 12

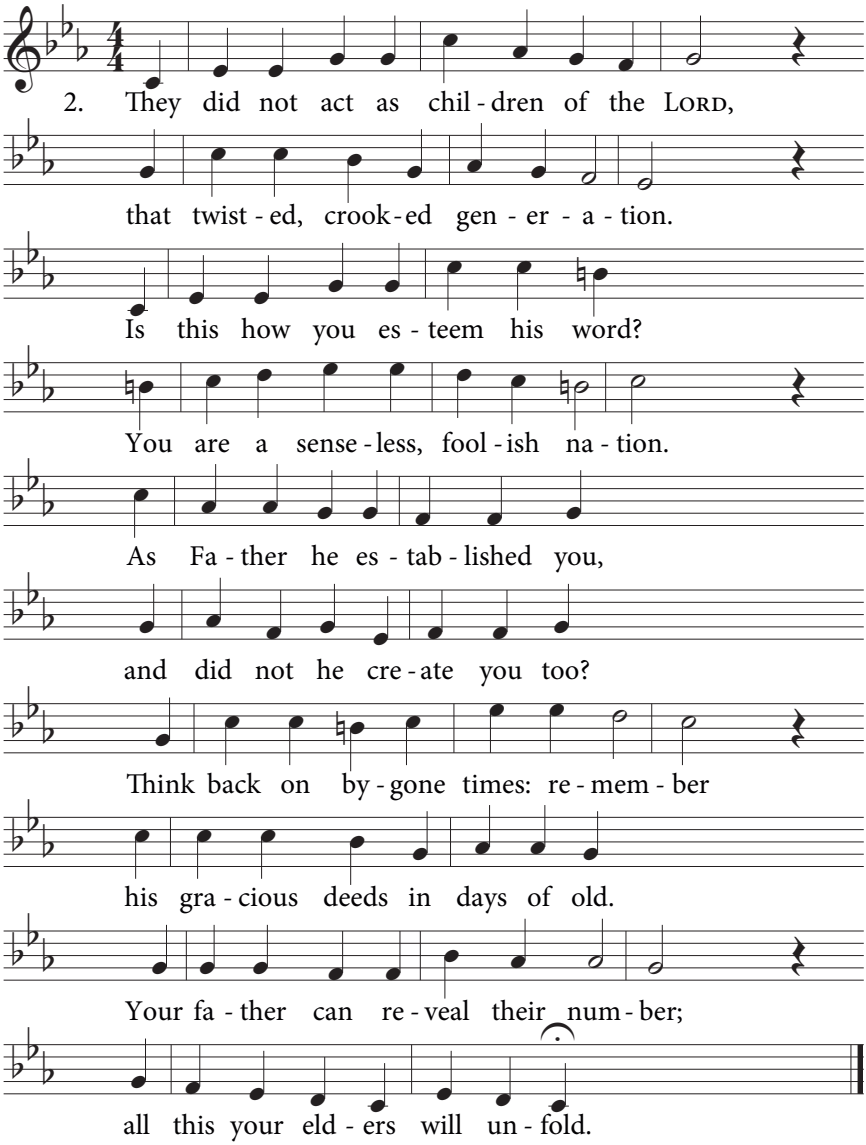
The Song of Moses
Deuteronomy 32:1-43

'k Geloof in God

Utrecht, 1923



HYMN 12

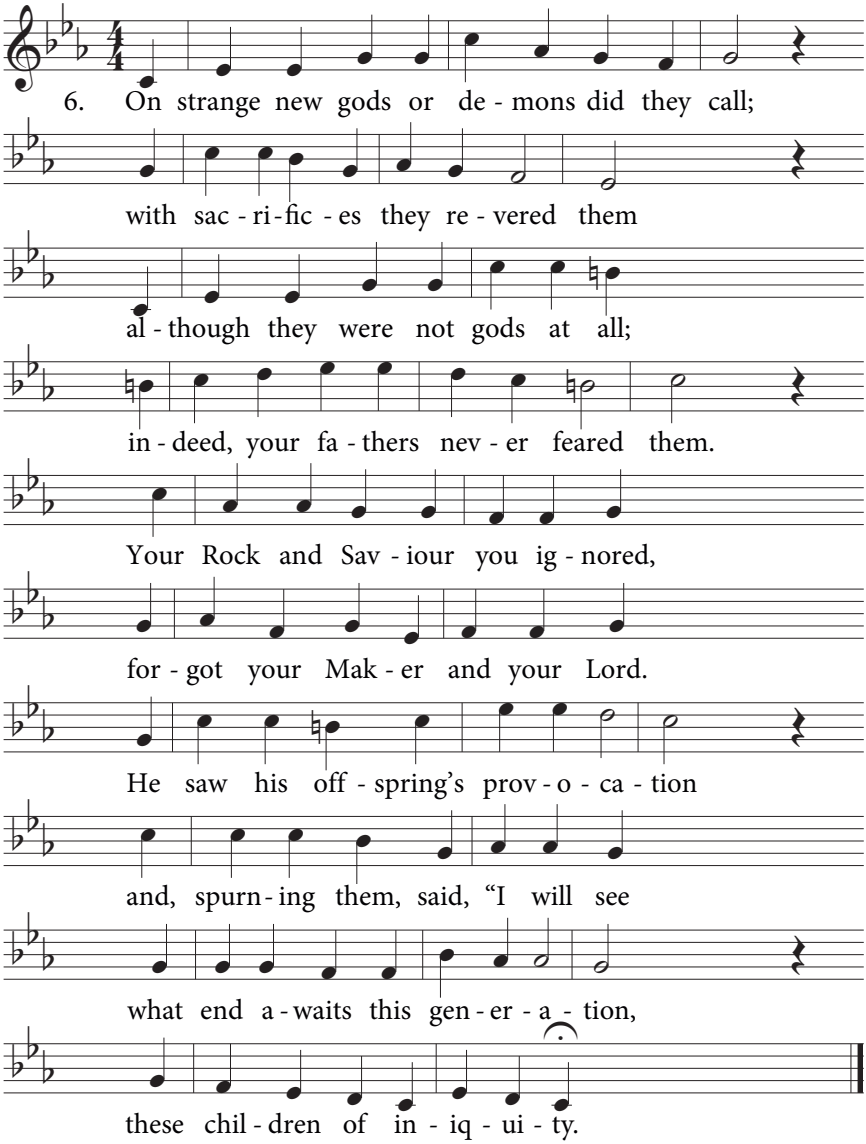

2. They did not act as chil - dren of the LORD,
that twist - ed, crook - ed gen - er - a - tion.
Is this how you es - teem his word?
You are a sense - less, fool - ish na - tion.
As Fa - ther he es - tab - lished you,
and did not he cre - ate you too?
Think back on by - gone times: re - mem - ber
his gra - cious deeds in days of old.
Your fa - ther can re - veal their num - ber;
all this your eld - ers will un - fold.

3. When God Most High did parcel out the lands,
dispersing all mankind as nations,
he fixed their boundaries by his hand
to give all tribes their place and station.
His chosen people formed his share;
he Jacob as his own declared.
The LORD in barren deserts found him;
in howling wastelands he drew nigh
and with his care did he surround him,
just as the apple of his eye.

4. Lo, as an eagle, hovering o'er its young
when it has thrust them from its eyrie,
will catch them, bearing them along
on outspread wings that never weary,
so was the LORD then Jacob's guide:
no foreign god was at his side.
He made him ride on lofty mountains,
fed him on harvests of the field.
From crags flowed honey as from fountains;
the flinty rock its oil did yield.

5. The rams and goats of Bashan, rich with fat,
the curds and milk by flocks presented,
the blood of grapes in brimming vats,
the finest wheat to him he granted.
But Jeshurun grew fat, and kicked –
how fat you've grown, how sleek and thick!
Then he forsook the God who made him;
salvation's constant Rock he spurned.
With foreign idols he betrayed him:
God's jealous anger fiercely burned.

HYMN 12

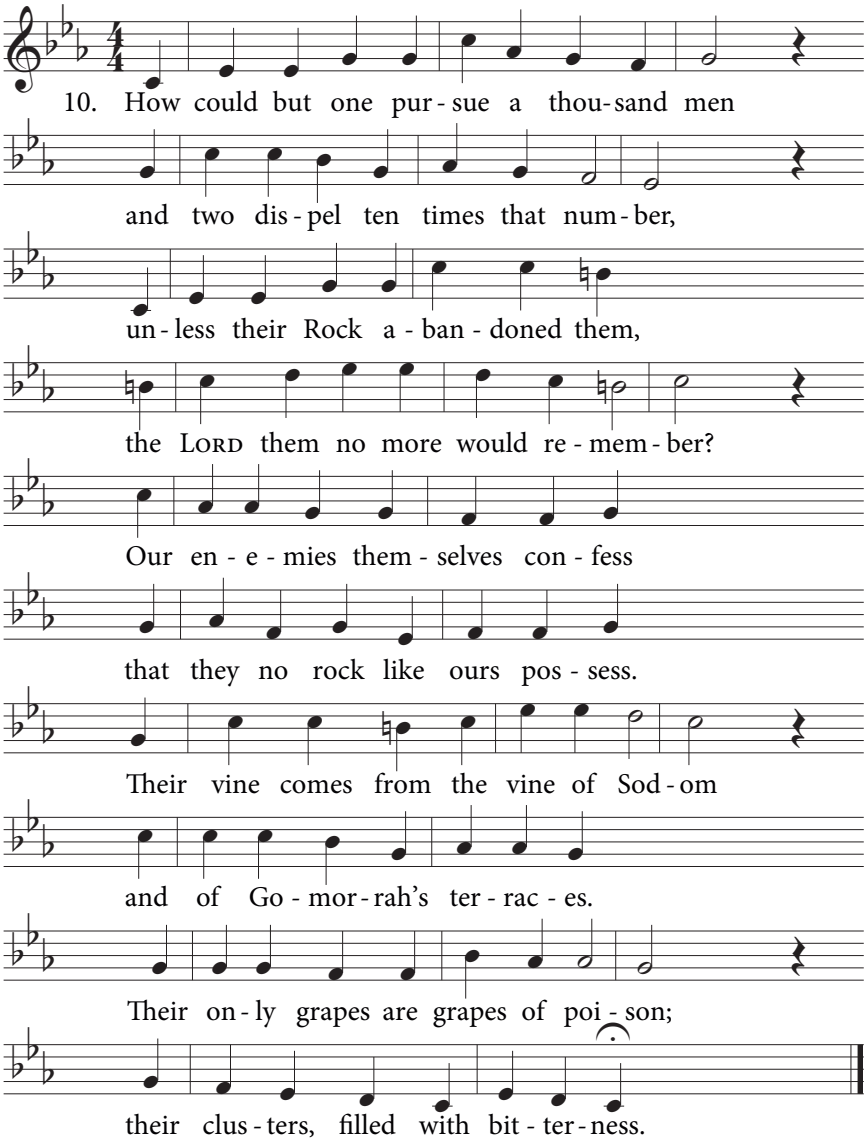

6. On strange new gods or de - mons did they call;
with sac - ri - fic - es they re - vered them
al - though they were not gods at all;
in - deed, your fa - thers nev - er feared them.
Your Rock and Sav - iour you ig - nored,
for - got your Mak - er and your Lord.
He saw his off - spring's prov - o - ca - tion
and, spurn - ing them, said, "I will see
what end a - waits this gen - er - a - tion,
these chil - dren of in - iq - ui - ty.

7. "With worthless gods have they offended me,
provoking me to indignation.
Since they have roused my jealousy,
I will requite their provocation:
I'll make them jealous and embrace
instead of them some foolish race.
A blaze is kindled by my fury;
down into deep Sheol it spreads,
consumes the earth, and will most surely
make mountain roots glow fiery red.

8. "To ruin and disaster are they doomed,
for I will pierce them with my arrows.
By dreadful plagues they'll be consumed,
by fever and by famine harrowed,
by fangs of beasts and deadly stings
of swarms of loathsome crawling things.
The sword shall in the streets bereave them
of stalwart youth and maiden mild,
and in their dwellings they shall grieve then
for grey old man and newborn child.

9. "I would have blotted out their name and fame
and scattered them in all directions
had I not feared their foes would claim
that their strong hand wrought this destruction.
'We are the victors,' they would scoff;
'not God but we have cut them off.'"
For they are fools, themselves deceiving,
and nothing do they understand.
If they were not so unperceiving,
they would discern their latter end!

HYMN 12

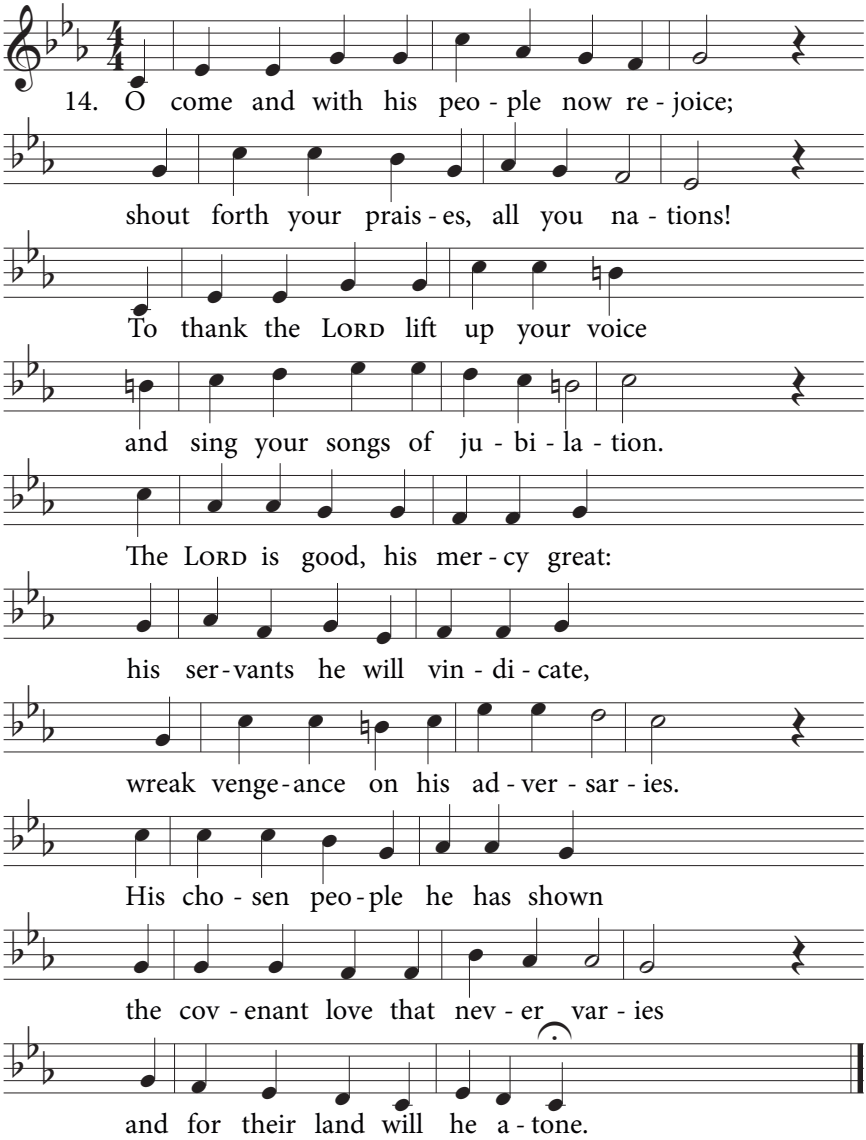

10. How could but one pur - sue a thou - sand men
and two dis - pel ten times that num - ber,
un - less their Rock a - ban - doned them,
the LORD them no more would re - mem - ber?
Our en - e - mies them - selves con - fess
that they no rock like ours pos - sess.
Their vine comes from the vine of Sod - om
and of Go - mor - rah's ter - rac - es.
Their on - ly grapes are grapes of poi - son;
their clus - ters, filled with bit - ter - ness.

11. The poison of the serpent is their wine,
the cobra's venom is their potion.
"It's in my storehouse kept confined
until the day of retribution.
Mine is the vengeance. At my call
their foot will slip; they soon will fall."
The LORD will come with vindication;
he'll pity those who are his own
when, seeing their extermination,
he knows that all their strength is gone.

12. He'll say, "Where are the gods you now await,
the rock in which you sought salvation,
those who your sacrifices ate,
who drank the wine of your libation?
Let them your help and refuge be!
See now that I, yes I, am he,
the only God: there is none other.
With life and death at my command,
I wound and heal, disperse and gather,
and none can rescue from my hand.

13. "My hand to heaven uplifted, I, the LORD,
now swear that, as I live forever,
I'll whet my great and glittering sword
to bring to nought the foe's endeavour;
my hand on judgment shall take hold,
and I'll requite the proud and bold.
Then drunk with blood shall be my arrows;
then shall my sword their flesh devour.
Their long-haired princes I will harrow,
revealing my victorious power."

HYMN 12



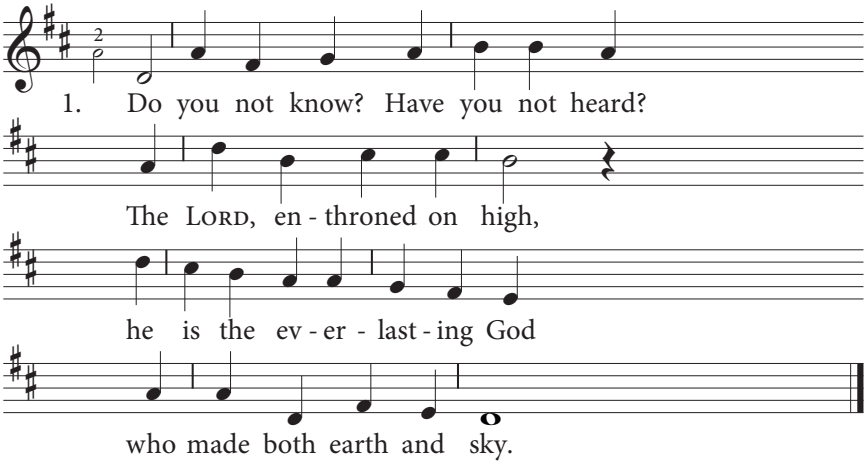
William Helder, 1979

HYMN 13

Do You Not Know? Have You Not Heard?
Isaiah 40:28-31

Song 67

Orlando Gibbons, 1623



2. He will not weary or grow faint;
his power is measureless.
His wisdom is unsearchable,
and great his faithfulness.

3. The weak and weary he revives
when unto him they cry,
and those who have no might he will
with growing strength supply.

4. Though youths grow weary and may fall,
though young men strive in vain,
the LORD helps those who wait for him;
their strength they shall regain.

5. They shall mount up with eagles' wings;
unwearied they shall run.
They'll neither falter nor grow faint
as they in faith walk on.

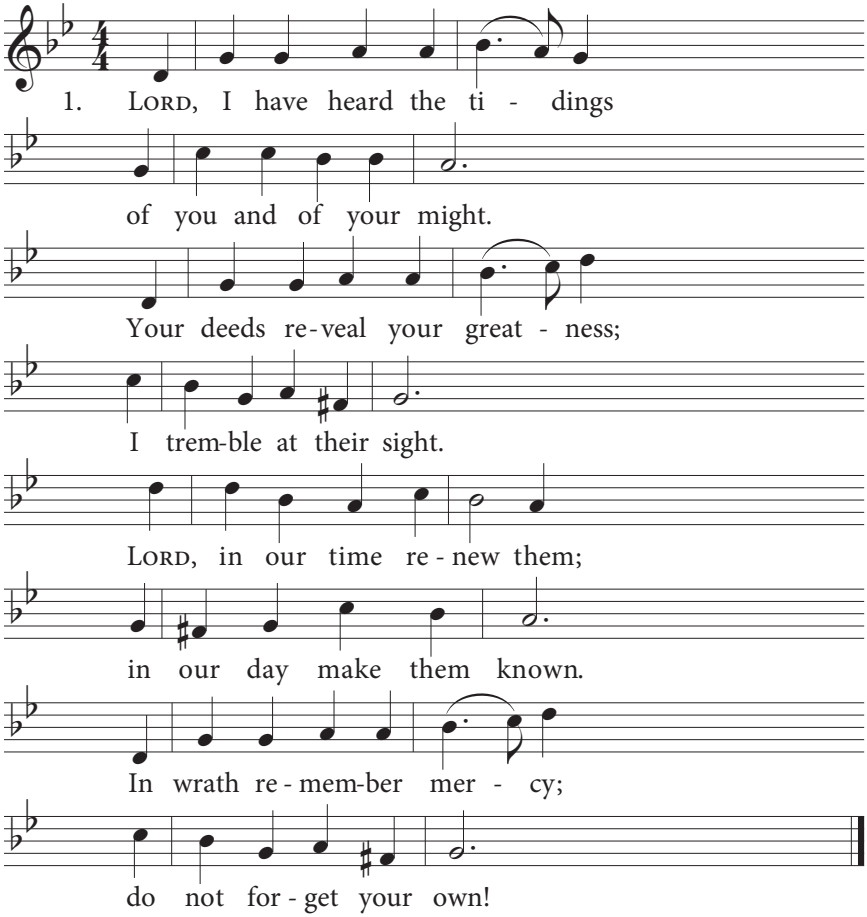
William Helder, 1979

HYMN 14

The Prayer of Habakkuk
Habakkuk 3

Llangloffan

Hymnal à Thonau, 1865



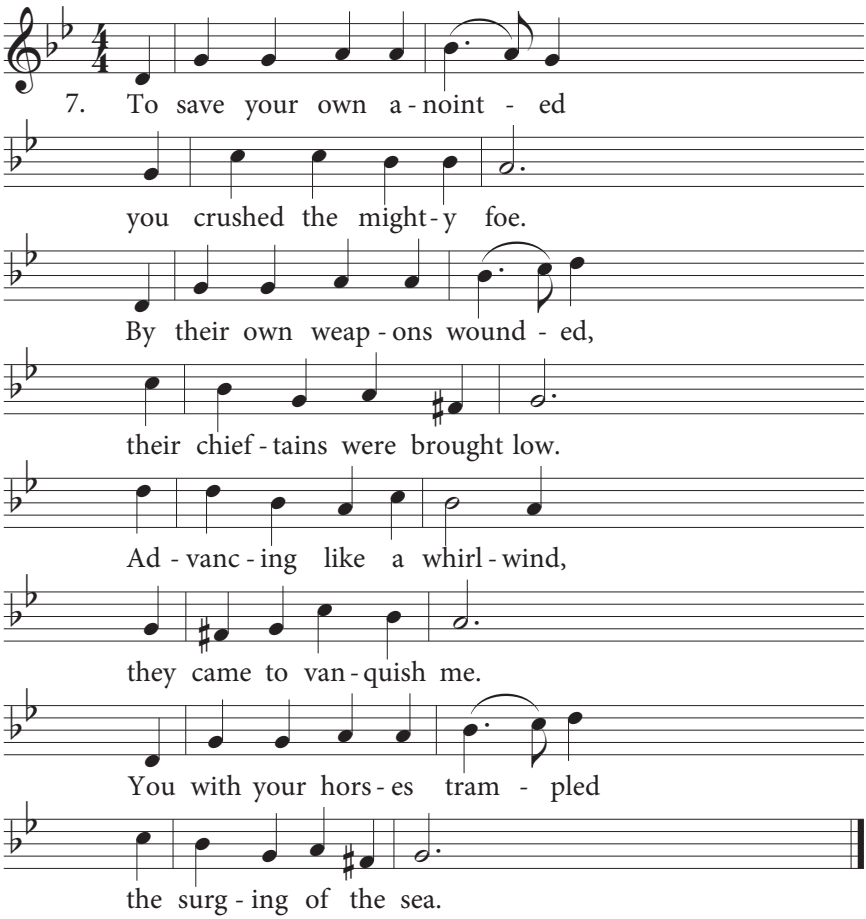
2. From Teman and Mount Paran
came God, the Holy One,
and all throughout the heavens
his radiant splendour shone;
the brightness of his glory
filled all the earth with praise,
and from his hand the lightning
flashed forth in blinding rays.

3. He came with plagues before him,
with fevers in his wake.
He stood, the earth surveying,
and made the nations quake.
The everlasting mountains
did crack and split and fold;
the ancient hills he levelled.
His ways were as of old.

4. I saw the tents of Cushan
by squalls to tatters torn;
the curtains of all Midian
were fluttering in the storm.
O Lord, were you then angry
with rivers and with sea,
when you rode with your horses
and drove to victory?

5. When with your mighty rivers
you all the earth had cleaved,
the mountain ranges saw you;
with fear they writhed and heaved.
Then were the rushing waters
in raging streams outpoured.
The waves their hands uplifted;
the voice of oceans roared.

6. Your glittering spear and arrows
made sun and moon stand still.
You, marching on in fury,
made earth in terror kneel.
You, trampling down the nations,
came with your dreadful wrath
to rescue your own people,
to clear for them a path.



8. I hear your steps approaching
and at their sound I quake.
Lips quiver, bones are trembling;
I totter and I shake.
In quiet expectation
I shall await the day
when those who now invade us
will all be swept away.

9. Though fig trees may not blossom
and vines no fruit may yield,
though olives be a failure
and barren be the field,
though in the fold and stables
there be no flock or herd,
yet I will sing and worship,
rejoicing in the LORD.

10. The LORD, my God and Saviour,
in him I will rejoice,
and, in his power exulting,
I will lift up my voice.
He makes my feet as nimble
as feet of graceful roes;
he lets me walk on mountains,
beyond the reach of woes.

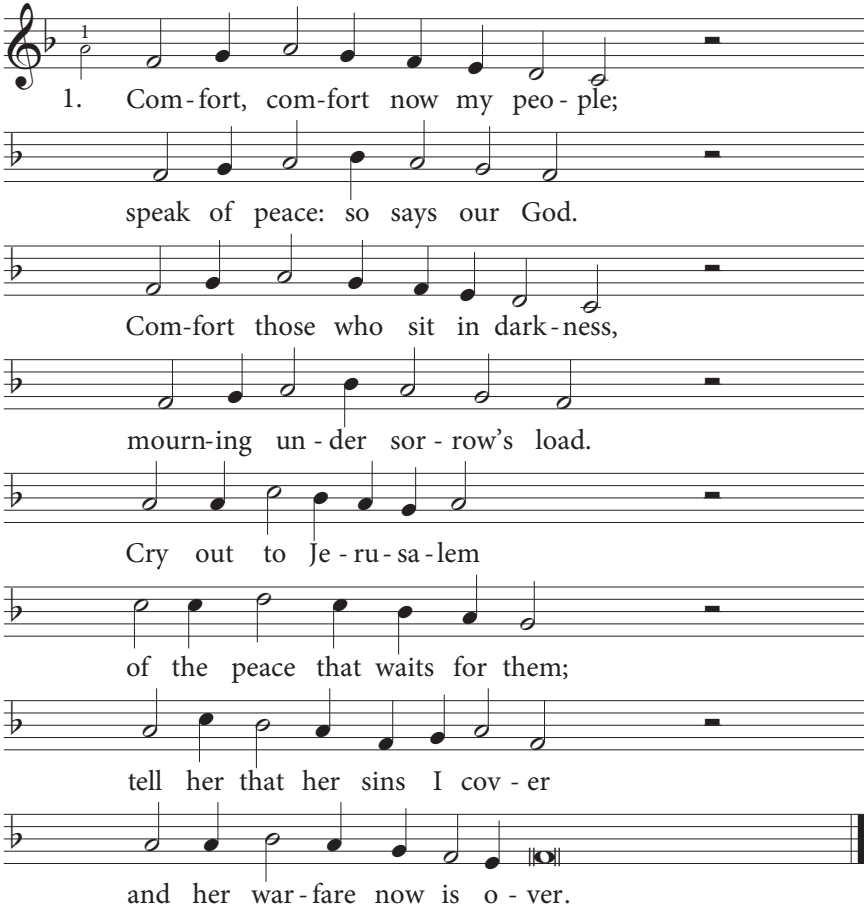
William Helder, 1979/2009

HYMN 15

Comfort, Comfort Now My People
Isaiah 40:1-5

Ainsi qu'on oit

Strasbourg, 1539 / Geneva, 1551



2. For the herald's voice is crying
in the desert far and near,
calling all men to repentance,
since the kingdom now is here.
O that warning voice obey!
Now prepare for God a way.
Let the valleys rise to meet him,
and the hills bow down to greet him.

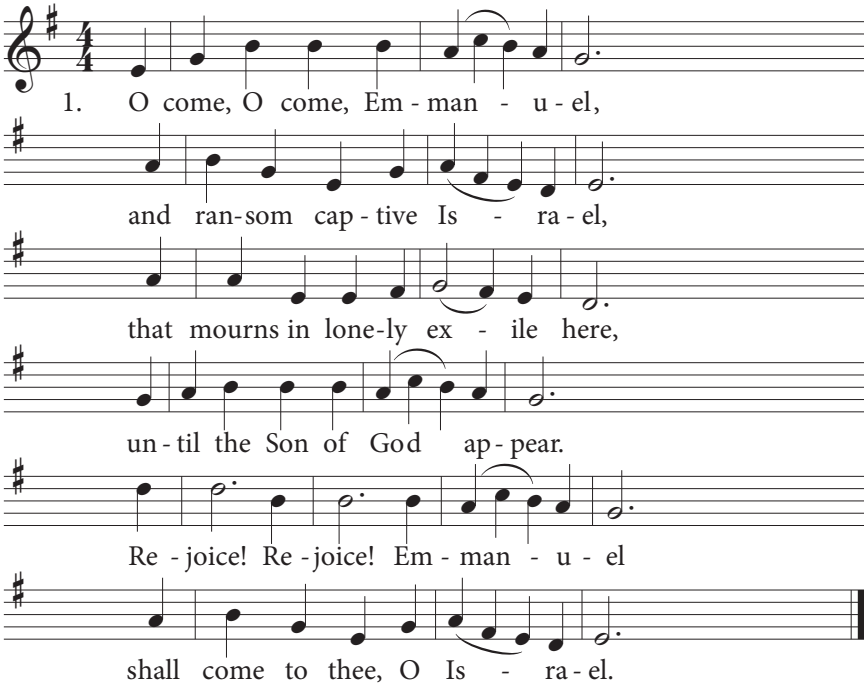
3. Then make straight what long was crooked;
make the rougher places plain.
Let your hearts be true and humble,
as befits his holy reign.
For the glory of the Lord
now on earth is shed abroad,
and all flesh shall see the token
that his word is never broken.

Johannes Olearius, 1671; tr. Catherine Winkworth, 1863; alt.

HYMN 16

O Come, O Come, Emmanuel

Veni Emmanuel — Thomas Helmore, 1856



2. O come, O come, thou Lord of might,
who to thy tribes, on Sinai's height,
in ancient times didst give the law
in cloud and majesty and awe.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

3. O come, thou Branch of Jesse's stem,
regard thine own and rescue them;
from depths of hell thy people save,
and give them victory o'er the grave.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

4. O come, thou Dayspring from on high
and comfort us by drawing nigh;
disperse the gloomy clouds of night,
and death's dark shadows put to flight.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

5. O come, thou who hast David's key,
save us, that we eternally
in paradise regained may dwell;
forever shut the gates of hell.
Rejoice! Rejoice! Emmanuel
shall come to thee, O Israel.

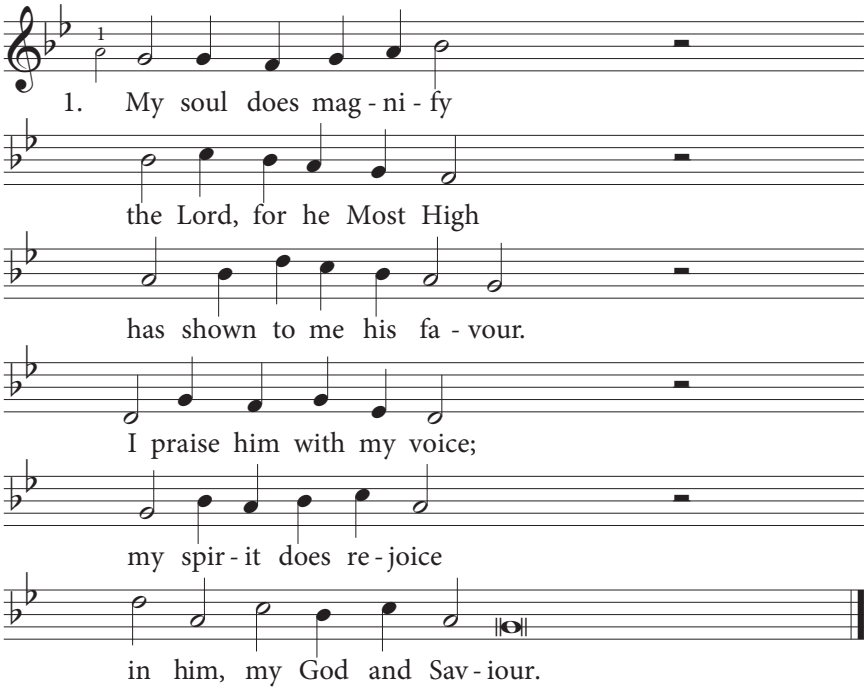
John M. Neale, 1851; tr., from 9th c. Latin antiphon; alt.

HYMN 17

The Song of Mary
Luke 1:46-55

Magnificat

Strasbourg, 1539



2. The Lord, so good and great,
looked on my lowly state.
Now will all generations
from age to age attest
how richly I am blest.
Great is my exaltation!

3. How holy is his name!
The Mighty One, he came
and showed me his great favour.
With mercy he is near
to all who him revere;
his love endures forever.

4. His arm revealed his might,
for he has put to flight
all those who are proud-hearted,
and he pulled haughty ones
down from their lofty thrones;
the lowly he supported.

5. Abundant gifts the Lord
has on the hungry poured;
their suffering he has ended.
The rich he sent away;
he, much to their dismay,
let them go empty-handed.

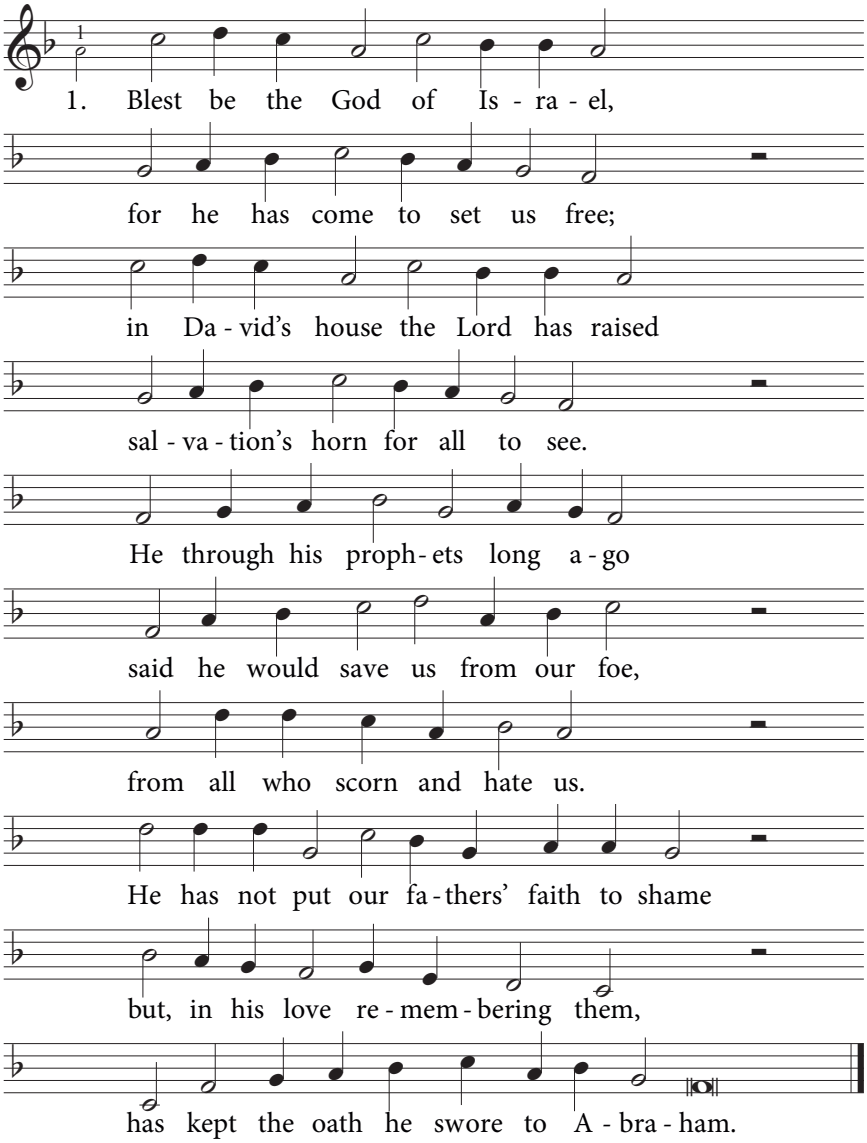
6. The Lord is merciful;
his servant Israel
he graciously delivered,
remembering evermore
what he to Abraham swore
and to his seed forever.

St. 1: William W. J. VanOene, 1967. St. 2-6: William Helder, 2009

HYMN 18

The Song of Zechariah
Luke 1:68-79

An Wasserflüssen Babylon — Strasbourg, 1525



2. His faithfulness he has now shown,
that we might serve him without fear,
that all our days with upright hearts
we in his presence might appear.
Of you, my child, it will be said
that God Most High sent you ahead
as herald of salvation.
You will before the Lord prepare his way
and tell his people of the day
when he to them his mercy will display.

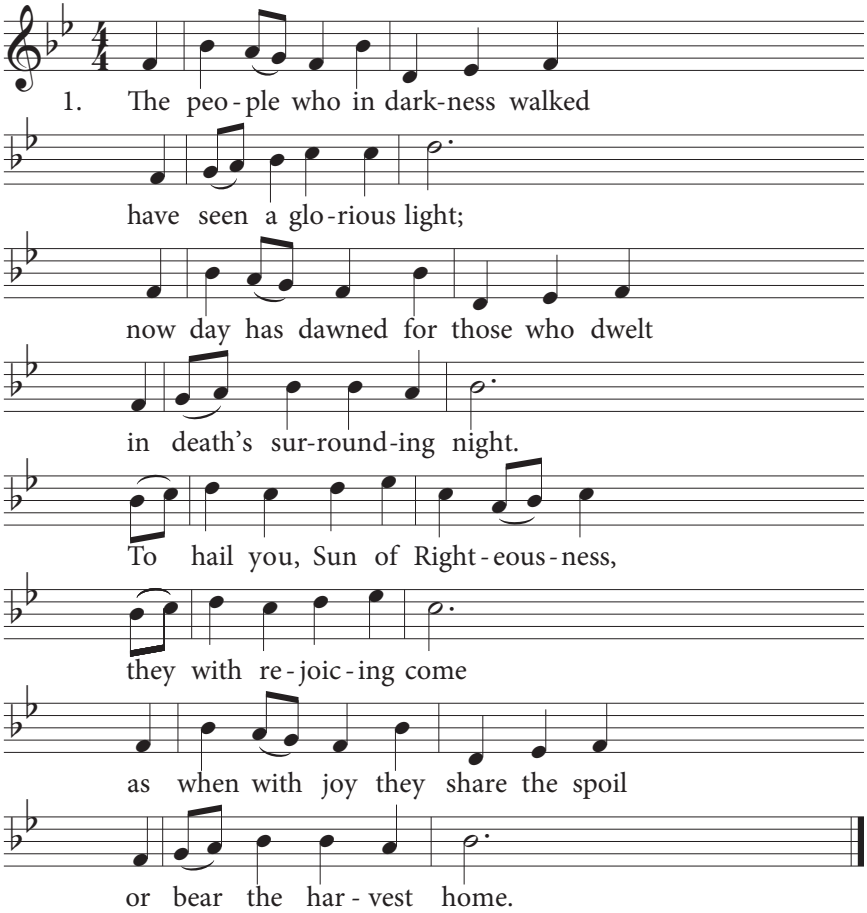
3. As God has promised, all our sins
will be forgiven, swept away.
He from on high in tender love
will bless us with the glorious day
on which before our very eyes
the radiant Morning Sun will rise
to shine on us forever.
From death's dark shadow he will grant release
and, when its tyranny shall cease,
will guide our feet into the path of peace.

William Helder, 2009

HYMN 19

The People Who in Darkness Walked
Isaiah 9:2-7

Ellacombe — Württemberg, 1784



2. For you the burden have removed
that on their shoulders lay,
have broken the oppressor's rod
as once on Midian's day.
For boots by tramping soldiers worn
and garments rolled in gore
the raging flames will all consume
to mark the end of war.

3. For unto us a Child is born,
to us a Son is given,
and on his shoulders he shall bear
all power in earth and heaven.
The Wonderful, the Counsellor,
the Mighty God is he;
eternal Father, Prince of Peace
his holy name shall be.

4. His government and royal power
shall without end increase,
and he on David's throne shall reign
in everlasting peace.
On justice and on righteousness
his kingdom he shall build.
The LORD of hosts will show his zeal:
his word shall be fulfilled!

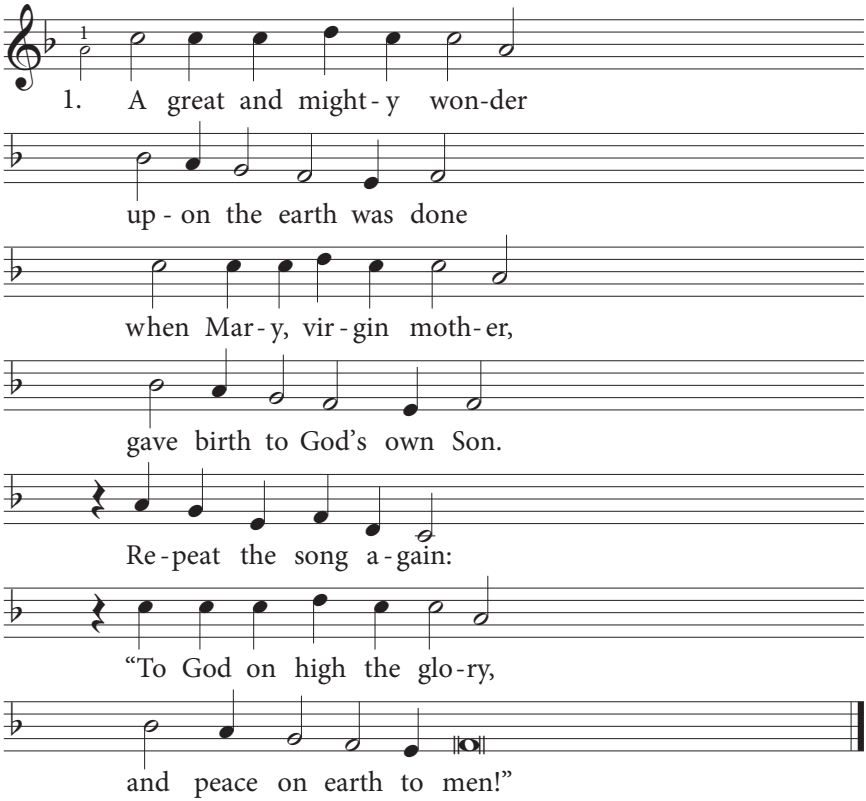
John Morrison, 1781; adapted and supplemented

HYMN 20

A Great and Mighty Wonder

Es ist ein' Ros'

Cologne, 1599



2. The Word became incarnate –
made flesh, yet very God.
The angels hailed his coming
with songs o'er fields abroad.
Repeat the song again:
"To God on high the glory,
and peace on earth to men!"

3. Sing praise to God the Father;
join with the heavenly bands.
Rejoice, O vales and mountains,
and, oceans, clap your hands!
Repeat the song again:
"To God on high the glory,
and peace on earth to men!"

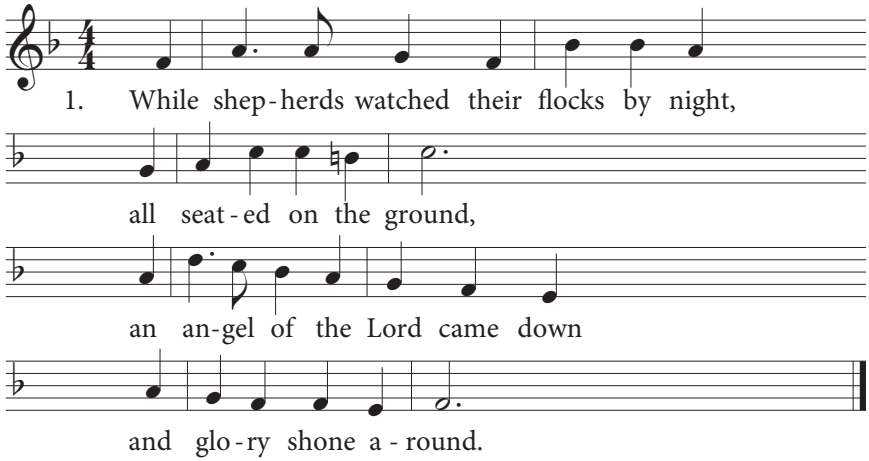
4. Since he came us to ransom,
let him now be adored,
the King once born in Bethlehem,
our Saviour and our Lord.
Repeat the song again:
"To God on high the glory,
and peace on earth to men!"

Germanus, 734; tr. John M. Neale, 1862; adapted

HYMN 21

While Shepherds Watched Their Flocks by Night
Luke 2:8-14

Winchester Old — Christopher Tye, 1553

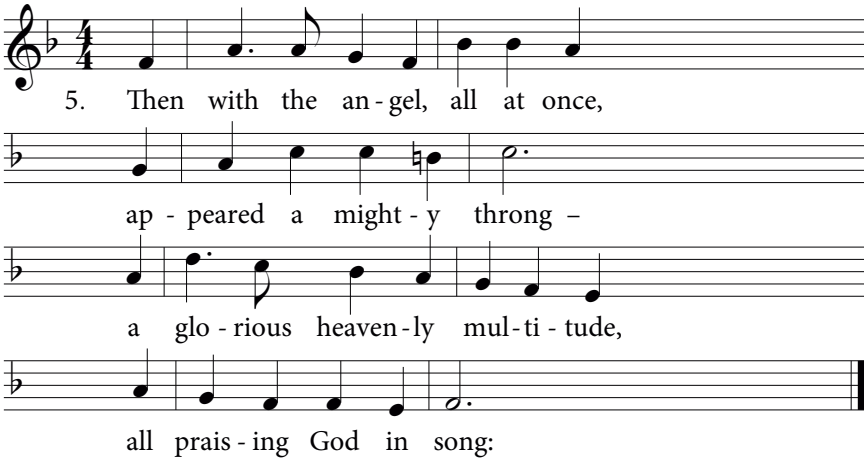


2. He said to them, "Be not afraid,
for I have come to tell
good news of great and wondrous joy
for all of Israel.

3. "To you in David's town today
was born of David's line
a Saviour, who is Christ the Lord;
and this will be the sign:

4. "A newborn Child you there will find,
not as a king arrayed
but humbly wrapped in swaddling cloths
and in a manger laid."

HYMN 21



6. "All glory to our God on high
and on the earth his peace
for men to whom he favour shows
which nevermore shall cease."

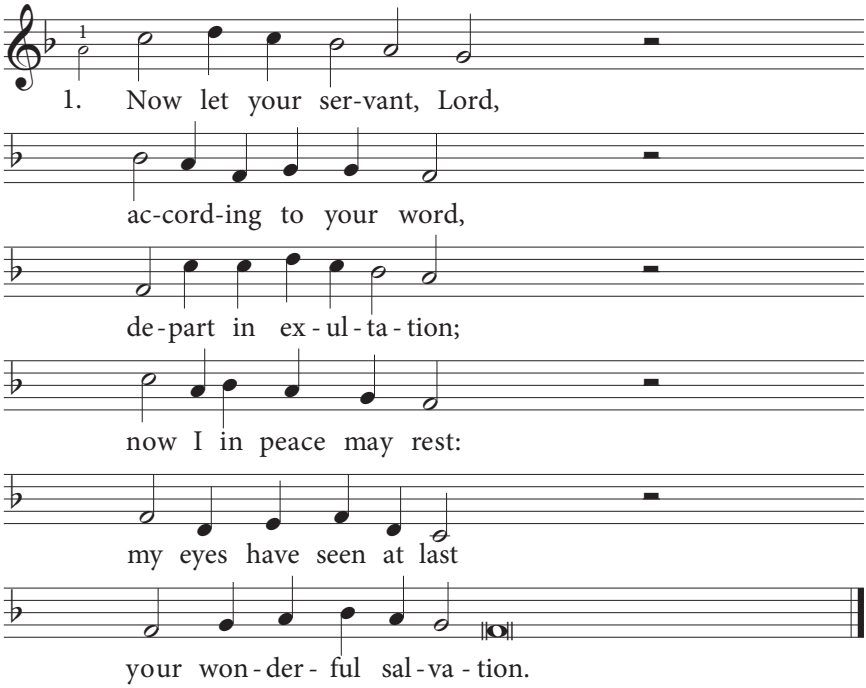
Nahum Tate, 1700; alt.

HYMN 22

The Song of Simeon
Luke 2:29-32

Nunc dimittis

Geneva, 1551



2. Lord, you have graciously
prepared for all to see
a light for revelation
to Gentiles far and near,
and glory bright and clear
to Israel, your nation.

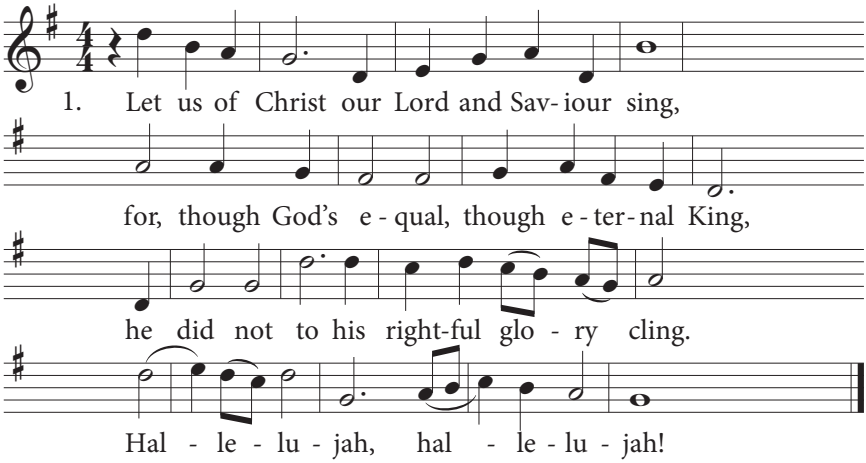
William Helder, 2009

HYMN 23

Let Us of Christ Our Lord and Saviour Sing

Philippians 2:6-11

Sine Nomine — Ralph Vaughan Williams, 1906



2. Himself he emptied, that he us might save;
himself for us, God's chosen ones, he gave,
and, born as man, our Lord became a slave.
Hallelujah, hallelujah!

3. He bore the weakness of our human frame
and he obedient unto death became,
for on a cross he died, in bitter shame.
Hallelujah, hallelujah!

4. God therefore raised him to the heavenly heights,
bestowed on him, the Lord of life and light,
the name surpassing every name in might.
Hallelujah, hallelujah!

5. Let at the name of Jesus every knee,
from heaven above to depths below the sea,
now humbly bow before his majesty.
Hallelujah, hallelujah!

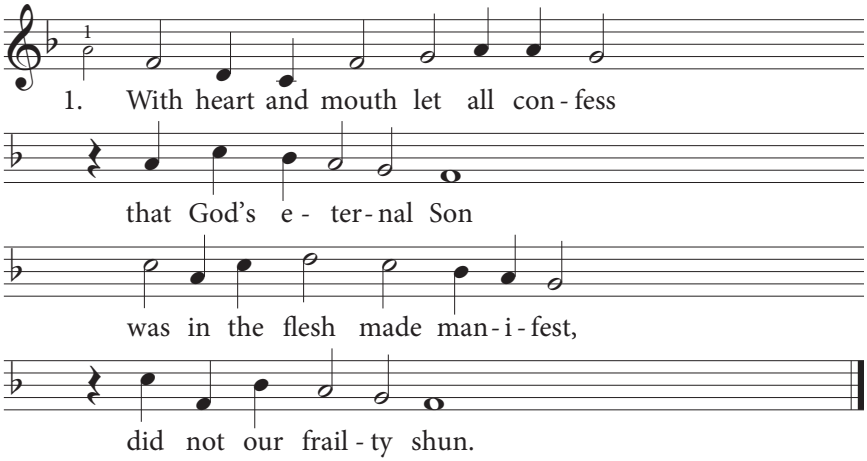
6. Let every tongue confess that Christ is King,
for he is Lord of all created things.
So to the praise of God the Father sing:
Hallelujah, hallelujah!

William Helder, 1979

HYMN 24

With Heart and Mouth Let All Confess
1 Timothy 3:16

Gräfenberg — Johann Crüger, 1653



2. Though Christ was humbled unto death,
enduring curse and shame,
the Spirit vindicated him
and magnified his name.

3. The angels will for evermore
their songs of triumph sing,
for they his resurrection saw;
they welcomed him as King.

4. Christ Jesus conquered hell and grave;
all heard the joyful news,
for he was far and wide proclaimed,
to Gentiles as to Jews.

5. His chosen ones believed in him
throughout this hostile world.
The banners of his victory
he everywhere unfurled.

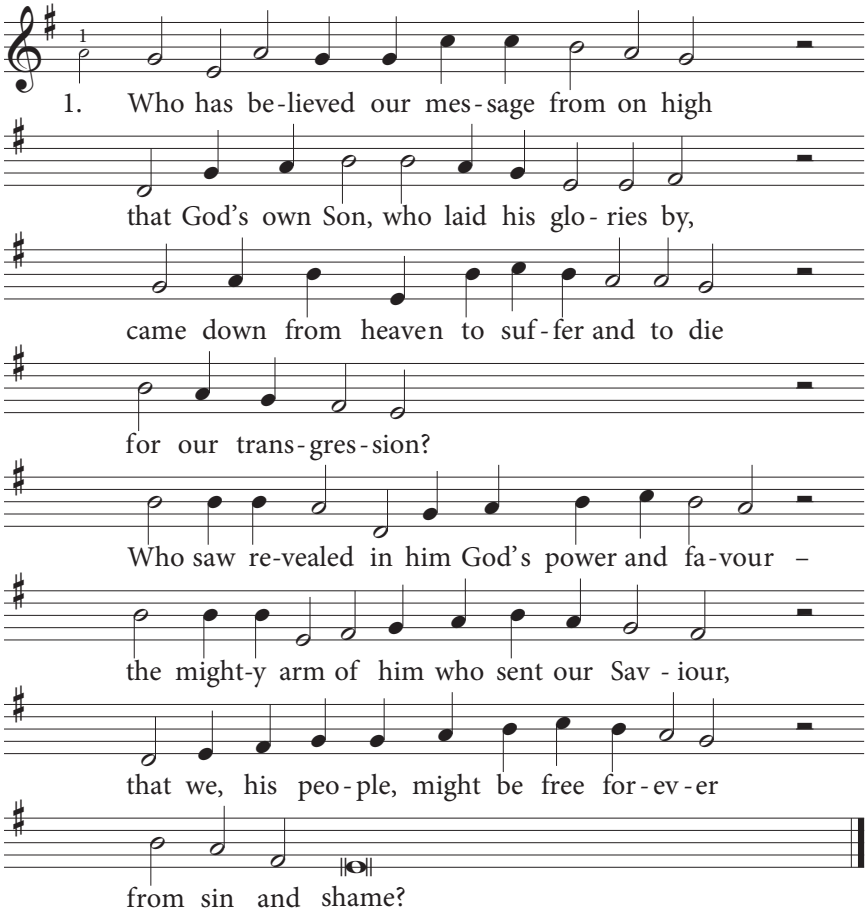
6. He into glory was received,
for he the battle won.
Now at the Father's side he reigns:
Christ Jesus, God the Son!

William Helder, 1979

HYMN 25

Who Has Believed Our Message
Isaiah 53

Mon Dieu, mon Dieu — Geneva, 1542/1543



2. See how he grew up like a tender plant
and sprouted from a root in arid land.
He had no form or beauty to command
our adoration.
He was despised and by mankind rejected –
a man of sorrows, burdened and afflicted.
His greatness was not noticed or respected:
we shrank from him.

3. Our sufferings and infirmities he bore;
our sorrows he was willing to endure,
while we thought he was being punished for
his own wrongdoing.

But he was pierced because of our transgression,
bruised for our sin: his punishments and passion
procured our peace; his scourgings and oppression
healed us again.

4. All we like wilful sheep have gone astray;
we've turned, each one to his own wicked way.
Thus God has charged him by his death to pay
for our offences.
Our shame he suffered in complete submission;
he held his tongue when we showed our derision,
bore us no rancour for our lack of vision
and wilful wrong.

5. He opened not his mouth when foes had come
to lead him to the slaughter like a lamb;
he, like a sheep before its shearers dumb,
heard his accusers.
He was oppressed, but then the Lord relieved him.
Who of his generation then received him
as sent from God because mankind had grieved him
with all their sins?

6. With wicked men they him a grave assigned,
but then a rich man him a tomb did find,
since he had not been to deceit inclined,
for he was blameless.
It was God's will to grieve him by oppression:
he made his Son an offering for transgression.
He, when at last he has fulfilled his mission,
shall see his seed.

7. The fruit of all his suffering and pain
shall he behold, contented with his gain:
that men through his instruction may obtain
his boundless mercy.
Hence I, the Lord, reward him for his passion
and many shall I make his own possession:
the ones for whom he made his intercession,
for whom he died.

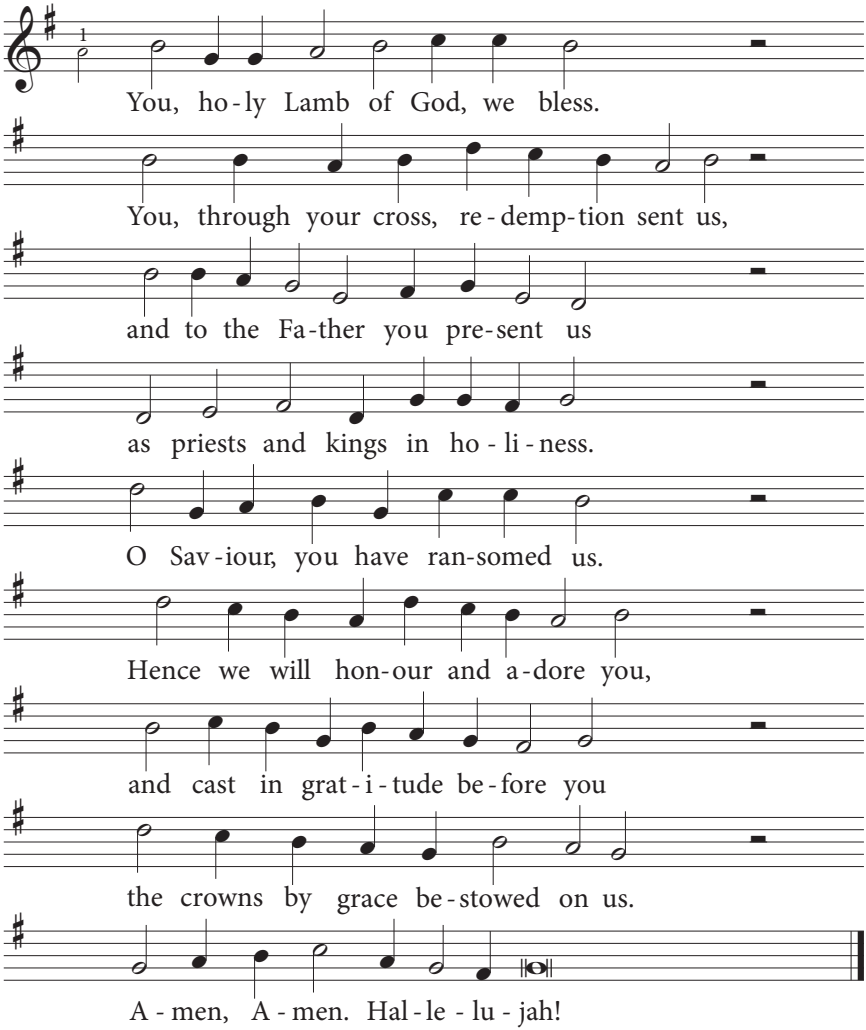
Dewey Westra, 1972; rev.

HYMN 26

You, Holy Lamb of God, We Bless

U, heilig Godslam

Geneva, 1562 / Middelburg, 1933



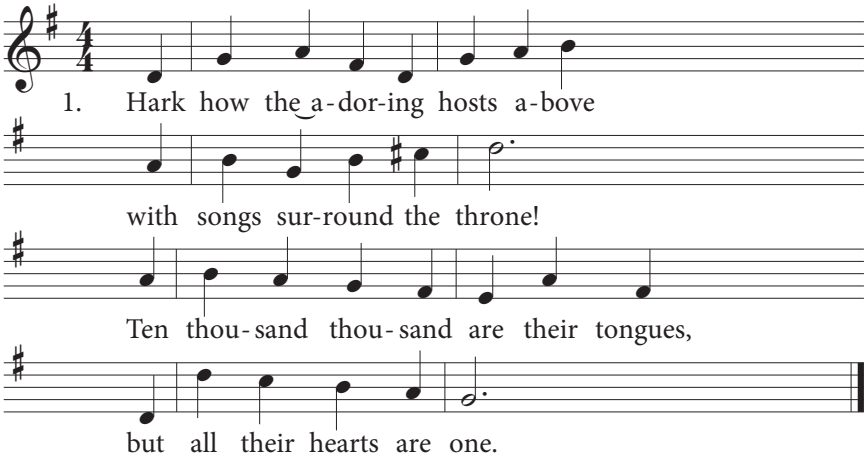
J.J.L. ten Kate, 1890-91, based on H.A.C. Malan, 1841; tr. William W.J. VanOene, 1972; alt.

HYMN 27

Hark How the Adoring Hosts Above
Revelation 5:9-13

St. Magnus

Jeremiah Clarke, 1707



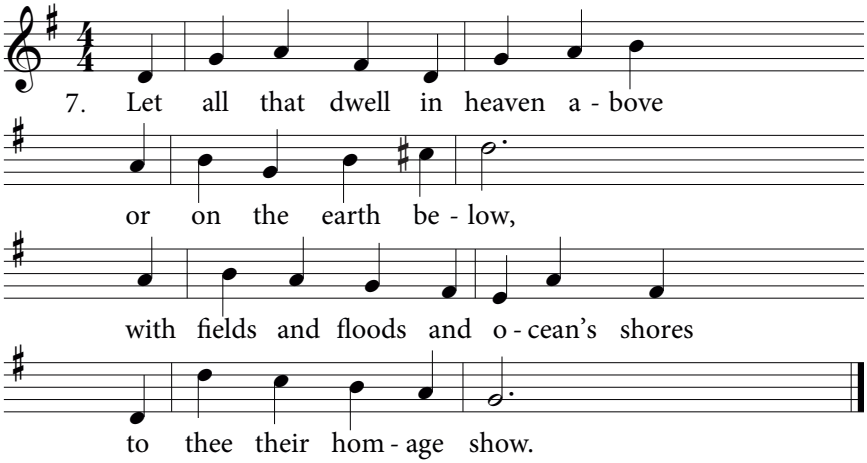
2. "Worthy the Lamb that died," they cry,
"to be exalted thus."
"Worthy the Lamb," let us reply,
"for he was slain for us."

3. To thee be power divine ascribed,
for wondrous are thy ways,
and thine be wisdom, glory, might,
and everlasting praise.

4. From him who sits upon the throne
the scroll thou mayest take,
and thou art worthy as the Lamb
its seven seals to break.

5. Thou hast redeemed us with thy blood
and set the prisoners free,
hast made us kings and priests to God,
and we shall reign with thee.

6. From every kindred, every tongue,
thou brought'st thy chosen race;
and distant lands and isles have shared
the riches of thy grace.



8. To him who sits upon the throne,
the God whom we adore,
and to the Lamb that once was slain
be glory evermore.

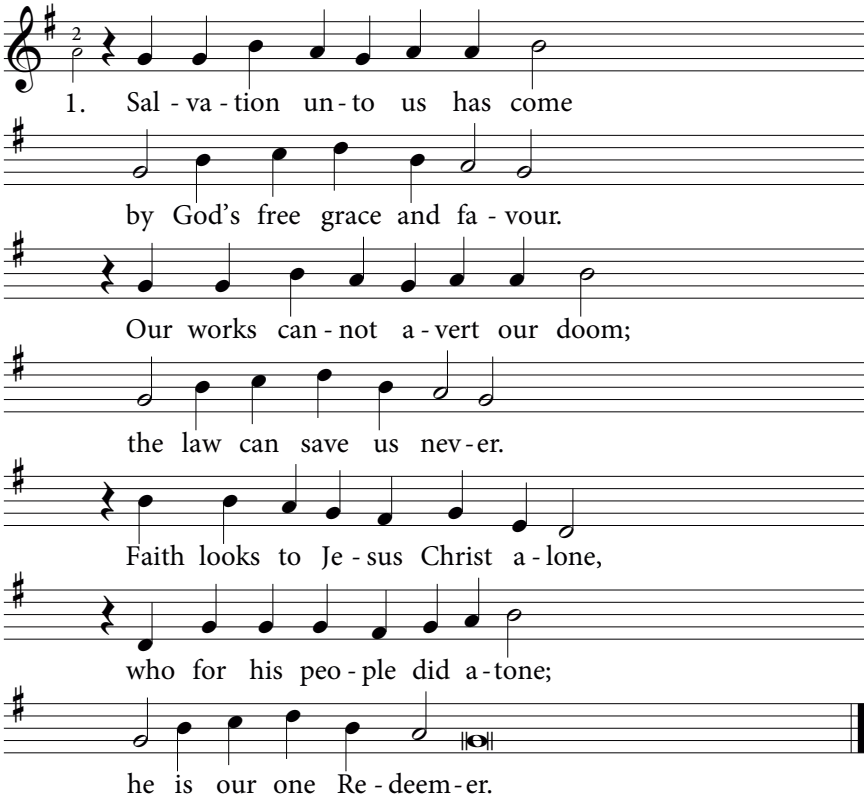
Isaac Watts, *ca.* 1688; rev. 1706; alt.

HYMN 28

Salvation Unto Us Has Come
Based on Romans 3-5

Es ist gewisslich

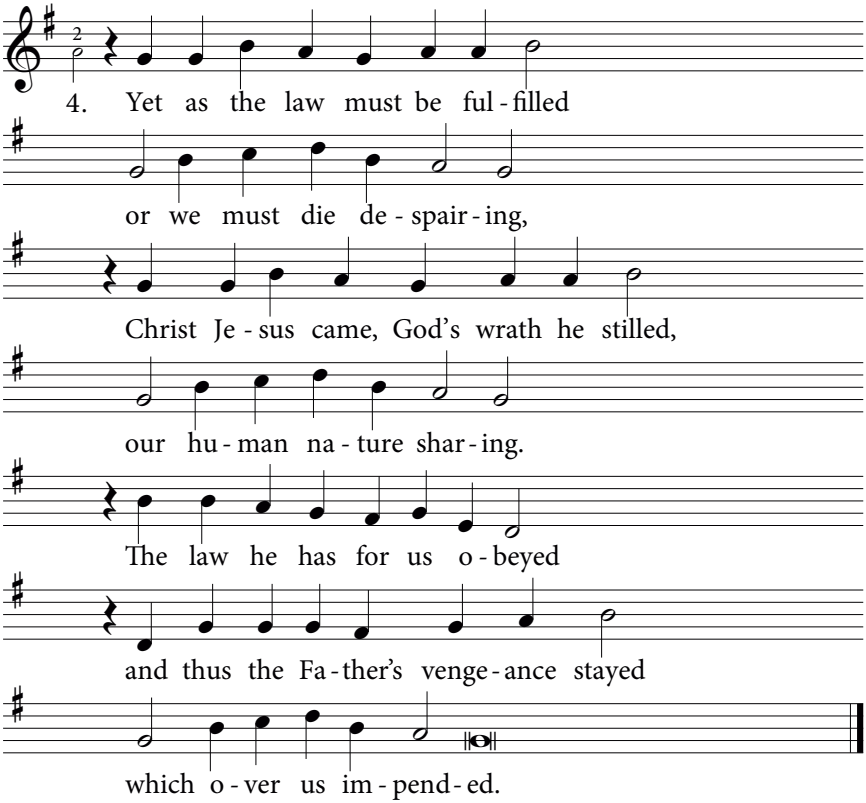
Wittenberg, 1535



2. What God did in his law demand
and none to him could render
caused wrath and woe on every hand
for man, the vile offender.
Our flesh has not the pure desires
God's holy law of us requires,
and lost is our condition.

3. From sin our flesh could not abstain;
sin held its sway unceasing.
The task was hopeless and in vain;
our guilt was e'er increasing.
None can remove sin's poisoned dart
or purify our guileful heart,
so deep is our corruption.

HYMN 28



5. Christ Jesus full atonement made
and brought to us salvation.
Each Christian therefore may be glad
and build on this foundation.
Thy grace alone, O Lord, I plead.
Thy death is now my life indeed,
for thou hast paid my ransom.

6. Faith clings to Jesus' work alone
and rests in him unceasing;
and by its fruits true faith is known,
with love and hope increasing.
By faith alone we're justified;
works serve the neighbour and supply
the proof that faith is living.

7. All blessing, honour, thanks, and praise
to Father, Son, and Spirit,
the God who saved us by his grace;
all glory to his merit!
O Triune God in heaven above,
who hast revealed thy saving love,
thy blessèd name be hallowed.

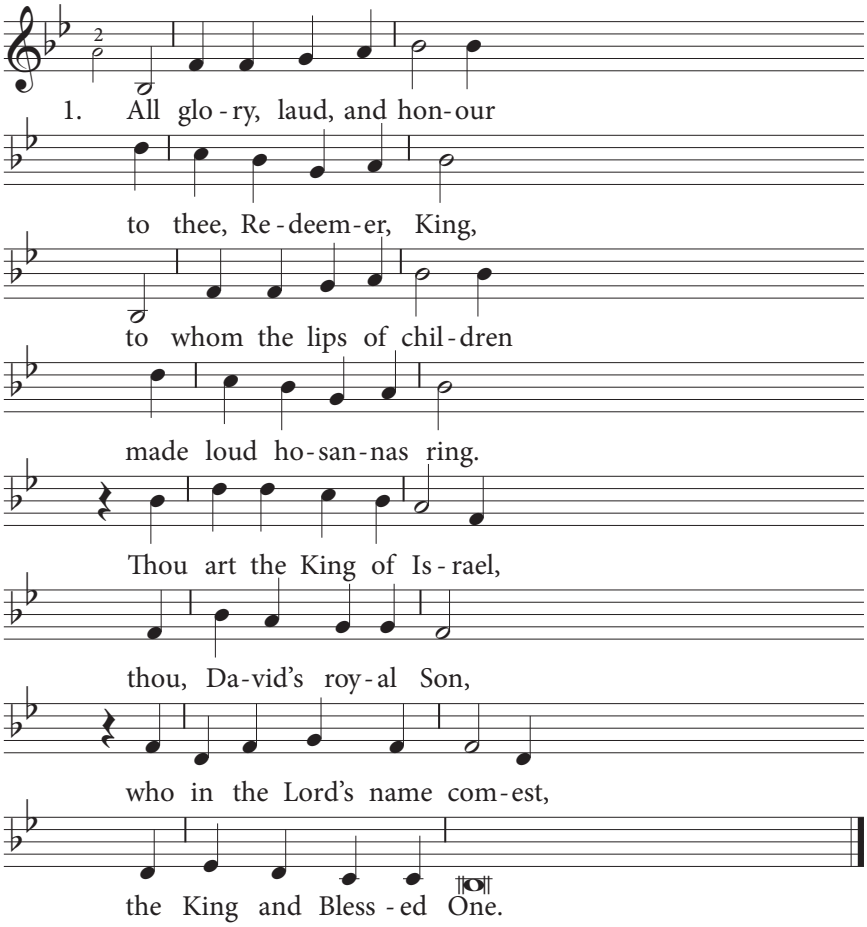
Paul Speratus, 1523; tr. composite, 1910; alt.

HYMN 29

All Glory, Laud, and Honour

St. Theodulph

Melchior Teschner, 1615



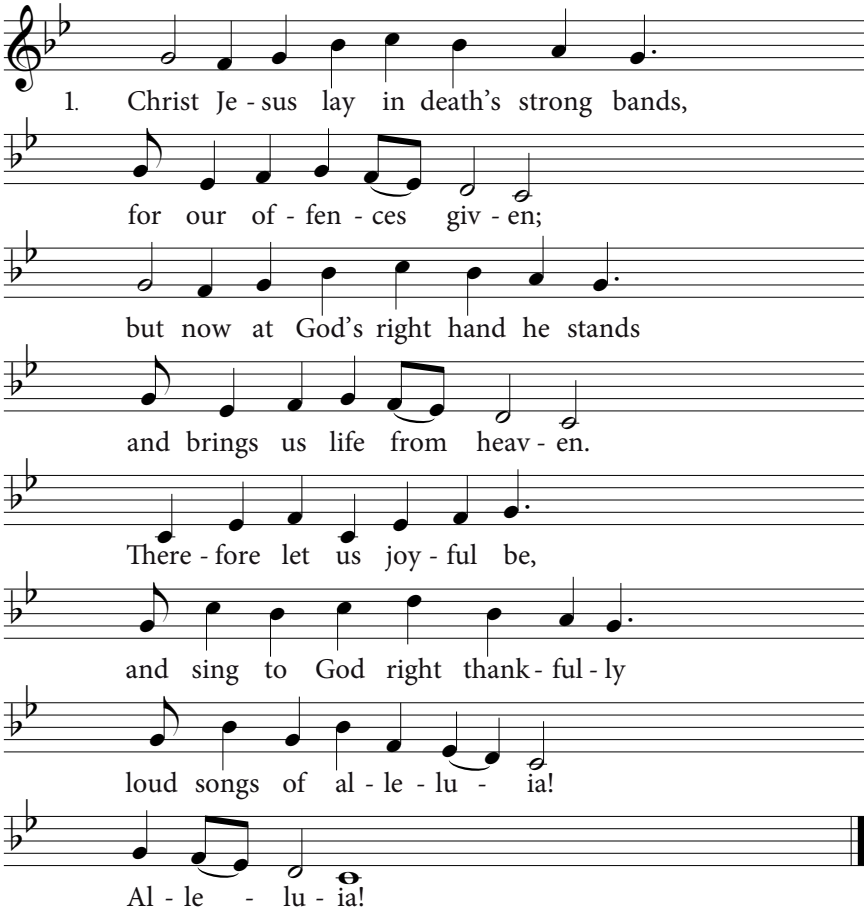
2. The multitudes of angels
are praising thee on high;
let man and all creation
to them with joy reply.
The people near Jerusalem
with palms before thee went;
our praise and prayer and anthems
before thee we present.

3. To thee before thy passion
they sang their hymns of praise;
to thee, now high exalted,
our melody we raise.
Thou didst accept their praises;
accept the prayers we bring,
who in all good delightest,
thou good and gracious King.

Theodulph of Orleans, *ca.* 820; tr. John M. Neale, 1854; alt.

HYMN 30 Christ Jesus Lay in Death's Strong Bands

Christ lag in Todesbanden — Wittenberg, 1524



2. It was a strange and dreadful strife
when life and death contended.
The victory remained with life;
the reign of death was ended.
Holy Scripture plainly says
his death has swallowed up our death;
its sting is lost forever! Alleluia!

3. Here the true Paschal Lamb we see,
whom God so freely gave us.
He died on the accursèd tree –
so strong his love – to save us.
See, his blood now marks our door;
faith points to it, death passes o'er,
and Satan cannot harm us. Alleluia!

4. So let us keep the festival
to which the Lord invites us.
Christ is himself the joy of all,
the Sun that warms and lights us.
Now his grace to us imparts
eternal sunshine to our hearts.
The night of sin is ended. Alleluia!

5. Then let us feast this joyful day
on Christ, the bread of heaven.
The Word of grace has purged away
the old and wicked leaven.
Christ alone our souls will feed;
he is our food and drink indeed;
faith lives upon no other. Alleluia!

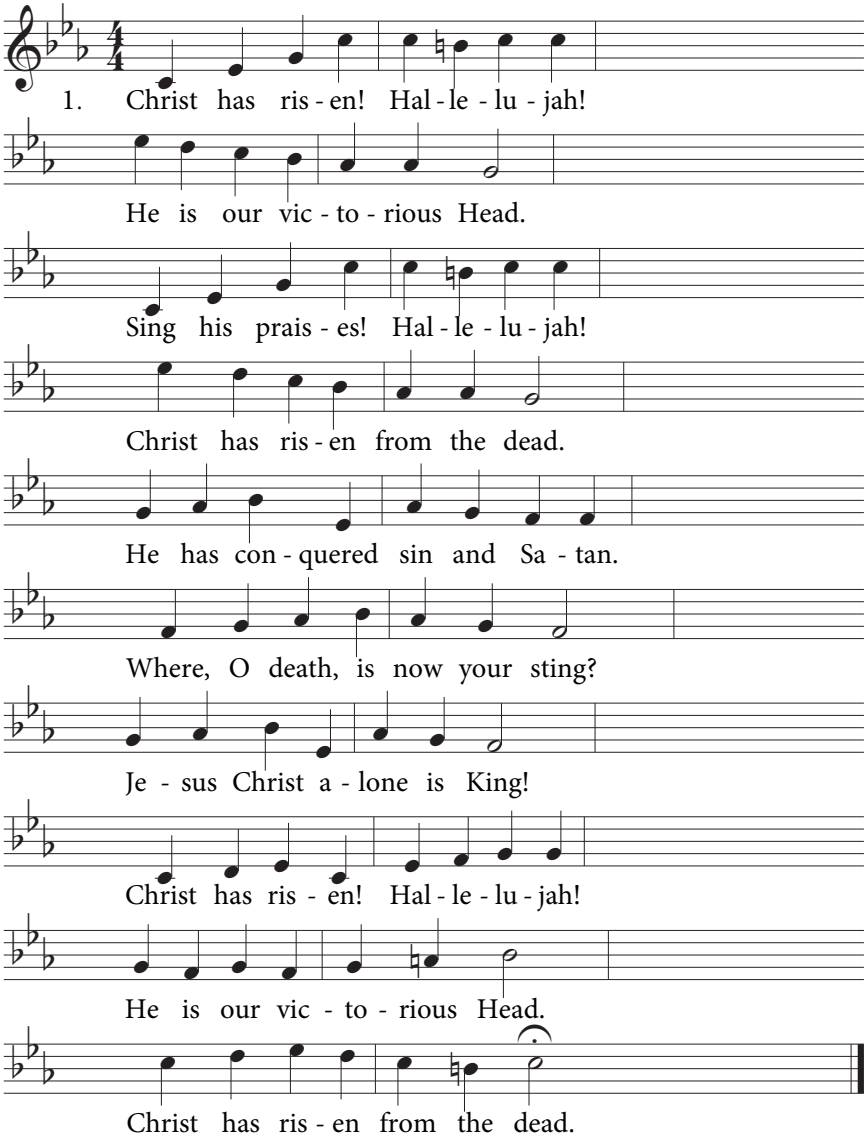
Martin Luther, 1524; tr. Richard Massie, 1854; alt.

HYMN 31

Christ Has Risen! Hallelujah!

Based on Sollt' ich meinem Gott

Johann Schop, 1641



2. Christ has risen! He, our Saviour,
freed us from the powers of hell.
We are his! In him forever
we have triumphed over all.
Sun of Righteousness and Glory,
dawning with your healing light,
you have put all gloom to flight!
Christ has risen! Hallelujah!
He is our victorious Head.
Christ has risen from the dead.

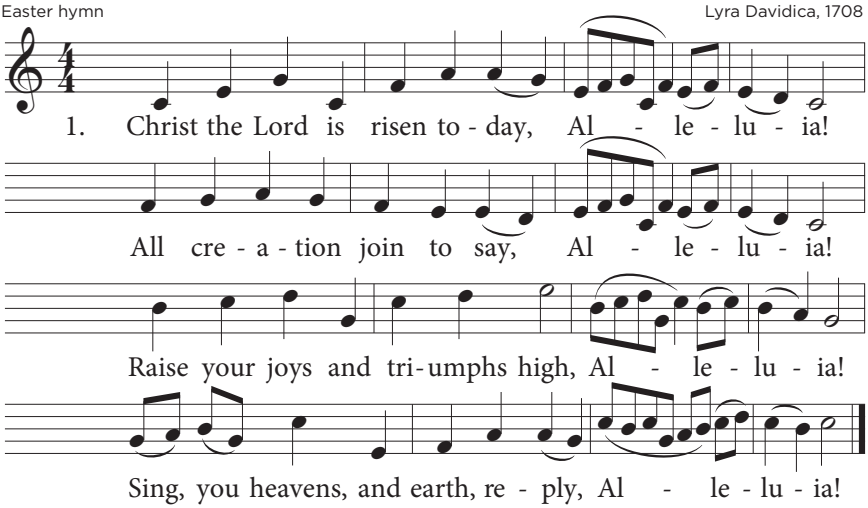
John S.B. Monsell, 1863; rev.

HYMN 32

Christ the Lord Is Risen Today

Easter hymn

Lyra Davidica, 1708



2. Lives again our glorious King, Alleluia!
Where, O death, is now your sting? Alleluia!
Once he died, our souls to save, Alleluia!
Where your victory, O grave? Alleluia!

3. Christ's redeeming work is done, Alleluia!
Fought the fight, the battle won, Alleluia!
Death in vain forbids him rise, Alleluia!
Christ has opened paradise, Alleluia!

4. Hail the Lord of earth and heaven, Alleluia!
Praise to you by all be given, Alleluia!
Risen Christ, triumphant now, Alleluia!
Every knee to you shall bow, Alleluia!

Charles Wesley, 1739; alt.

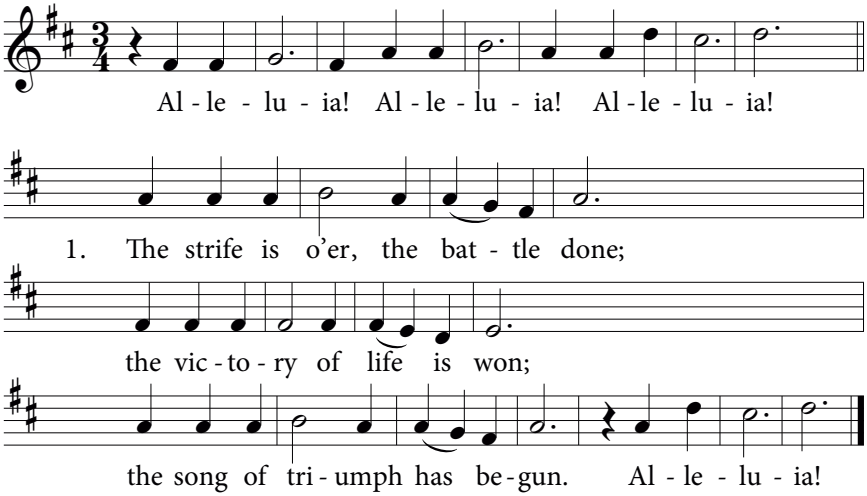
HYMN 33

The Strife Is O'er, the Battle Done

Victory

Giovanni da Palestrina, 1591

This line to be sung before first stanza only.



2. The powers of death have done their worst,
but Christ their legions has dispersed;
let shouts of holy joy outburst. Alleluia!

3. The three sad days are quickly sped;
he rises glorious from the dead;
all glory to our risen Head. Alleluia!

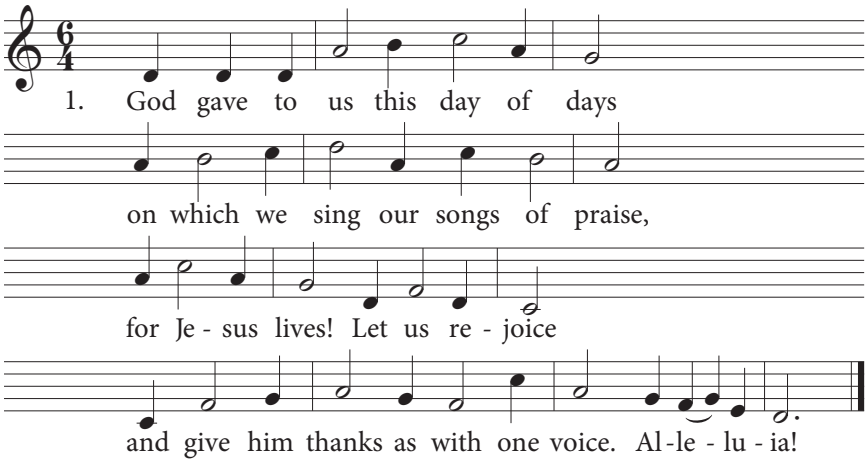
4. Lord, by the stripes which wounded thee,
from death's dread sting thy servants free,
that we may live and sing to thee. Alleluia!

Author unknown, Latin, 1695; tr. Francis Pott, 1861

HYMN 34

God Gave to Us This Day of Days

Erschienen ist der herrlich Tag — Nikolaus Hermann, 1560



2. His body unto death he gave
and then was buried in the grave,
but rose again victoriously
and freed us from all slavery. Alleluia!

3. The gloomy darkness, sin, and death
are conquered, as the Scripture says,
by Jesus Christ, the risen Lord;
who brought back light, and life restored. Alleluia!

4. Come, let us all rejoice and sing,
for death has lost its bitter sting,
thanks to the Lord, the sacrificed
and resurrected Jesus Christ. Alleluia!

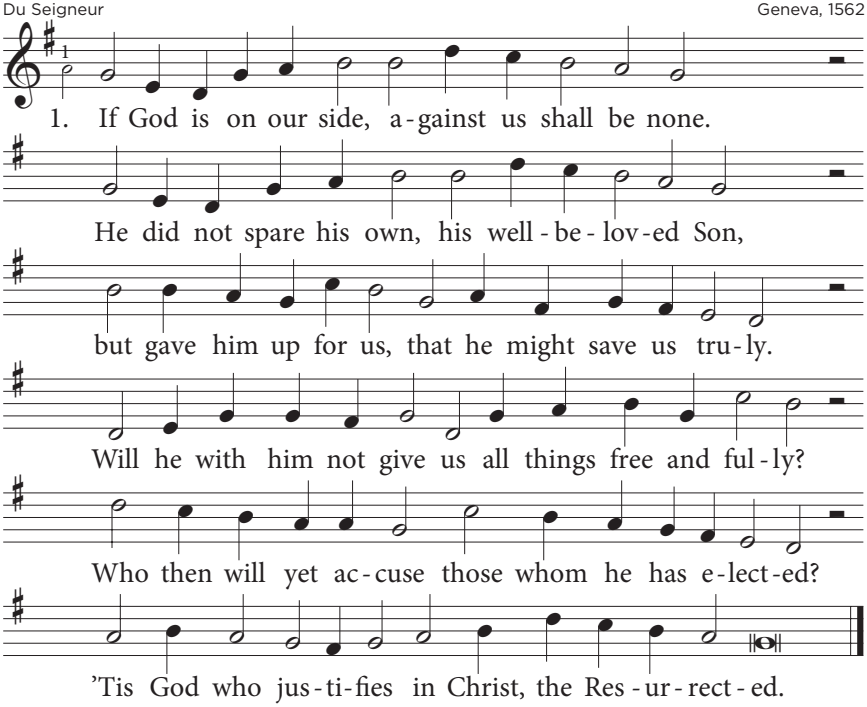
Adapted from *Aurora lucis rutilat*, 6th c.; author and translator unknown

HYMN 35

If God Is on Our Side
Romans 8:31-39

Du Seigneur

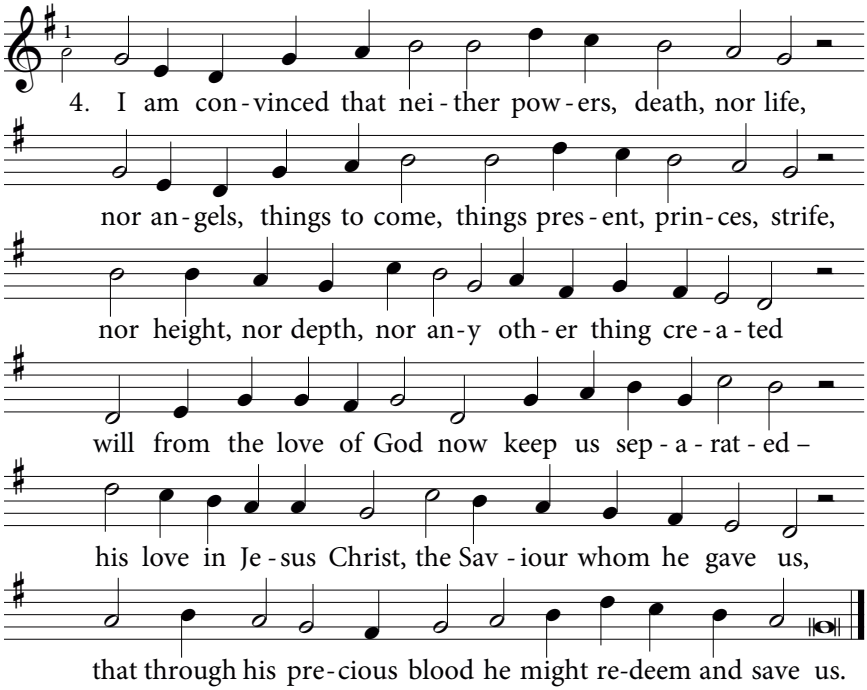
Geneva, 1562



2. None will condemn us now! Christ Jesus, he who died –
yes, rather, who was raised – sits at his Father's side
and intercedes for us; he will forsake us never.
Who from the love of Christ shall separate us ever?
Shall persecution, shall distress, or tribulation,
or nakedness, or sword, or peril, or starvation?

3. 'Tis written, "For your sake they kill us all day long;
we are considered sheep by haters fierce and strong;
we're being put to death and driven to the slaughter."
All day we are disgraced, we are poured out like water,
but yet in all these things we are more than victorious
through him who loved his own, our Saviour great and glorious.

HYMN 35



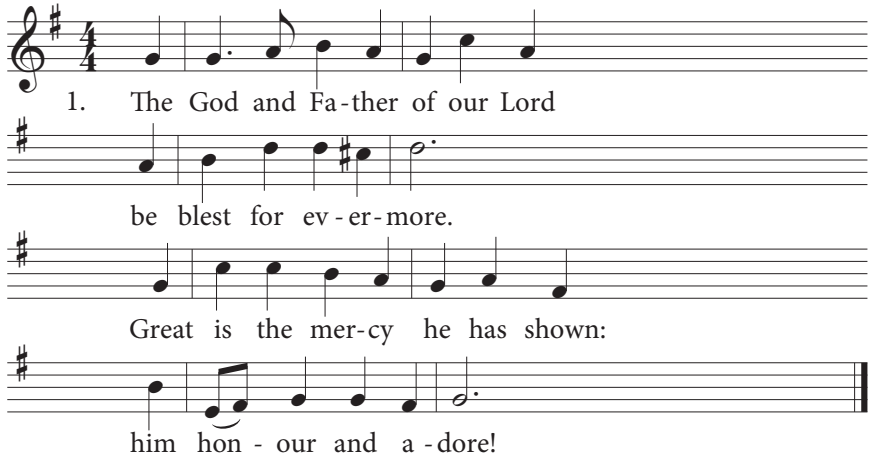
Walter van der Kamp, 1967

HYMN 36

The God and Father of Our Lord
1 Peter 1:3-5

Farrant

Richard Farrant, 1580



2. He caused us to be born anew:
a living hope he gave
through Jesus Christ, who rose again
triumphant from the grave.

3. The inheritance in store for us
is free from all decay;
it cannot spoil or be defiled;
it will not fade away.

4. It's safely kept in heaven for us
whom God's own power will shield,
till full salvation is at last
on his great day revealed.

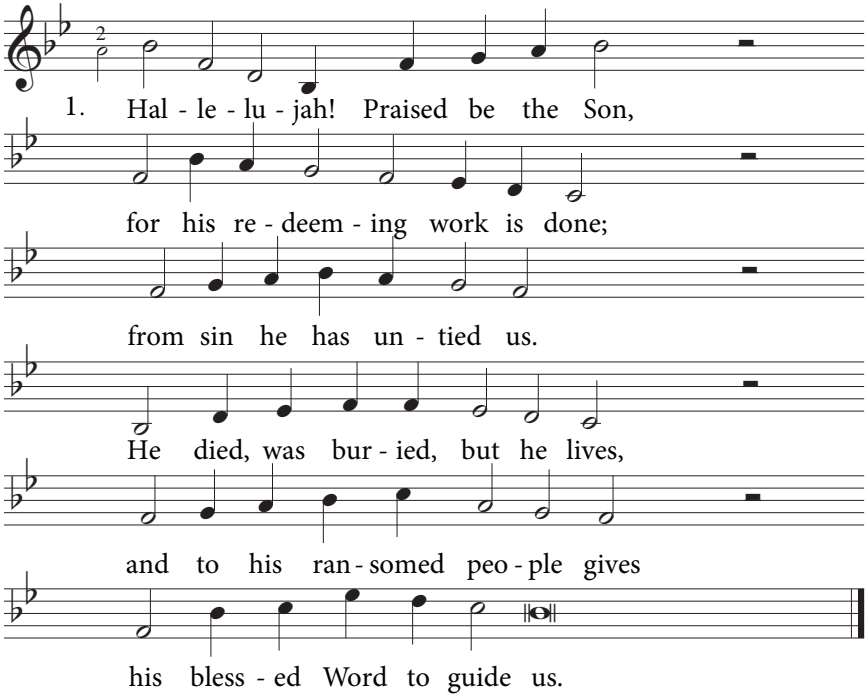
William Helder, 1979

HYMN 37

Hallelujah! Praised Be the Son

Halleluja! Lof zij den Heer

Evangelische Gezangen, 1806



2. Hallelujah! The praises tell
of David's Son, Emmanuel,
the Saviour, God incarnate.
In him, who will return again,
let all the universe acclaim
the Father, Son, and Spirit.

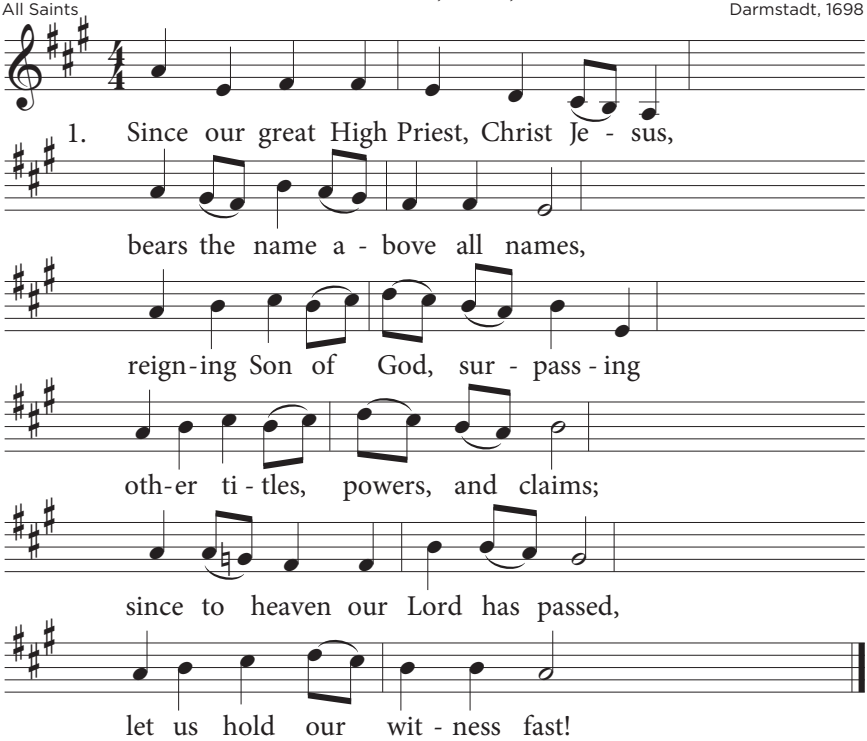
Isaac da Costa, 1828; tr. William W.J. VanOene, 1972

HYMN 38

Since Our Great High Priest, Christ Jesus
Hebrews 1:3-4; 4:14-16; 12:2

All Saints

Darmstadt, 1698



2. Since we have a priest who suffered,
knowing weakness, tears, and pain;
who, like us was tried and tempted;
unlike us, without a stain;
since he shared our lowly place,
let us boldly seek his grace!

3. Sacrifice and suffering over,
now he sits at God's right hand,
crowned with praise, no more an outcast,
his pre-eminence long planned;
such a great High Priest we have,
strong to help, supreme to save!

Christopher Idle, 1973
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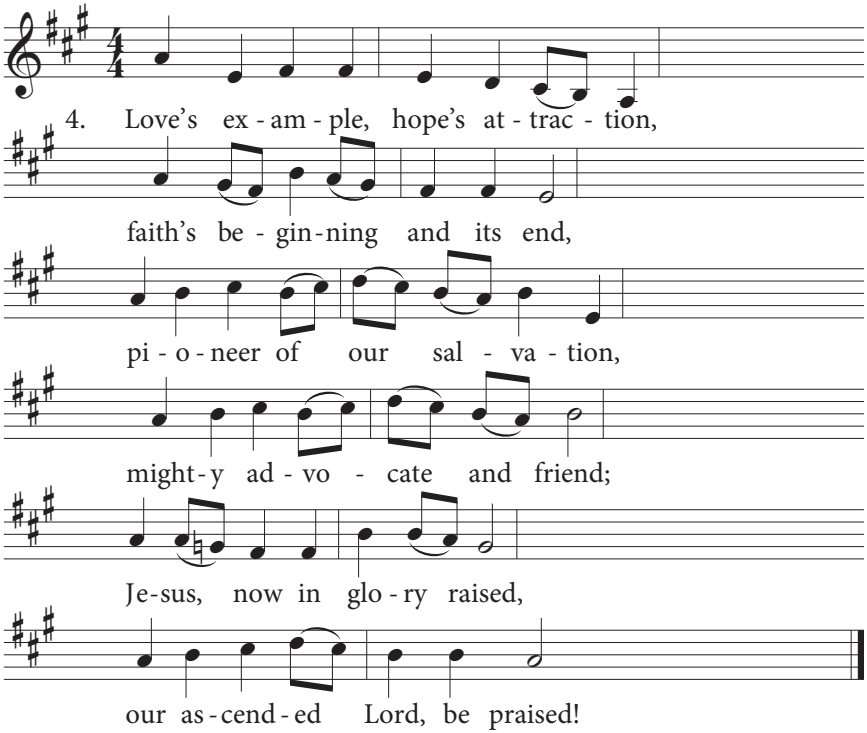
HYMN 38

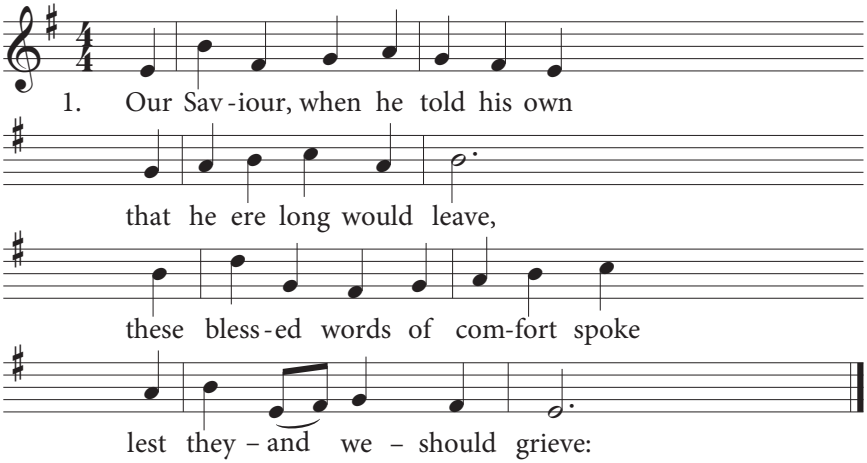

4. Love's ex - am - ple, hope's at - trac - tion,
faith's be - gin - ning and its end,
pi - o - neer of our sal - va - tion,
might - y ad - vo - cate and friend;
Je - sus, now in glo - ry raised,
our as - cend - ed Lord, be praised!

HYMN 39

Our Saviour, When He Told His Own
John 14:1-3, 6

Coventry

Samuel Howard, 1762



2. "Let not your hearts with anxious thoughts
be troubled or dismayed.
Believe in God, believe in me
and trust my gracious aid.

3. "I to my Father's house now go,
where many dwellings are.
As I have told you, there I will
a place for you prepare.

4. "For one day I shall come again
to take you unto me;
where I, your Lord and Saviour, am,
there you shall also be.

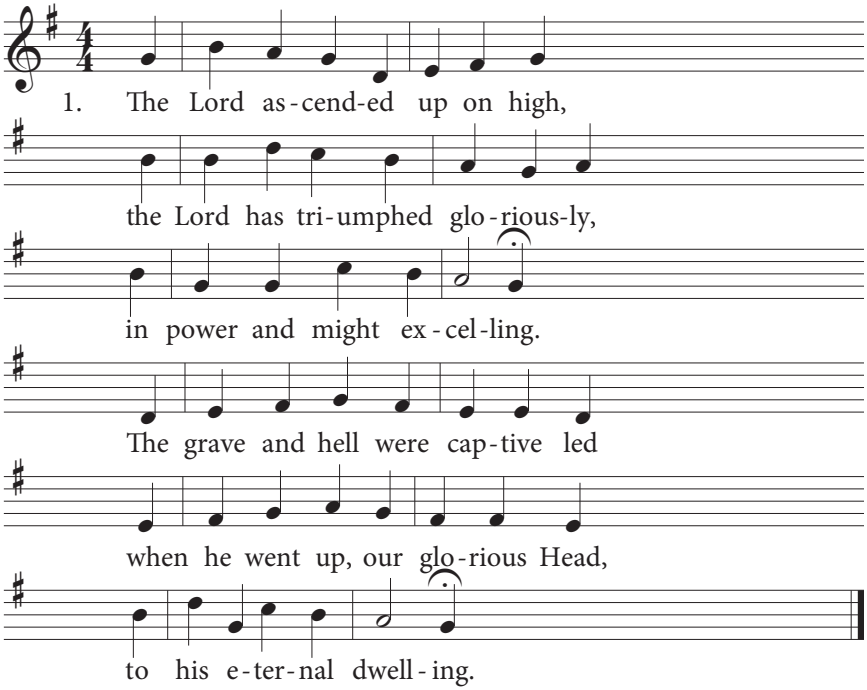
5. "I am the way, the truth, the life.
There is not anyone
who shall to God the Father come
except by me, the Son."

William Robertson, 1745; revised and supplemented

HYMN 40

The Lord Ascended Up on High

Der Du allein — Frankfurt am Main, 1738



2. The heavens with joy received their Lord,
by saints, by angel hosts adored.
O day of exultation!
O earth, adore your glorious King!
Let us of his ascension sing
with joy and adoration.

3. Our great High Priest is present now
where all before God's glory bow:
the Father's throne in heaven.
There he still has our human flesh,
and we as counterpledge possess
the Spirit he has given.

4. We lift our hearts to Christ on high,
for he who laid his glory by
is King of all creation.
Appearing as his church's Head,
he rules the living and the dead
and judges every nation.

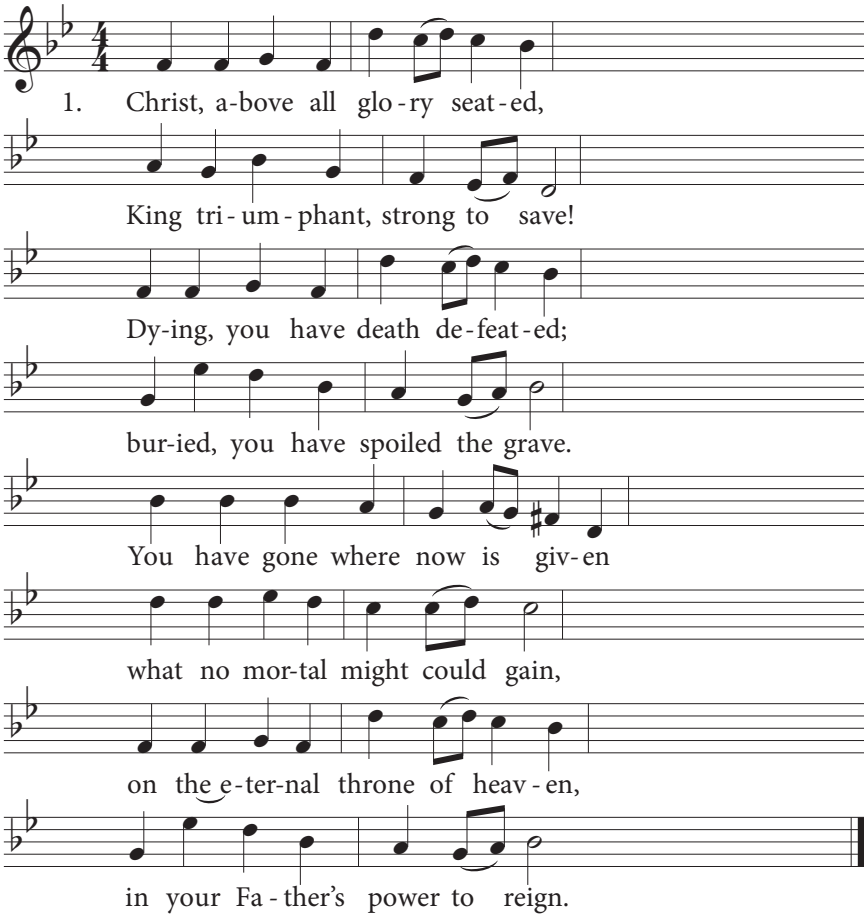
5. From heaven he sent his Spirit down
who gives rich gifts to us his own,
gifts from his treasure taken.
Protecting us from Satan's lure,
Christ keeps us by his power secure;
we'll never be forsaken.

St. 1-2, Arthur T. Russell, 1851; alt. St. 3-5: William W.J. VanOene, 1979

HYMN 41

Christ, Above All Glory Seated

Beecher — John Zundel, 1870



2. There your kingdoms all adore you,
heaven above and earth below;
while the depths of hell before you,
trembling and defeated, bow.
We revere you, Lord and Saviour;
we implore your grace and love.
Hear our prayers and help us ever
seek the things that are above.

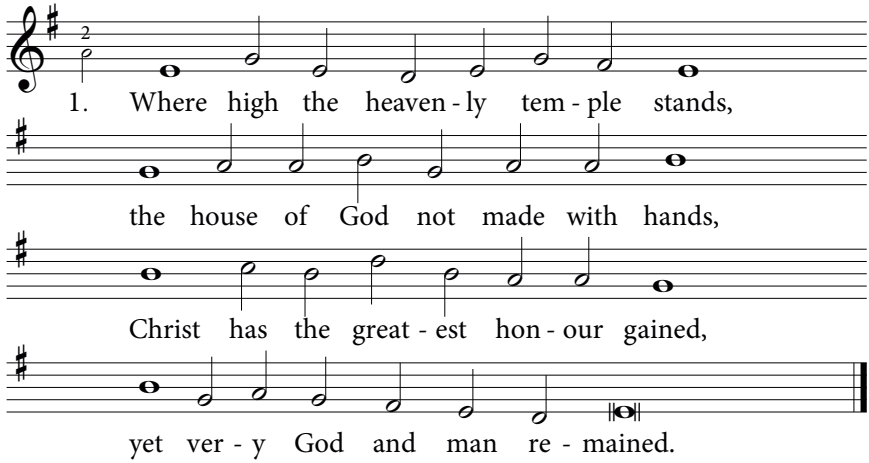
3. Lord, when you return in glory
on the clouds of heaven above,
we your flock will stand before you,
kept forever in your love.
In your faithfulness confiding,
Jesus, all shall you adore.
On your holy throne abiding,
you shall reign for evermore.

Author unknown, *ca.* 7th c.; tr. James R. Woodford, 1852; alt.

HYMN 42

Where High the Heavenly Temple Stands
Hebrews 4:14-16

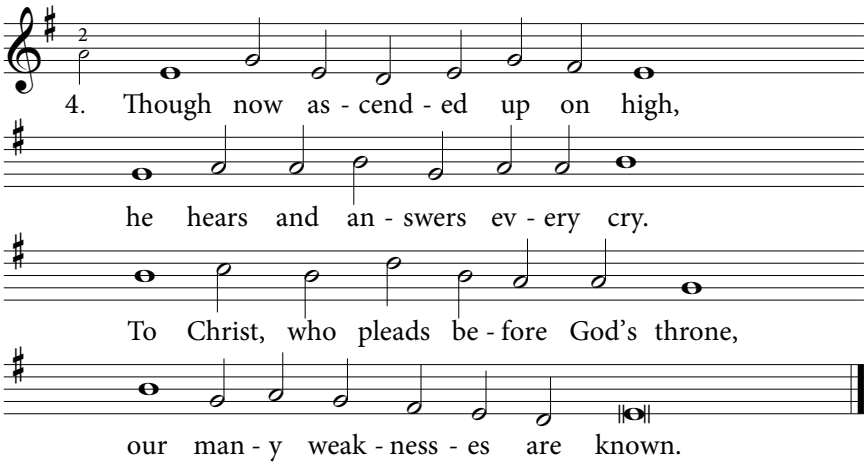
Erhalt uns, Herr — Wittenberg, 1543



2. Our great High Priest, our Saviour, Lord,
gives to his saints on earth support,
since he through all the heavens has passed.
To this confession we hold fast.

3. Our Surety and our Lord is he
who shed his blood on Calvary,
who now enthroned at God's right hand
completes the work which God has planned.

HYMN 42



5. He, too, was tempted, suffered pain;
yet free from sin did he remain.
He who did all temptation thwart
now takes our misery to heart.

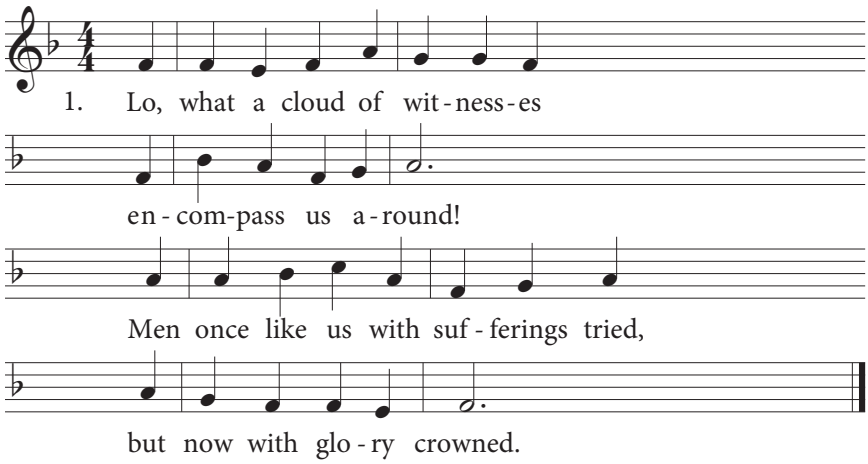
6. Let us then boldly seek God's face,
there to find mercy, help, and grace:
our great High Priest will intercede,
come to our aid in time of need.

Michael Bruce, 1765; adapted

HYMN 43

Lo, What a Cloud of Witnesses
Hebrews 12:1-3

St. Flavian — John Day, 1562



2. They reached the finish of the course
and thus obtained the rest.
We too – for God fulfils his word –
shall be with victory blest.

3. Let us then full of confidence
run to complete the race
and put off sin and every weight
which could slow down our pace.

4. We look to Jesus even more
than to all those around;
in him, the Author of our faith,
its Finisher is found.

5. He, for the joy before him set –
unselfish is his love –
endured the cross, despised the shame,
and now he reigns above.

6. Let us, forgetting things behind,
press on to God's right hand;
there, with the Saviour and his saints,
triumphantly to stand.

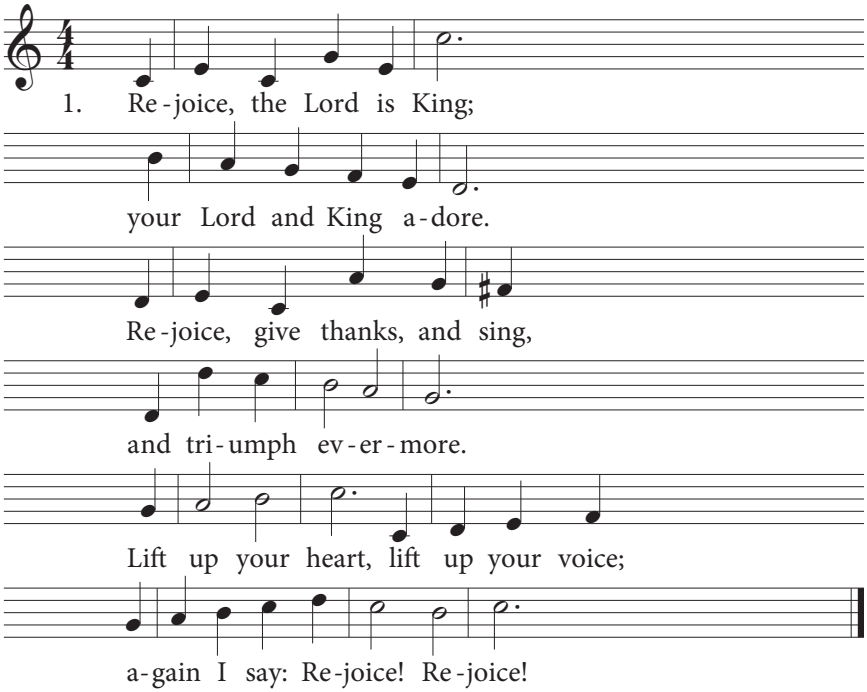
Scottish Paraphrases, 1745; William W.J. VanOene, 1979

HYMN 44

Rejoice, the Lord Is King

Darwall's 148th

John Darwall, 1770



2. Jesus the Saviour reigns;
to him let praises ring.
The Christ who once was slain
rose as victorious King.
Lift up your heart, lift up your voice;
again I say: Rejoice! Rejoice!

3. His kingdom cannot fail;
he rules o'er earth and heaven.
The keys of death and hell
are to Christ Jesus given.
Lift up your heart, lift up your voice;
again I say: Rejoice! Rejoice!

4. He sits at God's right hand,
till all his foes submit,
and bow to his command,

and fall beneath his feet.
Lift up your heart, lift up your voice;
again I say: Rejoice! Rejoice!

5. Rejoice, he comes again.
The Lord will not delay.
He who from heaven reigns
will come on his great day.
Lift up your heart, lift up your voice;
again I say: Rejoice! Rejoice!

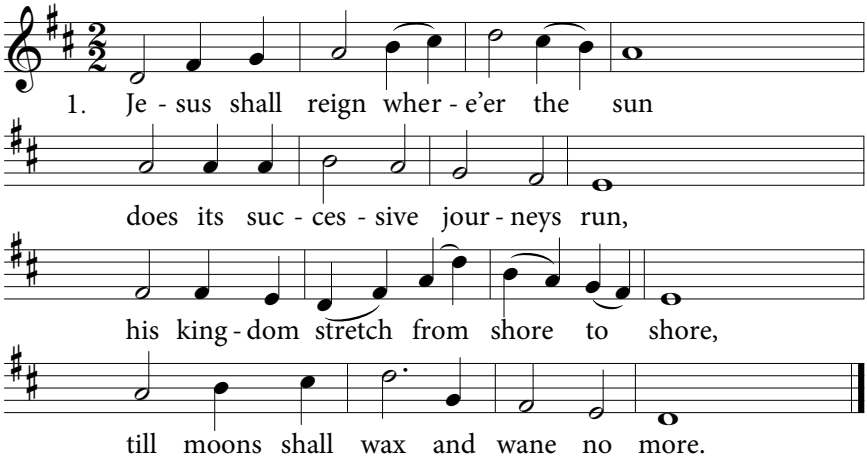
Charles Wesley, 1744; alt.

HYMN 45

Jesus Shall Reign

Duke Street

John Hatton, 1793



2. Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.

3. Let every creature rise and bring
the highest honours to our King,
angels descend with songs again,
and earth repeat the loud amen.

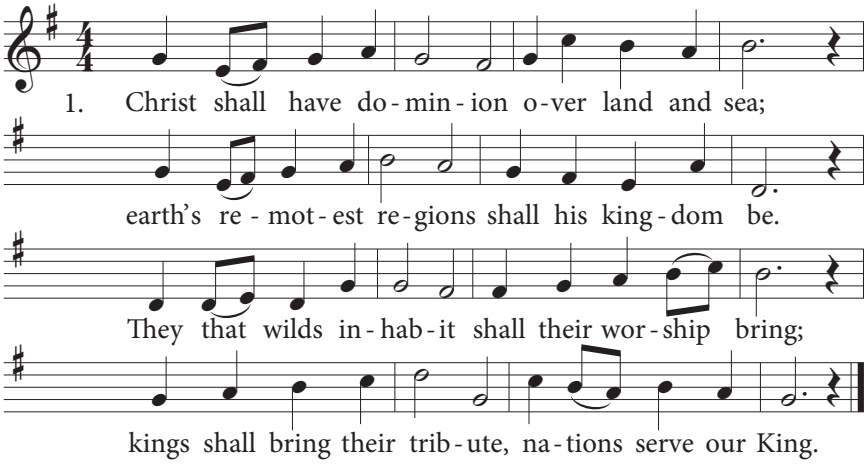
Isaac Watts, 1719; alt.

HYMN 46

Christ Shall Have Dominion
Psalm 72:8-19

King of Glory

Albert Piersma, 1933



2. When the needy seek him, he will mercy show;
then the weak and helpless shall his pity know.
He will surely save them from oppression's might,
for their lives are precious in his holy sight.

3. Ever and forever shall his name endure;
long as time continues it shall stand secure,
and in him forever nations shall be blessed,
and all peoples hail him King of kings confessed.

4. Unto God Almighty joyful Zion sings;
he alone is glorious, doing wondrous things.
Evermore, O people, bless his glorious name,
his eternal glory through the earth proclaim.

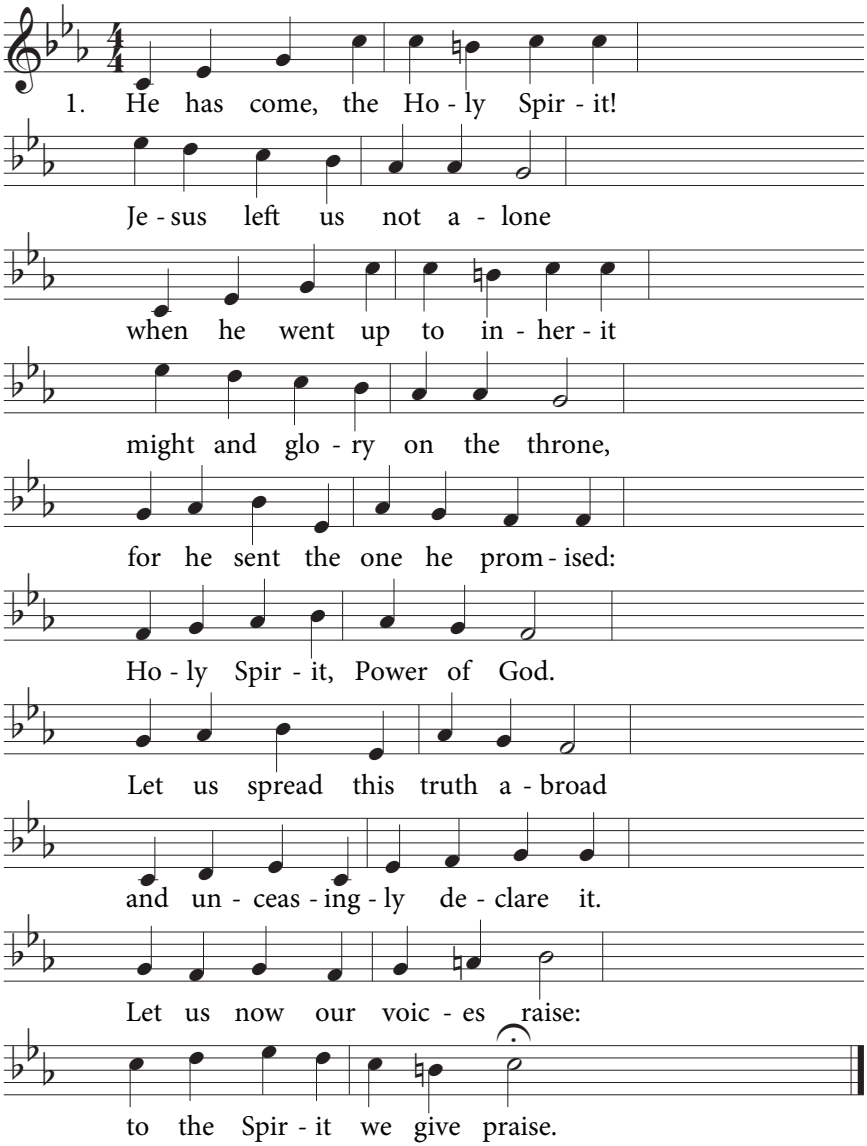
The Psalter, 1912

HYMN 47

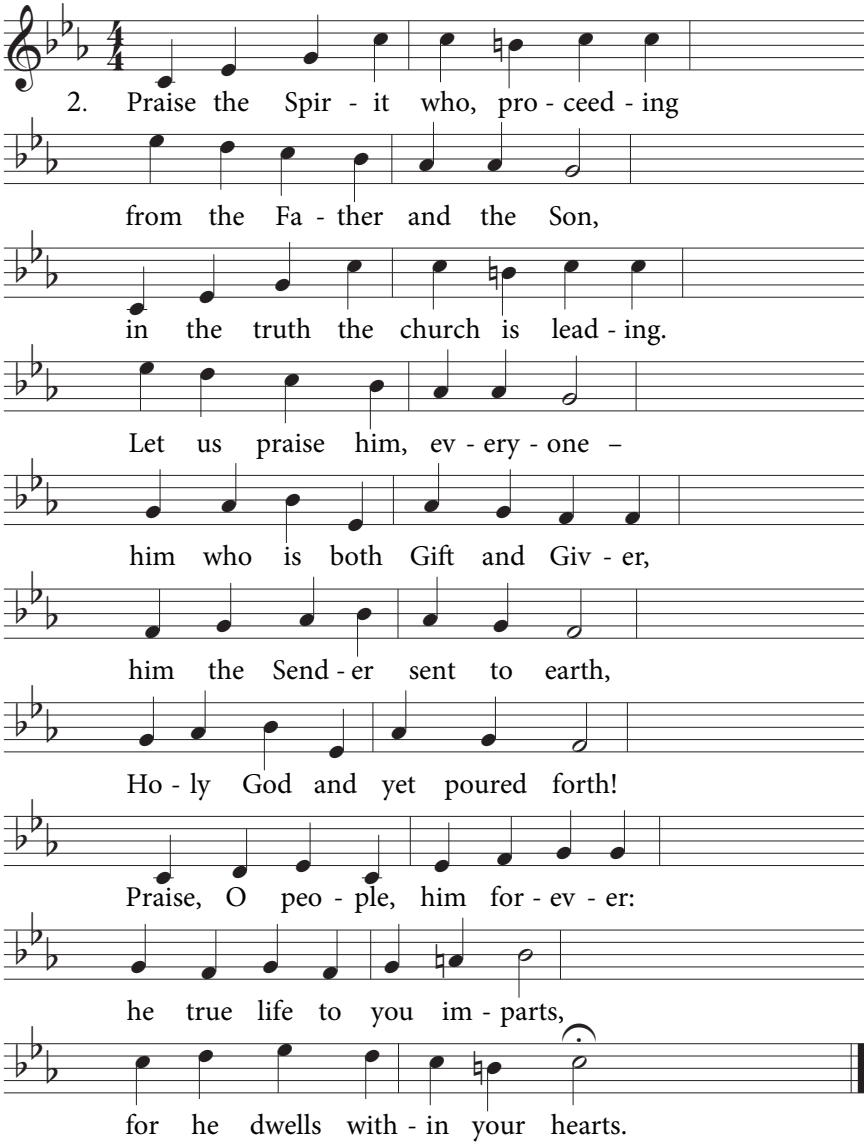
He Has Come, the Holy Spirit!

Based on Sollt' ich meinem Gott

Johann Schop, 1641



HYMN 47


2. Praise the Spir - it who, pro - ceed - ing
from the Fa - ther and the Son,
in the truth the church is lead - ing.
Let us praise him, ev - ery - one –
him who is both Gift and Giv - er,
him the Send - er sent to earth,
Ho - ly God and yet poured forth!
Praise, O peo - ple, him for - ev - er:
he true life to you im - parts,
for he dwells with - in your hearts.

3. Praise the Spirit who will never
leave the church by blood once bought.
He will show his presence ever,
fierce though be the foe's assault.
Fear not, flock which he is keeping,
though encircled by the night;
child of God, recall his might.
Would the Spirit then be sleeping?
Would he not securely keep
those whom Christ bought as his sheep?

4. Spirit of all understanding,
of all grace, of truth, and prayer,
show the paths of life unending;
always guide us, everywhere.
May we say, yes, "Abba, Father,"
say of Jesus, "You are Lord,"
and praise you with one accord.
Be where Christ his churches gathers,
take the offerings that they bring,
hear them when your praise they sing.

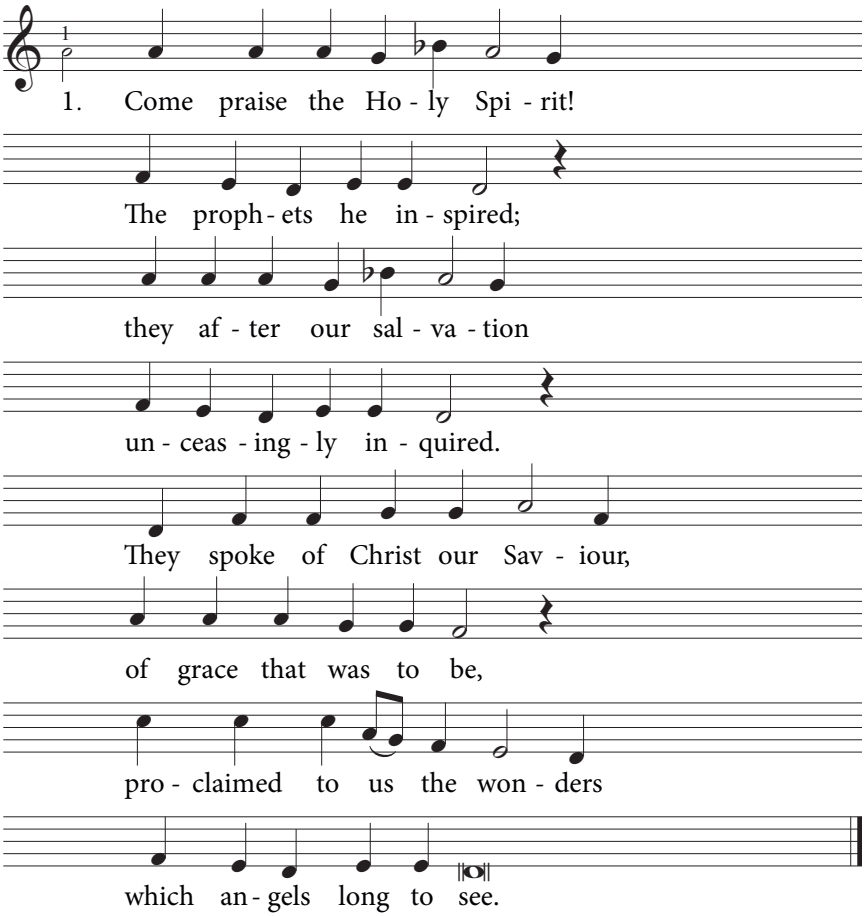
5. Counsellor, O Holy Spirit,
you who were from heaven sent,
may you with our Saviour's merit
fill the earth's remotest end.
O revive, refresh, and nourish
all that here may fade and fail!
Let your healing wind prevail,
causing love and zeal to flourish.
To new life let us be raised.
Holy Spirit, you be praised!

Isaac da Costa, 1828; tr. William W.J. VanOene, 1979

HYMN 48

Come, Praise the Holy Spirit!
1 Peter 1:10-12; Ephesians 1:13;
1 Corinthians 2:9; Galatians 5:18, 22;
Romans 8:16-17, 23-25

Ick wil mij gaen vertroosten — Antwerp, 1539



2. The gospel of salvation
God has to us revealed,
and we, the Word believing,
were with the Spirit sealed.
What none had seen or heard of
has been to us declared;
what no man had imagined
God has for us prepared.

3. Led by the Holy Spirit,
our flesh we crucify;
in him shall we find freedom
as unto sin we die.
O Spirit, by your power
our faithfulness increase,
and reap in us your harvest
of love and joy and peace.

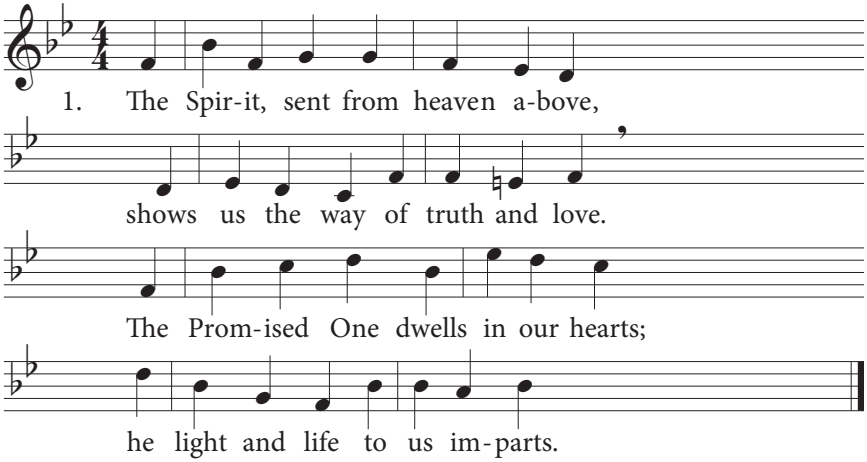
4. When we cry, "Abba! Father!"
the Spirit witness bears
that God made us his children
and we, with Christ, are heirs.
The Spirit, as the firstfruits
of glorious liberty,
helps us await with patience
what we do not yet see.

William Helder, 1979/2009

HYMN 49

The Spirit, Sent from Heaven Above

Winchester New — Hamburg, 1690



2. He on the church of Christ our Lord
his many varied gifts outpoured,
that, without pride or malice, we
might one another's members be.

3. The Spirit, knowing all our needs,
perfects our prayers and intercedes
for us, who cannot on our own
gain access to God's holy throne.

4. He is himself the guarantee
that we shall be forever free
when Christ returns on his great day.
"O come, Lord Jesus, come," we pray.

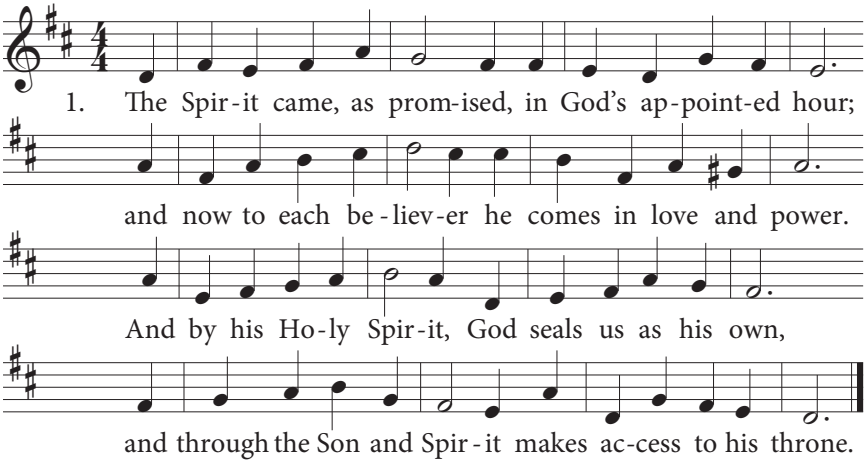
William Helder, 1979/2009

HYMN 50

The Spirit Came, as Promised

Befiehl du deine Wege

Johannes G. Bastiaans, 1868



2. The Spirit makes our bodies the temple of the Lord.
He binds us all together in faith and true accord.
The Spirit in his greatness brings power from God above,
and with the Son and Father dwells in our hearts in love.

3. He bids us live together in unity and peace;
employ his gifts in blessing, and let base passions cease.
We should not grieve the Spirit by open sin or shame,
nor let our words and actions deny his holy name.

4. The Word, the Spirit's weapon, will bring all sin to light;
and prayer, by his directing, will give new joy and might.
Be filled then with his Spirit, live out God's will and Word;
rejoice with hymns and singing, make music to the Lord.

James E. Seddon, 1973
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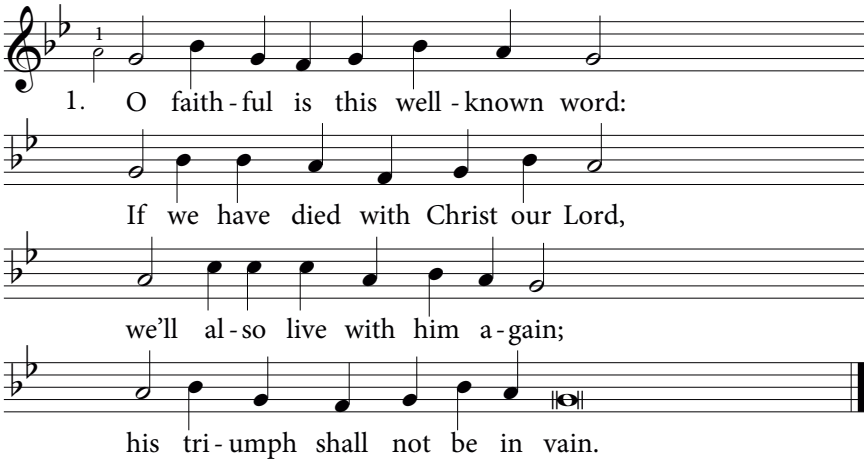
HYMN 51

O Faithful Is This Well-known Word

2 Timothy 2:11-13

Christe, qui lux es et dies

Verona, 11th Century



2. If we endure, so Christ has said,
we'll also reign with him, our Head.
If we on earth his name betray,
he will disown us on his day.

3. If we are faithless and we stray,
he faithful will remain for aye,
for he cannot himself deny.
On Christ our Saviour we rely.

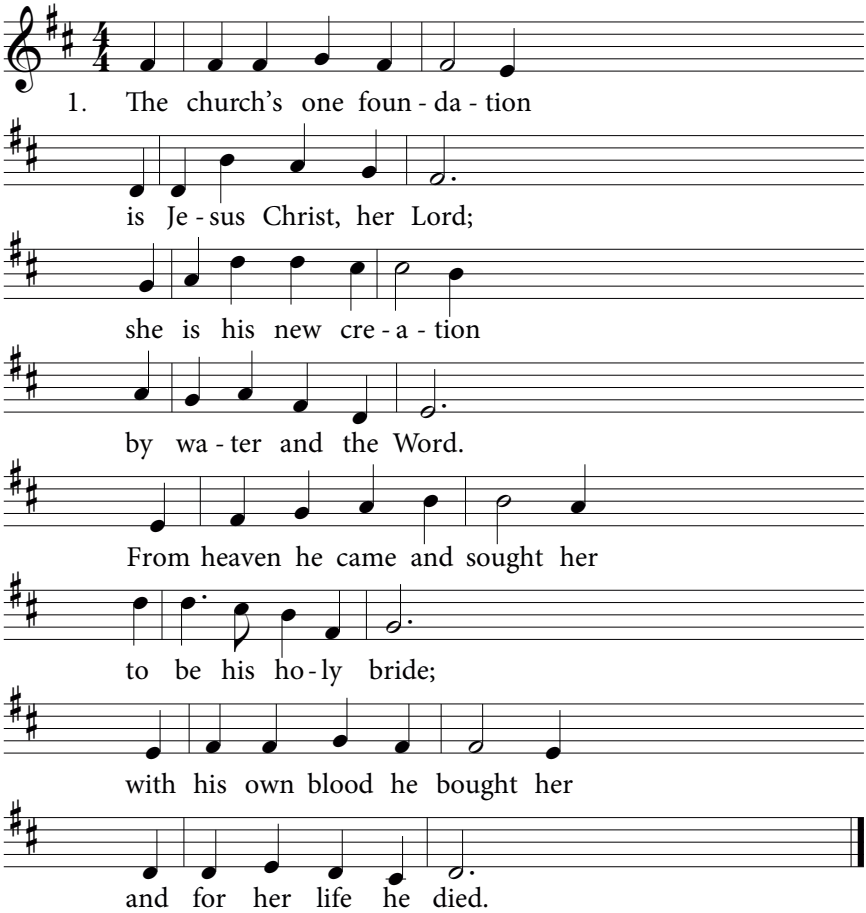
Free Reformed Churches of Australia, 1972

HYMN 52

The Church's One Foundation

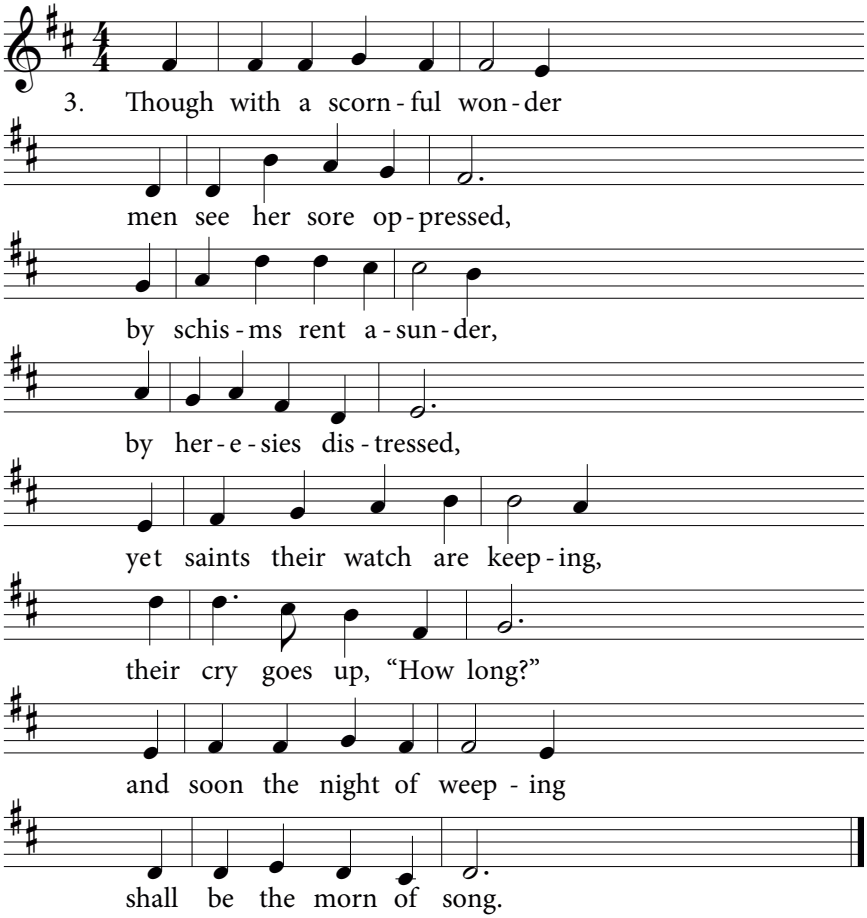
Aurelia

Samuel S. Wesley, 1864



2. Elect from every nation,
yet one o'er all the earth,
her charter of salvation
one Lord, one faith, one birth.
One holy name she blesses,
partakes one holy food,
and to one hope she presses,
with every grace endued.

HYMN 52



4. Mid toil and tribulation
and tumult of her war,
she waits the consummation
of peace for evermore;
till with the vision glorious
her longing eyes are blest,
and the great church victorious
shall be the church at rest.

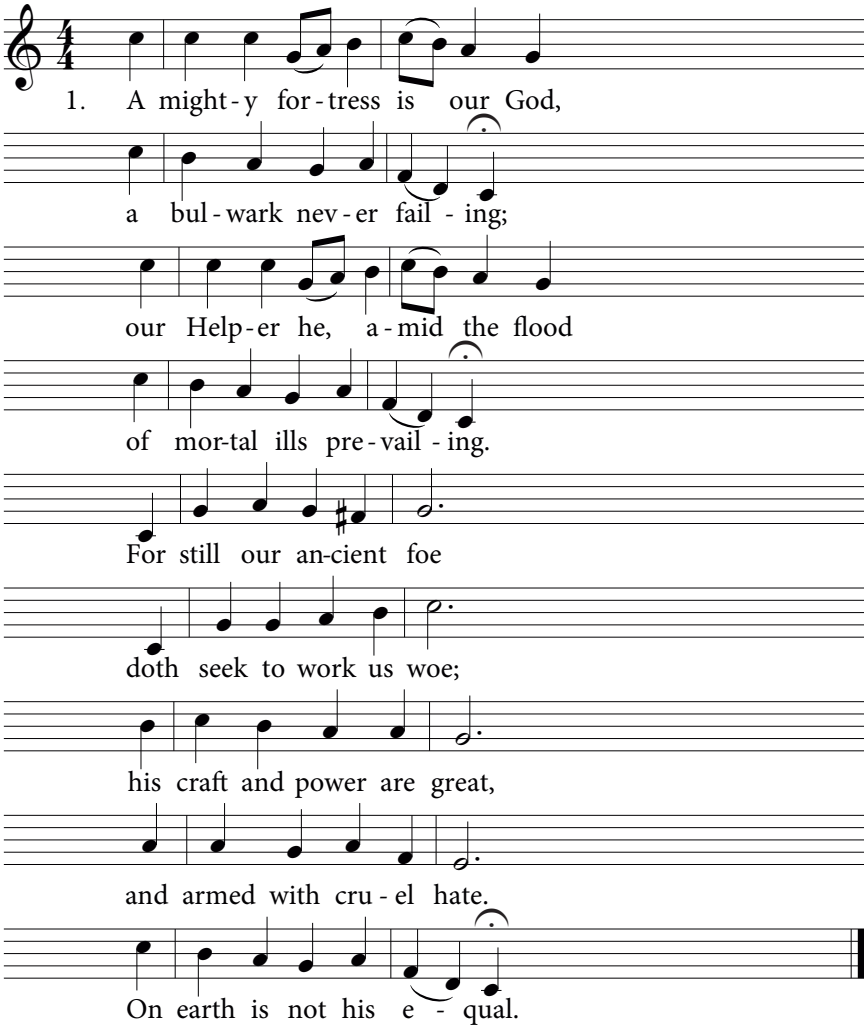
5. Yet, she on earth has union
with God, the Three in One,
and under his dominion
have saints their triumphs won.
They us in our endeavour
here like a cloud surround
till we, with them, forever
shall be with glory crowned.

Samuel J. Stone, 1866; st. 5 rev.

HYMN 53

A Mighty Fortress Is Our God

Ein Feste Burg — Martin Luther, 1529



2. Did we in our own strength confide,
our striving would be losing,
were not the right Man on our side,
the Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth his name,
from age to age the same,
and he must win the battle.

3. And though this world, with devils filled,
should threaten to undo us,
we will not fear, for God has willed
his truth to triumph through us.
The prince of darkness grim,
we tremble not for him;
his rage we can endure,
for lo! his doom is sure;
one little word shall fell him.

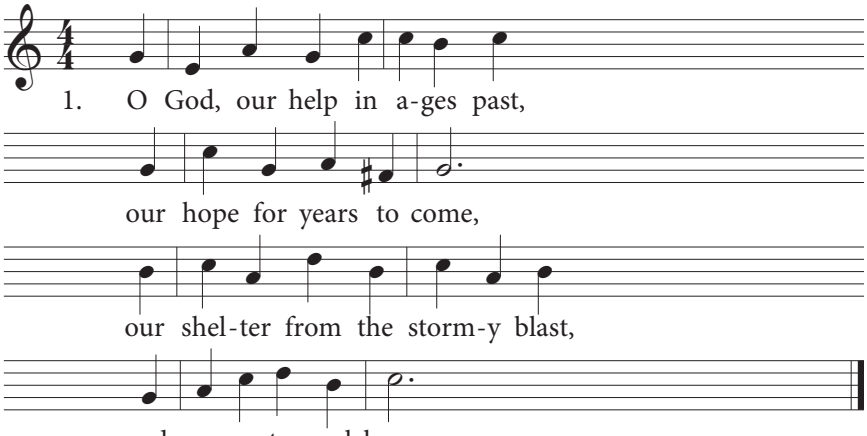
4. That word above all earthly powers –
no thanks to them – abideth;
the Spirit and the gifts are ours
through him who with us sideth.
Let goods and kindred go,
this mortal life also;
the body they may kill,
God's truth abideth still;
his kingdom is forever.

Martin Luther, 1529; tr. Frederick H. Hedge, 1852

HYMN 54

O God, Our Help in Ages Past
Psalm 90:1-6

St. Anne — William Croft, 1708



1. O God, our help in a-ges past,
our hope for years to come,
our shel-ter from the storm-y blast,
and our e-ter-nal home.

2. Under the shadow of thy throne
the saints have dwelt secure;
sufficient is thy arm alone,
and our defence is sure.

3. Before the hills in order stood,
or earth received her frame,
from everlasting thou art God,
to endless years the same.

4. Thy Word commands our flesh to dust,
"Return, ye sons of men";
all nations rose from earth at first,
and turn to earth again.

5. A thousand ages in thy sight
are like an evening gone;
short as the watch that ends the night
before the rising sun.

6. The busy tribes of flesh and blood
with all their lives and cares
are carried downwards by thy flood
and lost in following years.

7. Like flowery fields the nations stand
pleased with the morning light;
the flowers beneath the mower's hand
lie withering ere 'tis night.

8. O God, our help in ages past,
our hope for years to come,
be thou our guard while troubles last,
and our eternal home.

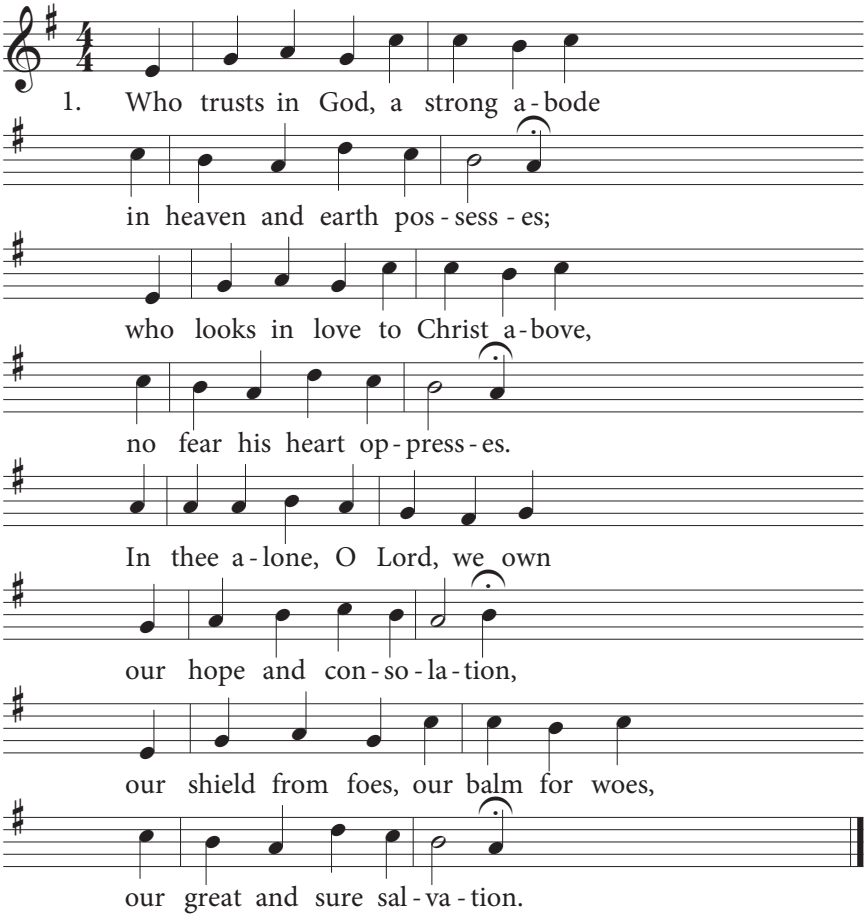
Isaac Watts, 1719

HYMN 55

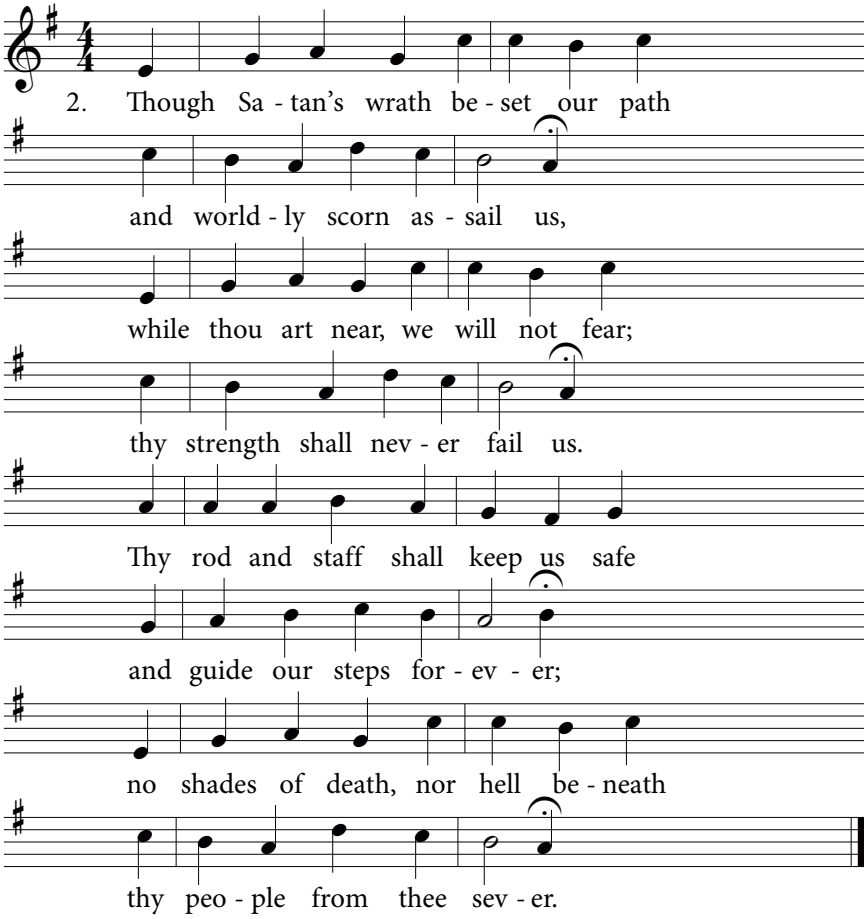
Who Trusts in God, a Strong Abode

Was mein Gott will

Claudin de Sermisy, 1529



HYMN 55



3. In all the strife of mortal life
our feet shall stand securely;
temptation's hour shall lose its power,
for thou shalt guard us surely.
O God, each day direct our way;
renew us by thy Spirit
until we stand at thy right hand
through Jesus' saving merit.

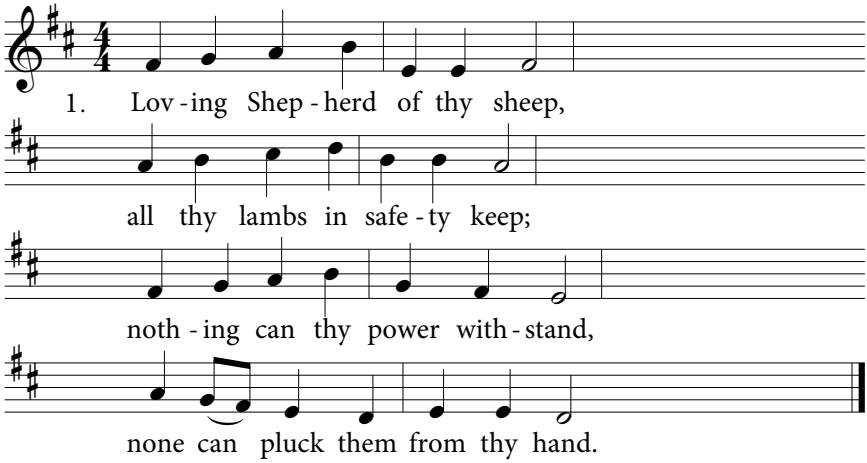
Joachim Magdeburg, 1573; tr. Benjamin Kennedy, 1863; alt.

HYMN 56

Loving Shepherd of Thy Sheep

Song 13

Orlando Gibbons, 1623



2. May they praise thee every day,
gladly all thy will obey;
like thy blessèd ones above,
happy in thy precious love.

3. Loving Shepherd, ever near,
teach thy lambs thy voice to hear;
suffer not their steps to stray
from the strait and narrow way.

4. Where thou leadest may they go,
walking in thy steps below;
then, before thy Father's throne,
Saviour, claim them for thine own.

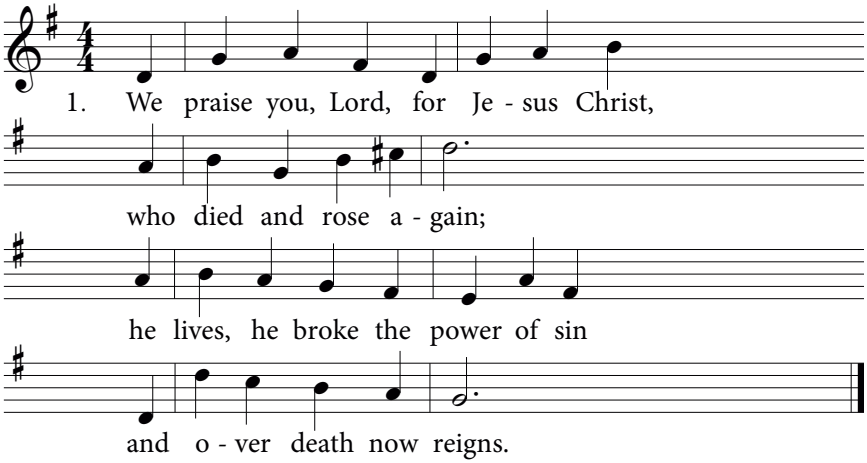
Jane E. Leeson, 1842; alt.

HYMN 57

We Praise You, Lord

St. Magnus

Jeremiah Clarke, 1707



2. We praise you, Lord, that this dear child
is grafted to the vine,
and as a member of your house,
now bears the cross as sign.

3. We praise you, Lord, for Jesus Christ:
he loves this child we bring;
he frees, forgives, and heals us all;
he lives and reigns as King.

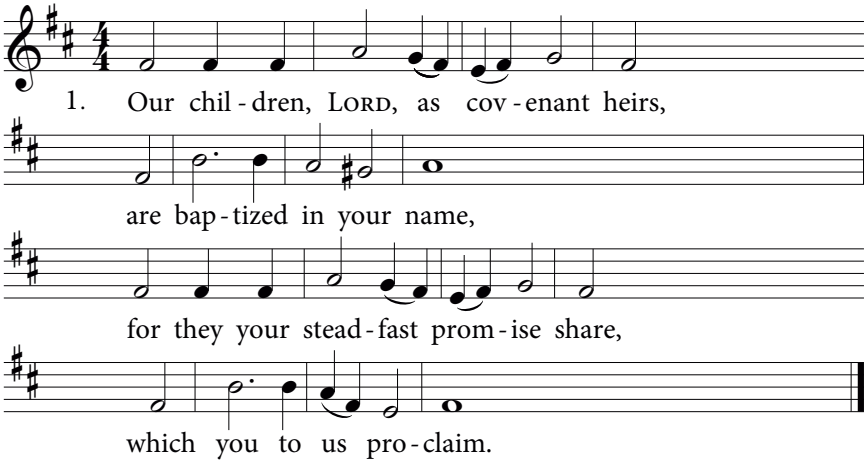
Judith O'Neill, 1930; alt.

HYMN 58

Our Children, Lord, as Covenant Heirs

Naomi

Lowell Mason, 1836



2. Such children Jesus did embrace
while dwelling here below;
to us and ours, O God of grace,
the same compassion show.

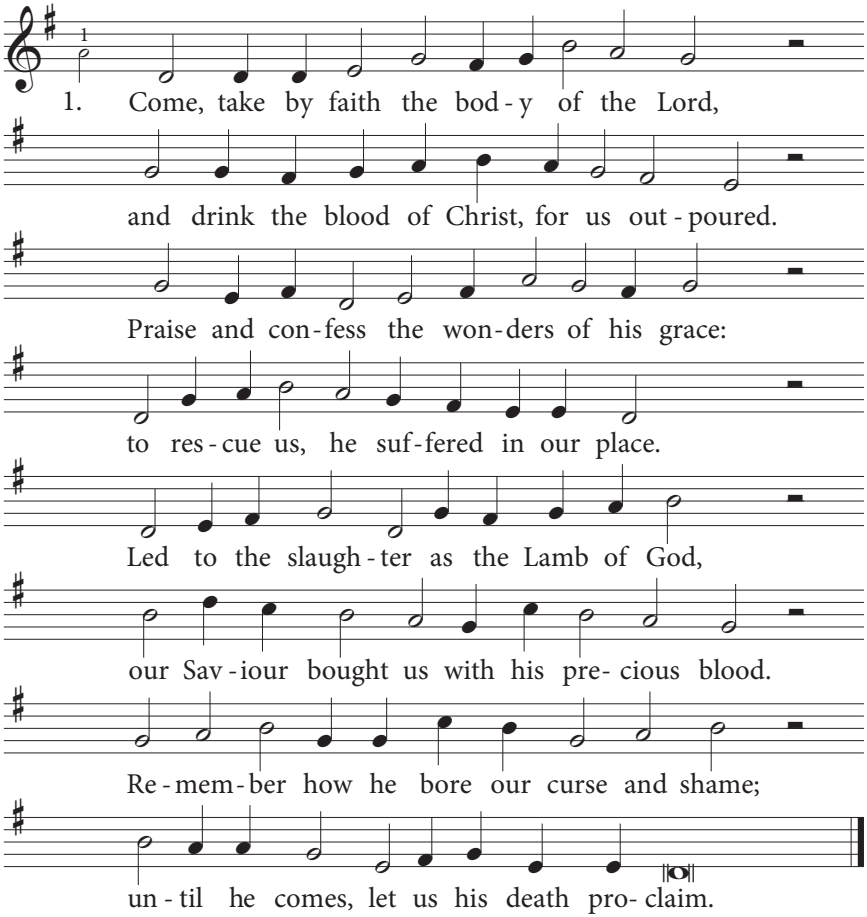
3. As they grow up, keep them secure
from worldly snares, we pray;
O let them to the end endure
in every righteous way.

Thomas Haweis, 1808; alt.

HYMN 59 Come, Take by Faith the Body of the Lord

Avec les tiens

Geneva, 1562



2. Come, let us then with contrite hearts draw near
to seek the pledges of his mercy here.
He who his saints in this world rules and shields
to all believers life eternal yields,
with heavenly bread makes those who hunger whole,
gives living waters to the thirsty soul.
Let us his holy supper celebrate
and, so refreshed, our coming King await.

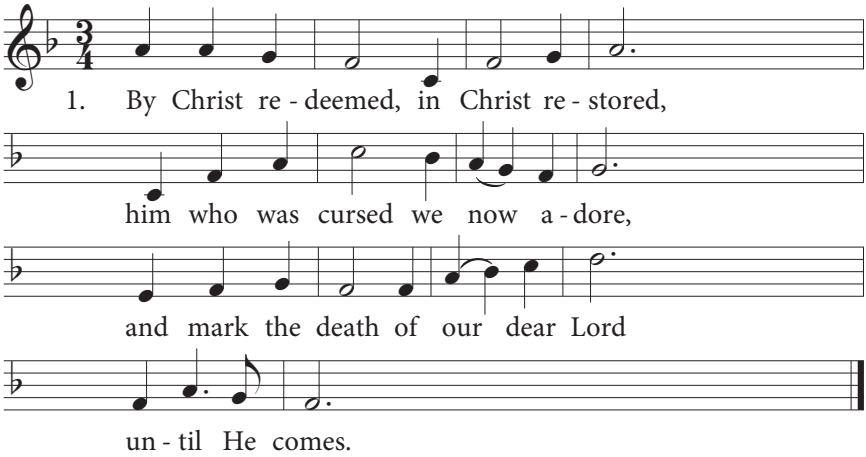
Latin, 7th c.; tr. John M. Neale, 1851; rev.

HYMN 60

Until He Comes

Almsgiving

John B. Dykes, 1865



2. His body, offered in our stead,
is shown in this memorial bread,
and thus our contrite souls are fed
until he comes.

3. His lifeblood shed for us we see
poured out for us, undoubtedly,
as wine we drink in memory
until he comes.

4. Thus, by his suffering Christ achieved
that we the Spirit have received,
and unity, as brothers, gained
until he comes.

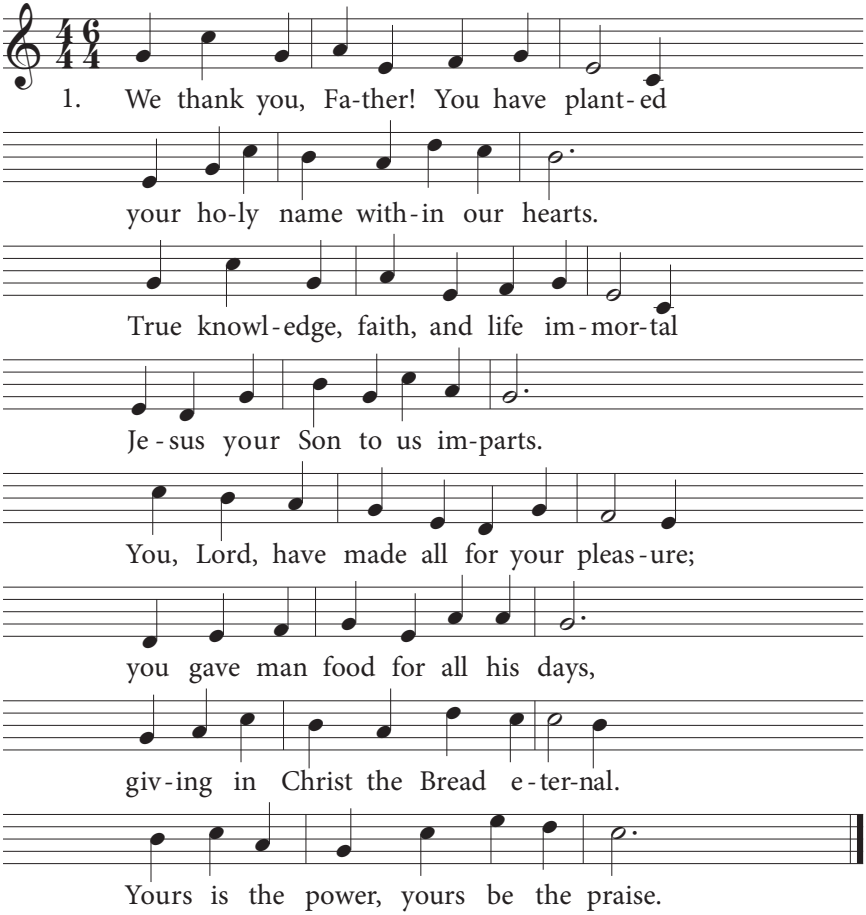
5. When soon the final trumpet's heard
and all the ancient graves are stirred,
then, with the great commanding word,
the Lord shall come.

6. Then, once again, we'll celebrate.
Let not our hearts be desolate
but, strong in faith, in patience wait
until he comes.

George Rawson, 1857; adapted

HYMN 61 We Thank You, Father! You Have Planted

Daar is uit 's werelds duistre wolken — Johannes G. Bastiaans, 1868



2. Watch o'er your church, O Lord, in mercy;
save it from evil, guard it still.
Perfect it in your love, unite it,
cleansed and conformed unto your will.
As grain, once scattered on the hillsides,
was in the broken bread made one,
so from all lands your church be gathered
into your kingdom by your Son.

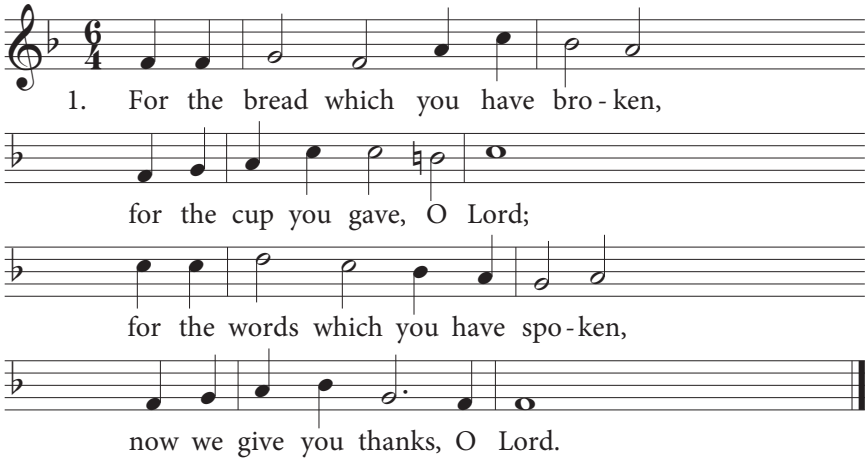
F. Bland Tucker, 1941; alt.

HYMN 62

For the Bread Which You Have Broken

Omni Die

David G. Corner, 1631



2. By this promise that you love us,
by your gift of peace restored,
by your call to heaven above us,
hallow all our lives, O Lord.

3. In your service, Lord, defend us;
in our hearts keep watch, O Lord.
In the world to which you send us,
let your kingdom come, O Lord.

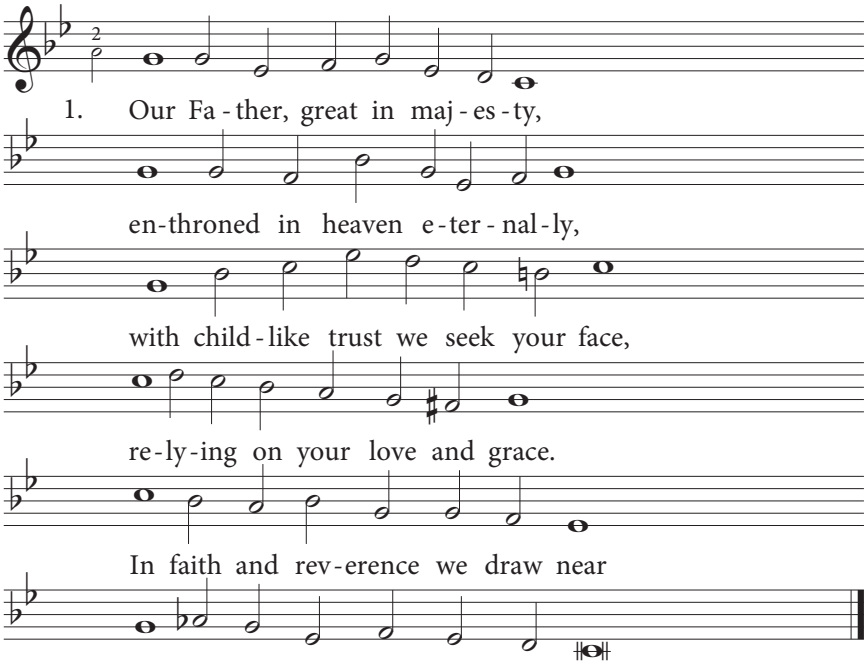
Louis F. Benson, 1925; alt.

HYMN 63

The Lord's Prayer

Vater Unser

Leipzig, 1539



2. Your name be hallowed and adored.
Teach us to know you from your Word
and from your glorious works and ways,
that we might offer you our praise.
May our whole life enhance your fame,
that others, too, might praise your name.

3. Lord, may your kingdom come with haste;
lay Satan's dark domain to waste.
May you so rule us by your Word
that we acknowledge you as Lord.
Preserve your church, make her complete
until all worship at your feet.

4. O Father, may your will be done
on earth below by everyone.
May we deny our wilful way,
and, without murmuring, you obey.
In all our duties, Lord, may we,
like heaven's angels, faithful be.

5. Give us this day our daily bread,
that we may from your hand be fed.
In all the work we need to do
remind us to depend on you,
not trusting creatures here below,
but you from whom all blessings flow.

6. Do not our sins and debts record,
but freely pardon them, O Lord.
Cleanse us from all our wretchedness
through Christ, whose blood was shed for us –
as, prompted by the grace you give,
our neighbours' debts we, too, forgive.

7. Into temptation lead us not,
lest we in Satan's snares be caught.
Uphold us by your Spirit's might;
put mortal enemies to flight.
May we against our foes contend
and be victorious in the end.

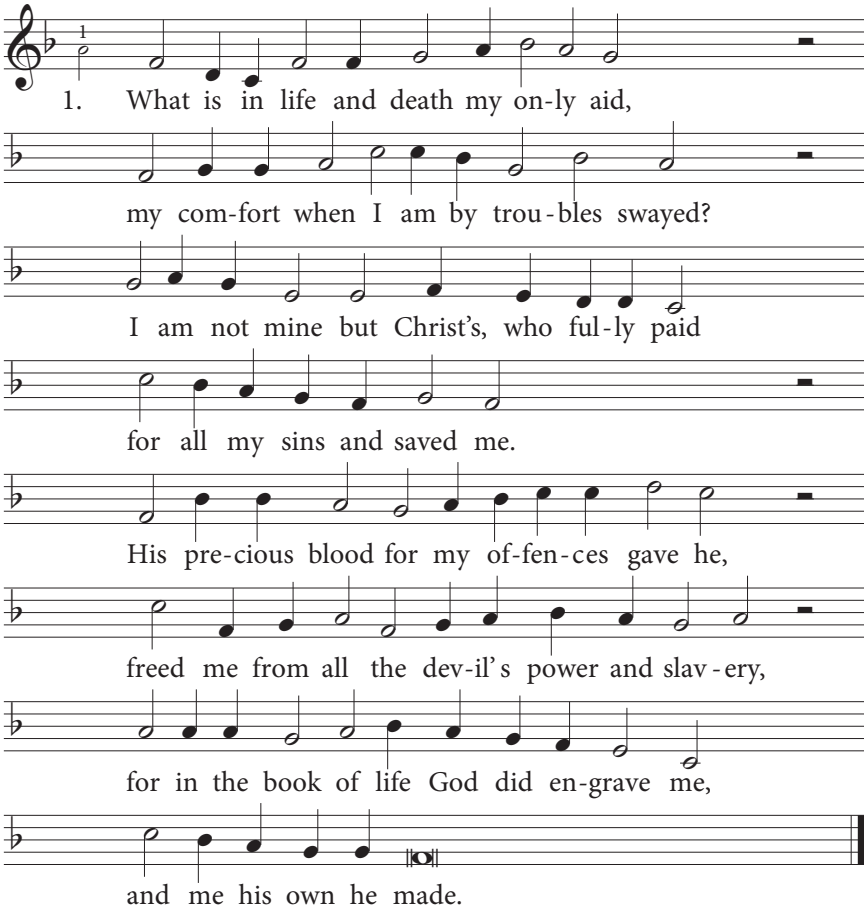
8. Yours is the kingdom, yours the might,
and yours alone the glory bright!
All this we ask of you, our King,
for you are Lord of everything
in this age and eternally.
Amen, Amen, so shall it be!

George van Popta, 2009

HYMN 64

What Is in Life and Death My Only Aid
Heidelberg Catechism, Lord's Day 1

Misericorde — Geneva, 1562



2. My faithful Saviour keeps me in his care;
without my Father's will cannot a hair
fall from my head; he shall for me prepare
a heavenly habitation.
All things must serve to further my salvation.
His Holy Spirit brings me consolation;
he makes me willing now with dedication
in hope his yoke to bear.

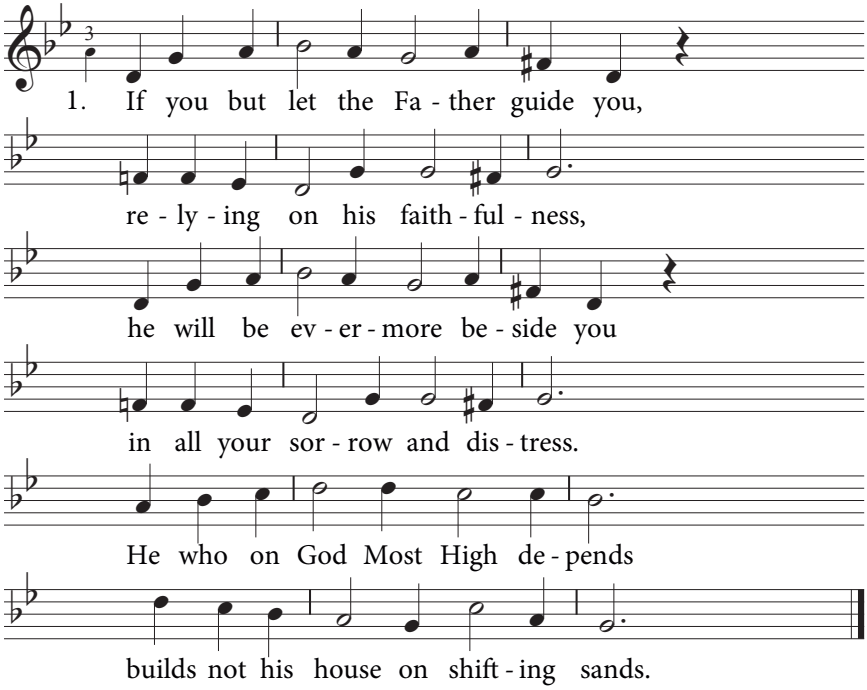
Walter van der Kamp, 1967

HYMN 65

If You But Let the Father Guide You

Wer nur den lieben Gott

Georg Neumark, 1657



2. Will anxious care or bitter sighing
at any time give true relief?
And what avails us our decrying
each morning's evil, trouble, grief?
We only add to grief and stress
by discontent and bitterness.

3. Be still! What God in his good pleasure
to you in wisdom may impart
is given you in perfect measure;
thus be content within your heart.
To him who chose us for his own
our needs and wants are surely known.

4. With song and prayer, in faith progressing,
in all you do God's will obey.
Expect from him alone your blessing:
he will renew it every day,
for God will never those disown
who put their trust in him alone.

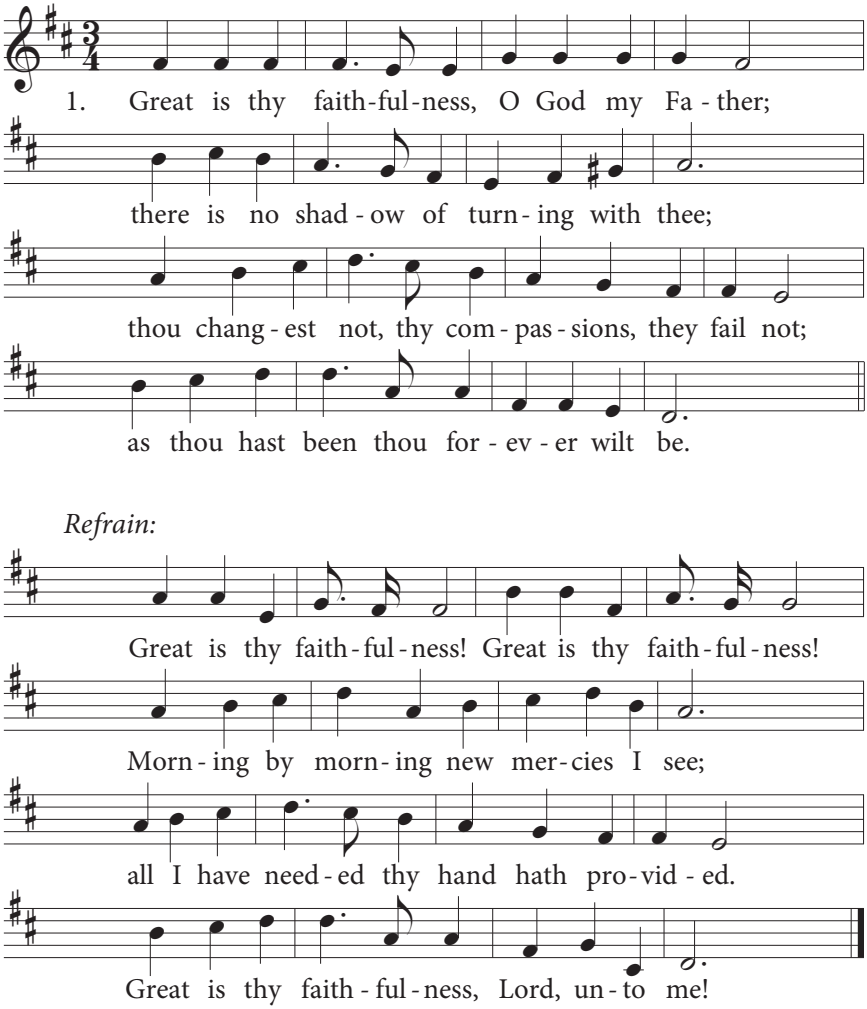
Georg Neumark, 1641; tr. William W.J. VanOene, 1979

HYMN 66

Great Is Thy Faithfulness

Faithfulness

William M. Runyan, 1923



2. Summer and winter and springtime and harvest,
sun, moon, and stars in their courses above
join with all nature in manifold witness
to thy great faithfulness, mercy, and love.

Refrain

Text: Thomas O. Chisholm, 1923
Music: William M. Runyan, 1923
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3. Pardon for sin and a peace that endureth,
thy own dear presence to cheer and to guide,
strength for today and bright hope for tomorrow –
blessings all mine, with ten thousand beside!

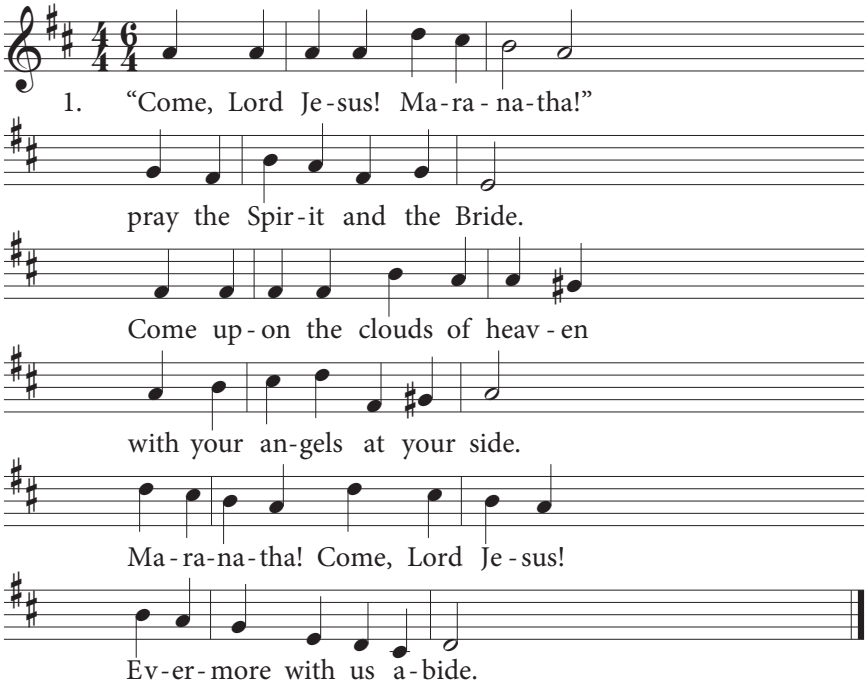
Refrain

Refrain may be sung after last stanza only.

HYMN 67

Come, Lord Jesus! Maranatha!

Lauda Anima — John Goss, 1869



2. Come, O Lord, with power and glory
and descend before our eyes
when the sounding of the trumpet
shall re-echo through the skies
and the voice of your archangel
shall command the dead to rise.

3. When the sky is rent asunder
and your face we shall behold,
when to every tongue and nation
you your judgment will unfold,
death will be completely vanquished,
as your holy Word foretold.

4. Call the dead! Let them bear witness
to your rule, O Lord renowned.
Call those once forced into silence,
those who once were judged unsound.
Lift up all who were downtrodden;
let them be with honour crowned.

5. When the tombs at last break open
and the throngs from far and near,
gathering in your holy city,
in your festal hall appear,
Lord, let us then not be missing,
though we're often tardy here.

6. Then let your refining Spirit
us with flaming zeal endue.
May we wait with eager longing
for your promise to come true
when you, Lord, with fire from heaven
all creation will renew.

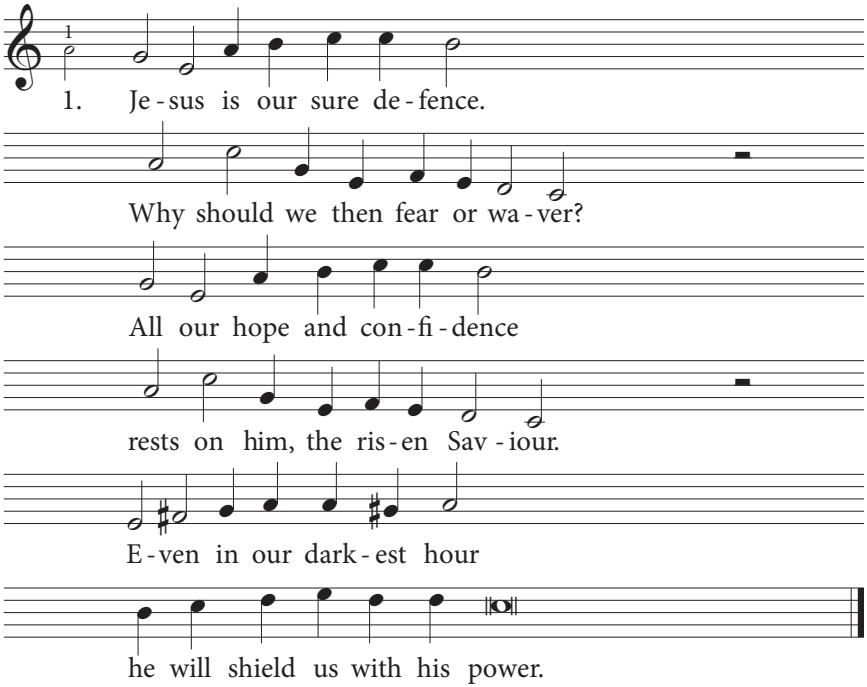
7. No one knows the day or moment
when the Bridegroom shall appear.
Let us then be ever watchful;
may our lamps be bright and clear.
Maranatha! Come, Lord Jesus!
Your great day is drawing near.

William Helder and William W.J. VanOene, 1979/2009

HYMN 68

Jesus Is Our Sure Defence
1 Corinthians 15:35-58

Jesus, meine Zuversicht — Johann Crüger, 1653



2. We are flesh and must return
to the dust whence we were taken,
but we from the Scriptures learn
that from death we shall awaken:
We like buried seed that dies
shall unto new life arise.

3. What into the earth we sow,
standing at the graveside grieving,
is the seed that soon will grow,
glory from our God receiving.
He to every grain here sown
gives a body of its own.

4. What is weak and mortal here,
prey to illness and destruction,
shall with glorious power appear
in the hour of resurrection.
What today is sown disgraced
in great honour shall be raised.

5. God his own shall glorify
in a wondrous transformation.
Though not all of us may die,
all shall gain their full salvation
in the twinkling of an eye
when the Lord comes from on high.

6. When we hear the trumpet's sound
and the dead are raised immortal,
we shall see with joy profound
how the grave must serve as portal
leading past all woe and strife
into everlasting life.

7. Then the word shall be fulfilled,
once by ancient prophets spoken:
"See how Satan's might is quelled,
how the power of death lies broken.
Where, O death, is now your sting?"
Christ has conquered! He is King!

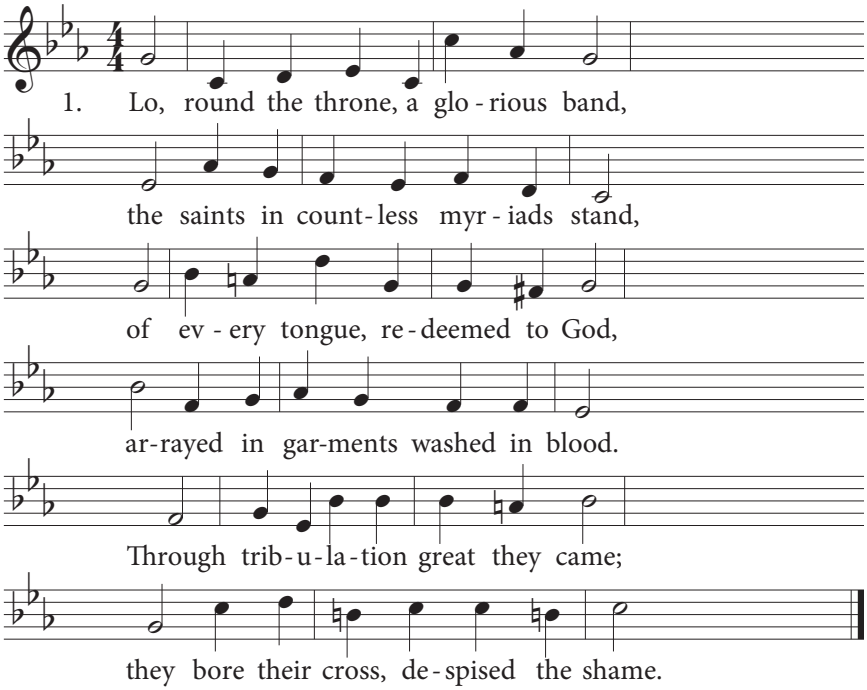
8. To our God be thanks and praise:
he through Christ made us victorious.
Be then steadfast all your days;
see how death's defeat assures us
that in him who comes again
all your toil is not in vain.

William Helder and William W.J. VanOene, 1979

HYMN 69

Lo, Round the Throne, a Glorious Band
Revelation 7:13-15 and 5:9-10

Folkingham — Supplement to the New Version, 1708



2. From all their labours now they rest,
in God's eternal glory blest.
They see their Saviour face to face,
and sing the triumphs of his grace;
him day and night they ceaseless praise,
to him the loud thanksgiving raise:

3. "Worthy the Lamb, for sinners slain,
through endless years to live and reign.
Thou hast redeemed us by thy blood,
and made us kings and priests to God."
O may we wage the glorious strife,
and win, like them, the crown of life.

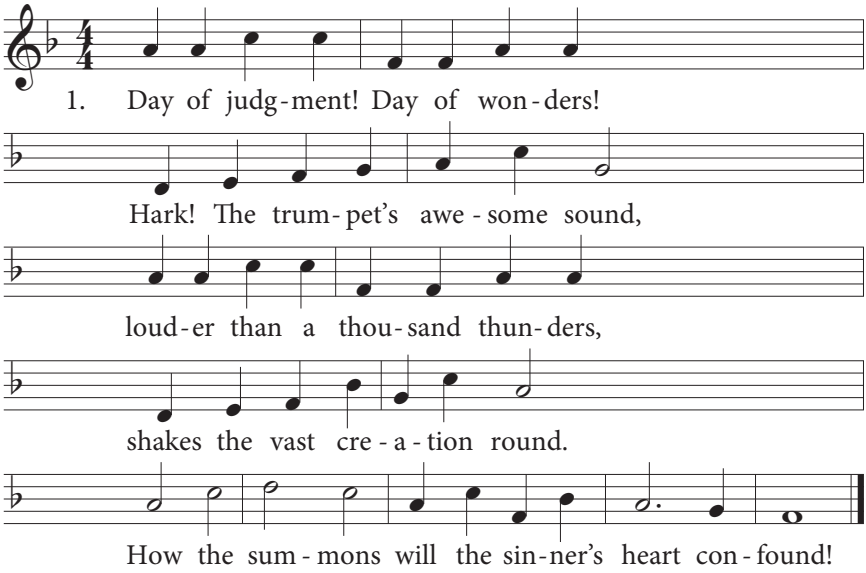
Rowland Hill, 1783; alt.

HYMN 70

Day of Judgment! Day of Wonders!

Coronae

William H. Monk, 1871



2. See the Judge, our nature wearing,
clothed in majesty divine;
you who long for his appearing
then shall say, "This God is mine!"
Gracious Saviour, own me in that day as thine.

3. At his call the dead awaken,
rise to life from earth and sea;
all the evildoers, shaken
by his looks, prepare to flee.
Careless sinner, what will then become of thee?

4. But to those who have confessèd,
loved and served the Lord below,
he will say, "Come near, you blessèd,
see the kingdom I bestow;
you forever shall my love and glory know."

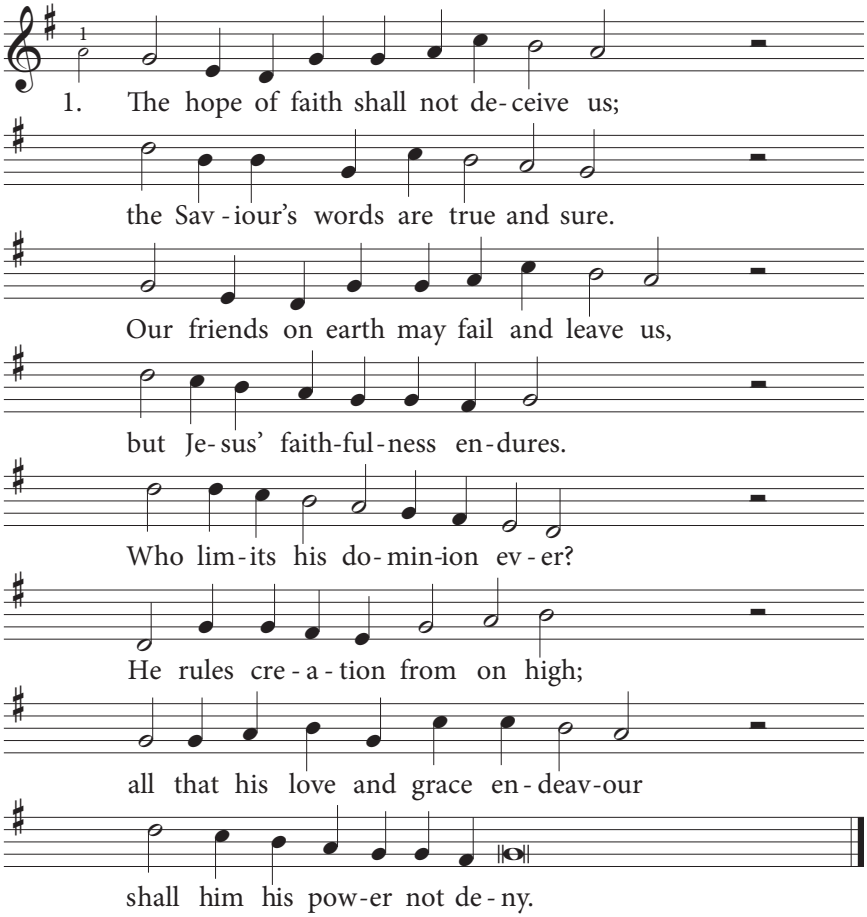
John Newton, 1774

HYMN 71

The Hope of Faith Shall Not Deceive Us

Rendez à Dieu

Geneva, 1543/1551



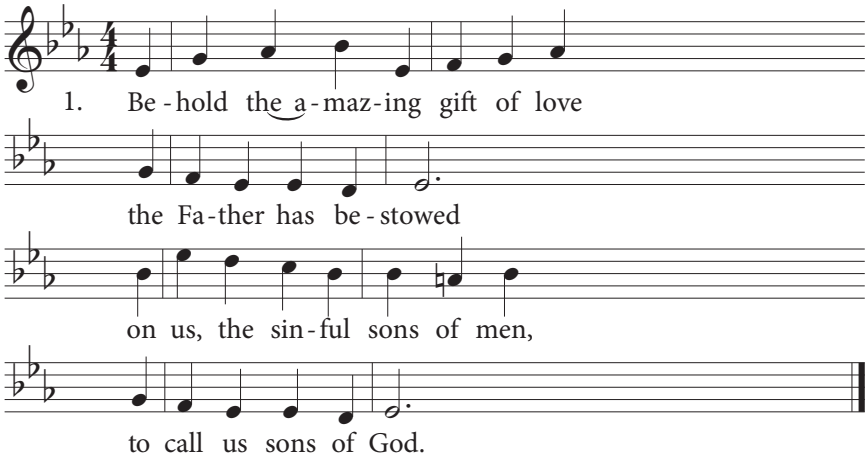
2. That hope must soften all our sorrow.
Come, fellow pilgrims, heads then high;
for those who bide salvation's morrow
the hills are level, seas are dry.
O blessedness above all measure,
O joy when once all grief is banned.
There is our heart, there is our treasure,
when we are in the Promised Land.

Hieronymus van Alphen, 1783, and Abraham Rutgers, 1806;
tr. Walter van der Kamp, 1967

HYMN 72

Behold the Amazing Gift of Love
I John 3:1-3

Dundee — Edinburgh, 1615



2. Concealed as yet this honour lies;
'tis to the world unknown,
for this world knew not him who came
as God's eternal Son.

3. We are God's children here and now,
for he made us his own,
but what we shall hereafter be,
that he has not yet shown.

4. We know that when our Lord appears,
then we like him shall be,
for then his face, him as he is,
we shall in glory see.

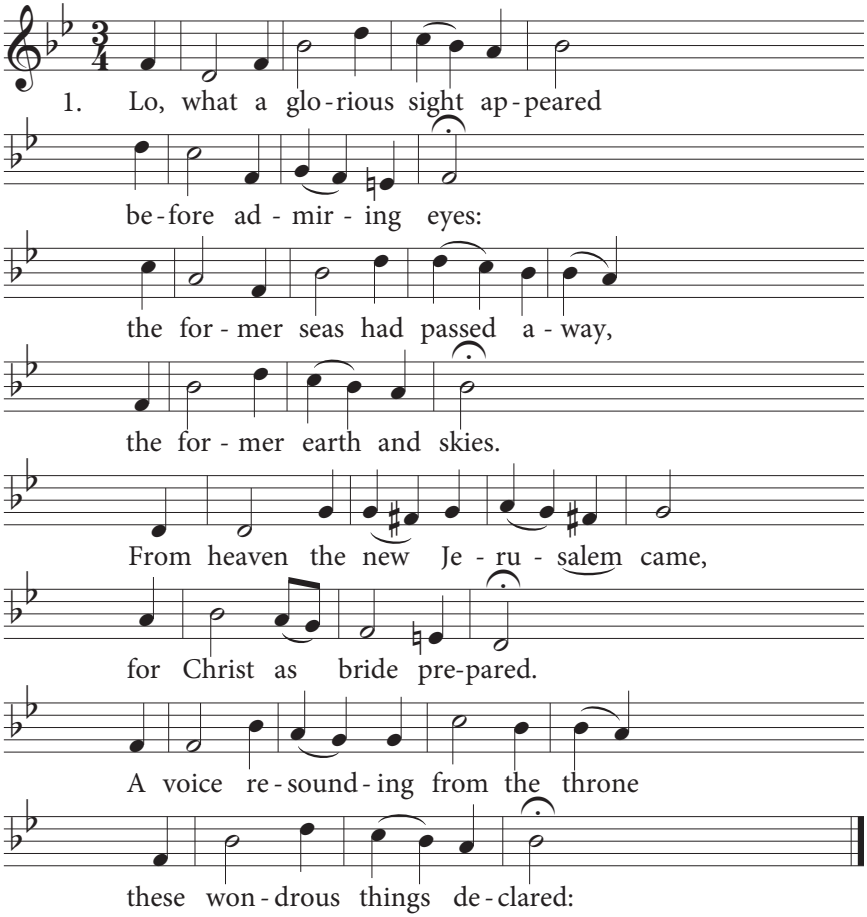
5. Now everyone who has this hope,
which rests in him secure,
from evil purifies himself
as he, our Lord, is pure.

Isaac Watts, 1709; rev.

HYMN 73

Lo, What a Glorious Sight Appeared
Revelation 21:1-8

St. Matthew — William Croft, 1708



2. "Now God in glory down to men
has moved his blest abode.
He dwells with them; his people they,
and he his people's God.
His gracious hand shall wipe the tears
from every weeping eye,
for pain and grief shall be no more,
and death itself shall die."

3. The One who sat upon the throne
said, "I make all things new!
Write down the words that you have heard,
for they are firm and true.
It is all done! Lo, by my power
is paradise restored.
I am the First, and I the Last,
the one eternal Lord.

4. "Come, all who thirst! To you I will
my healing waters give.
Drink from my fountain without price
and so forever live.
Blest is the man who, conquering,
his heritage has won,
for I will be his faithful God,
and he shall be my son.

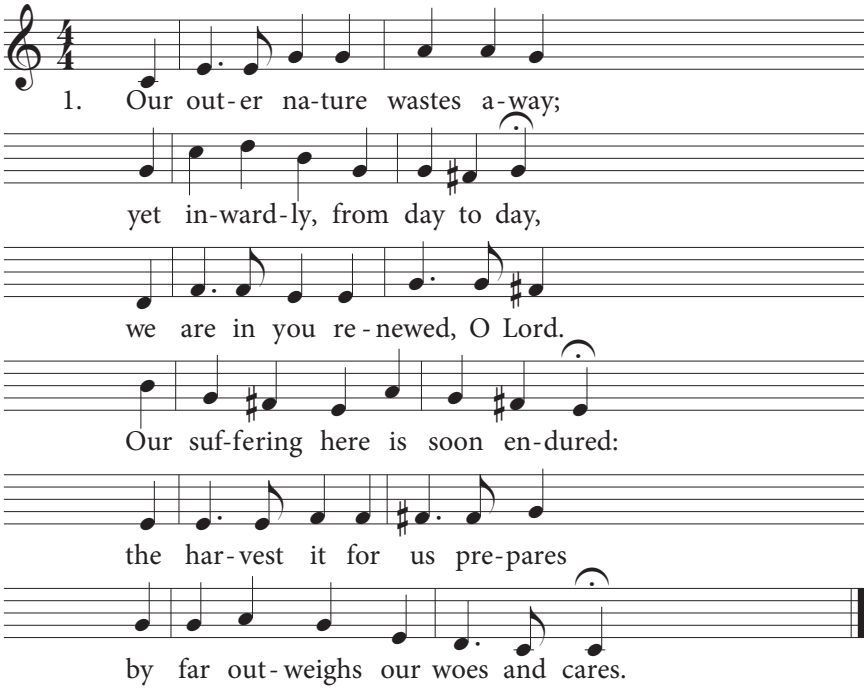
5. "As for the vile and faithless ones,
those who my will defy,
they, flung into the burning lake,
the second death shall die."
We, too, shall stand before the throne;
then shall our names be found
recorded in the book of life.
How shall our joy abound!

Isaac Watts, 1707; rev.

HYMN 74

Our Outer Nature Wastes Away
2 Corinthians 4:16-5:1ff

Melita — John B. Dykes, 1861



2. A weight of glory, unsurpassed,
will then be ever ours at last,
for we find no security
in things that with our eyes we see;
for what is seen will fade away,
what is unseen will not decay.

3. We know that if our earthly tent
falls to the ground, all worn and rent,
our God as gift to us extends
a heavenly house not made with hands,
a building steadfast and secure
that will eternally endure.

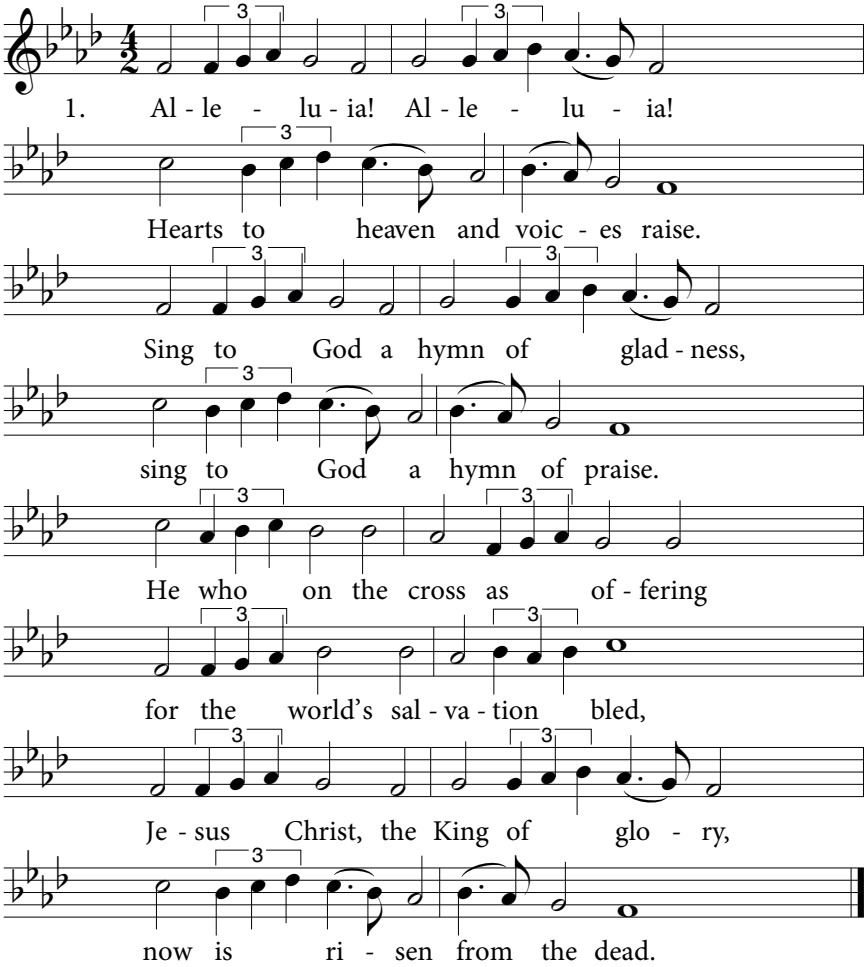
4. The Spirit we as pledge possess
of everlasting blessedness.
So let us of good courage be;
our God himself will make us free.
Let it be here and now our aim
to please him and exalt his name.

William Helder, 1979/2009

HYMN 75

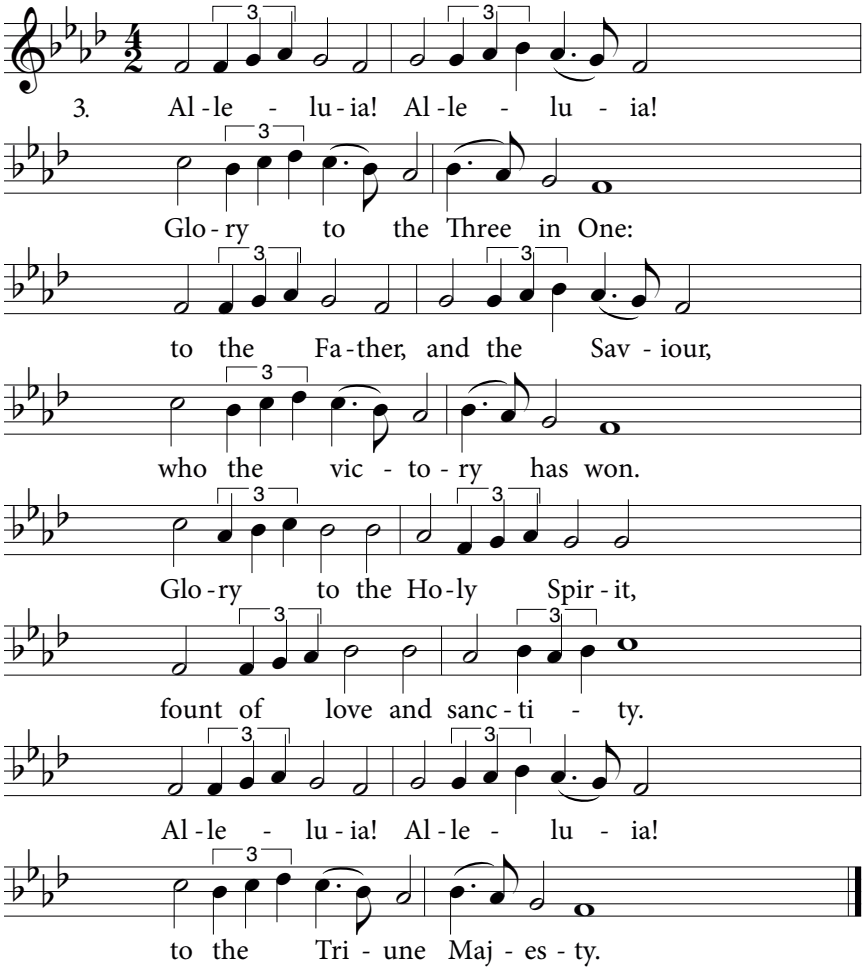
Alleluia! Alleluia!

Ebenezer (or Ton-y-Botel) — Thomas John Williams, 1890



2. Christ is risen, Christ the firstfruits
of the holy harvest field,
which will all its full abundance
at his second coming yield.
Then the golden ears of harvest
will their heads before him wave,
ripened by his glorious sunshine
from the furrows of the grave.

HYMN 75

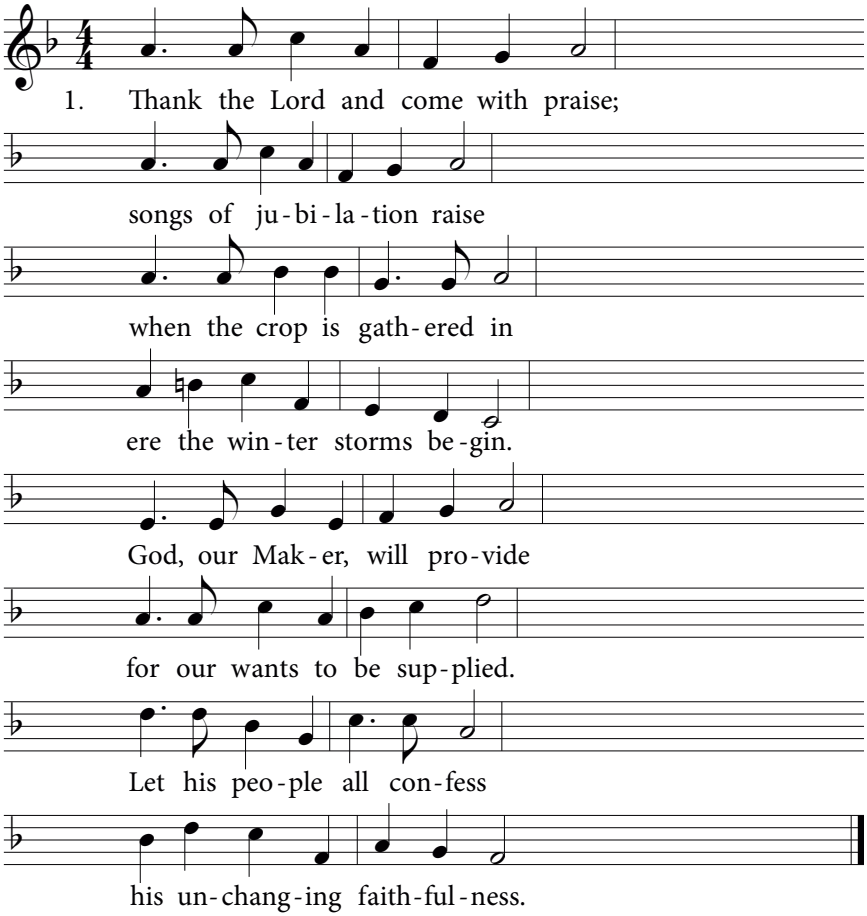


Christopher Wordsworth, 1862; alt.

HYMN 76

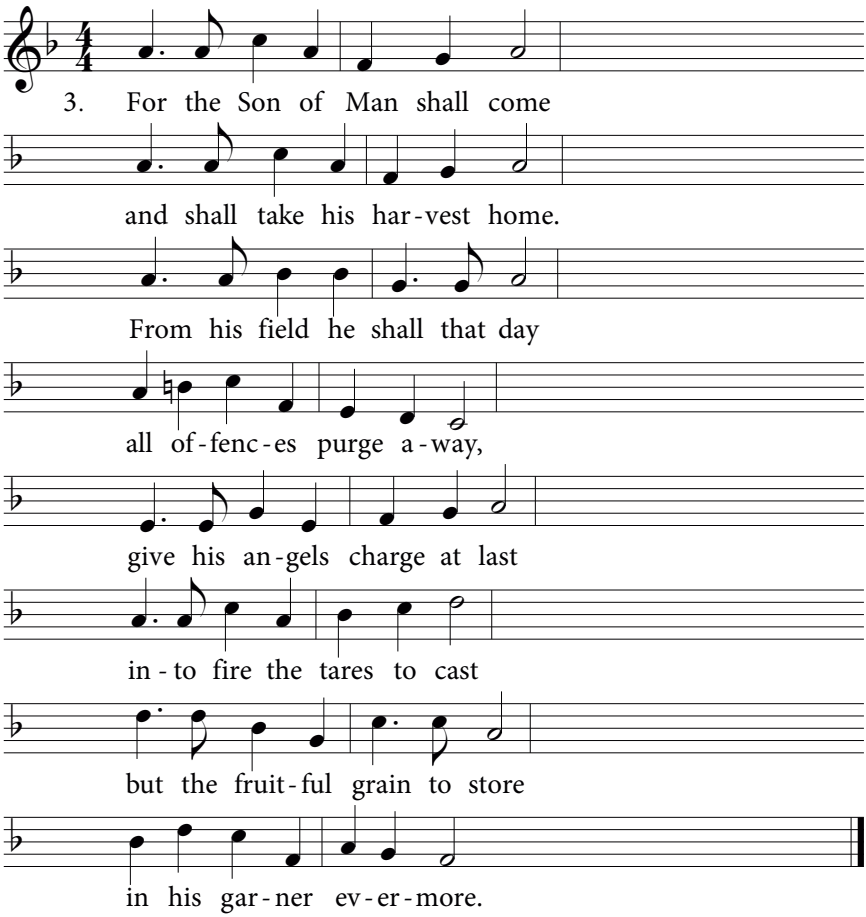
Thank the Lord and Come with Praise

St. George's Windsor — George Job Elvey, 1858



2. All this world is God's own field,
fruit unto his praise to yield –
wheat and tares, together sown,
unto joy or sorrow grown;
first the blade and then the ear,
then shall golden grain appear.
Lord of harvest, grant that we
pure and wholesome wheat may be.

HYMN 76

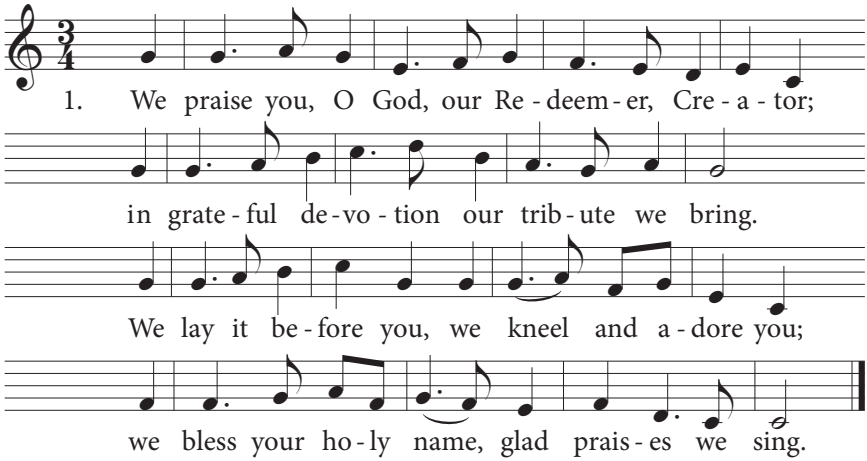


4. Lord, we pray thee, quickly come;
bear thy final harvest home.
Gather thou thy people in,
freed from sorrow, freed from sin.
They, forever purified,
in thy presence will abide.
Come with all thy angels, come;
bear thy glorious harvest home.

Henry Alford, 1844; rev.

We Praise You, O God, Our Redeemer, Creator **HYMN 77**

Kremser Haarlem, 1626



2. We worship you, God of our fathers, we bless you;
through life's storm and tempest our Guide you have been.
When perils o'ertake us, you will not forsake us,
and with your help, O Lord, our battles we win.

3. With voices united our praises we offer;
our songs of thanksgiving to you we now raise.
Your strong arm will guide us, our God is beside us;
to you, our great Redeemer, fore'er be praise.

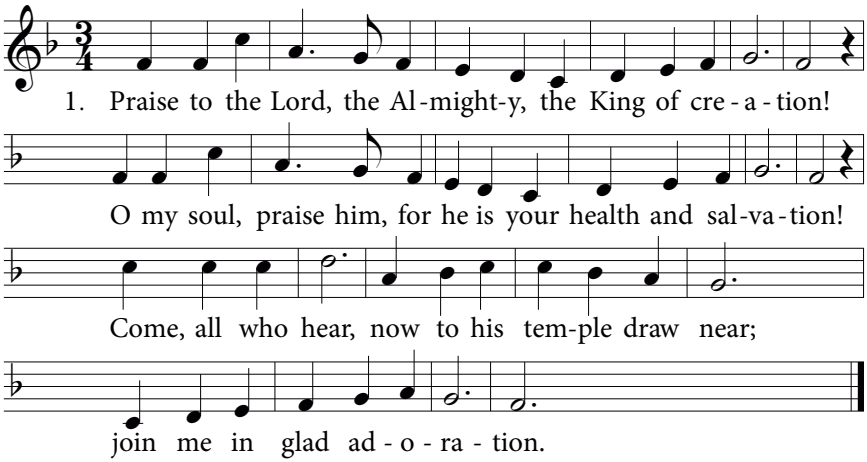
Julia B. Cady Cory, 1902; alt.

HYMN 78

Praise to the Lord, the Almighty

Lobe den Herren

Stralsund, 1665 / Halle, 1741



2. Praise to the Lord, who o'er all things is wondrously reigning,
sheltering you under his wings, oh, so gently sustaining!
Have you not seen? All that is needful has been
sent by his gracious ordaining.

3. Praise to the Lord, who will prosper your work and defend you.
Surely his goodness and mercy shall daily attend you.
Ponder anew what the Almighty will do;
he with his love will befriend you.

4. Praise to the Lord, who with marvellous wisdom has made you,
blessed you with health, and with loving hand guided and stayed you.
How oft in grief has he not brought you relief,
spreading his wings to o'ershade you!

5. Praise to the Lord! O let all that is in me adore him!
All that has life and breath, come now with praises before him!
Let the Amen sound from his people again.
Gladly forever adore him!

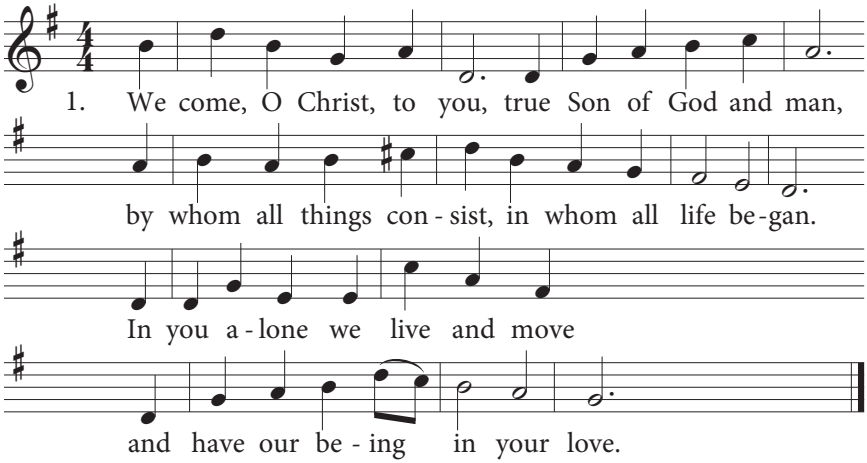
Joachim Neander, 1680; tr. Catherine Winkworth, 1863; alt.

HYMN 79

We Come, O Christ, to You

Eastview

James V. Lee, 1959



2. You are the way to God, your blood our ransom paid;
in you we face our Judge and Maker unafraid.
Before the throne absolved we stand;
your love has met your law's demand.

3. You are the living truth; all wisdom dwells in you,
the source of every skill, the one eternal True!
O great I AM! in you we rest,
sure answer to our every quest.

4. You only are true life – to know you is to live
the more abundant life that earth can never give.
O risen Lord! we live in you:
in us each day your life renew!

5. We worship you, Lord Christ, our Saviour and our King;
to you our youth and strength adoringly we bring:
so fill our hearts that all may view
your life in us and turn to you!

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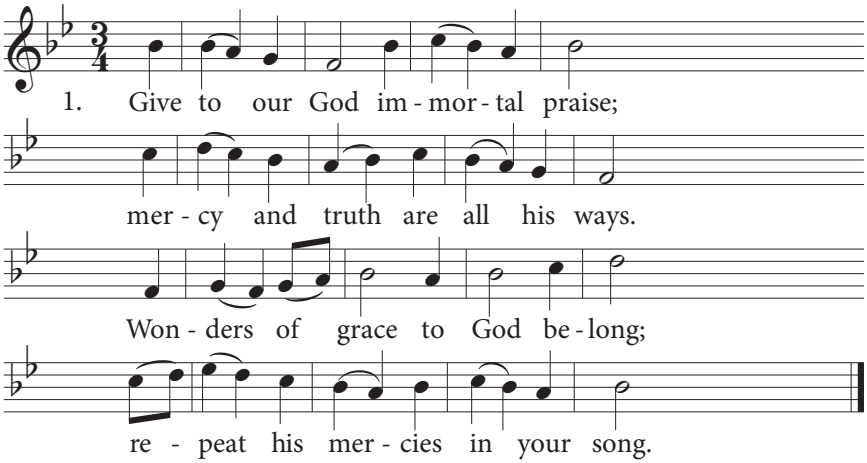
HYMN 80

Give to Our God Immortal Praise

Wareham — William Knapp, 1738



2. Give to the Lord of lords renown;
the King of kings with glory crown.
His mercies ever shall endure,
when lords and kings are known no more.

3. He built the earth, he spread the sky,
and fixed the starry lights on high.
Wonders of grace to God belong;
repeat his mercies in your song.

4. He fills the sun with morning light;
he bids the moon direct the night.
His mercies ever shall endure,
when sun and moon shall shine no more.

5. He sent his Son with power to save
from guilt and darkness and the grave.
Wonders of grace to God belong;
repeat his mercies in your song.

6. He through this world will guide his own,
and lead us to his holy throne.
His mercies ever shall endure,
when this dark world shall be no more.

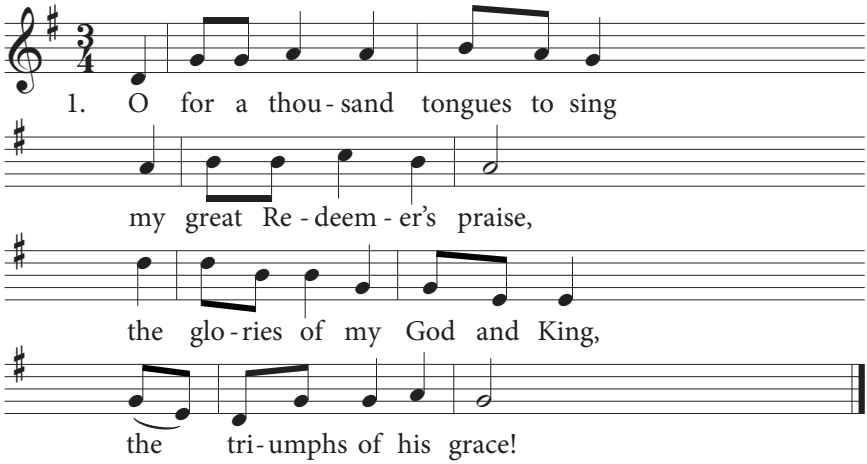
Isaac Watts, 1719; alt.

HYMN 81

O for a Thousand Tongues to Sing

Azmon

Carl G. Gläser, 1828



2. My gracious Master and my God,
assist me to proclaim,
to spread through all the earth abroad,
the honours of your name.

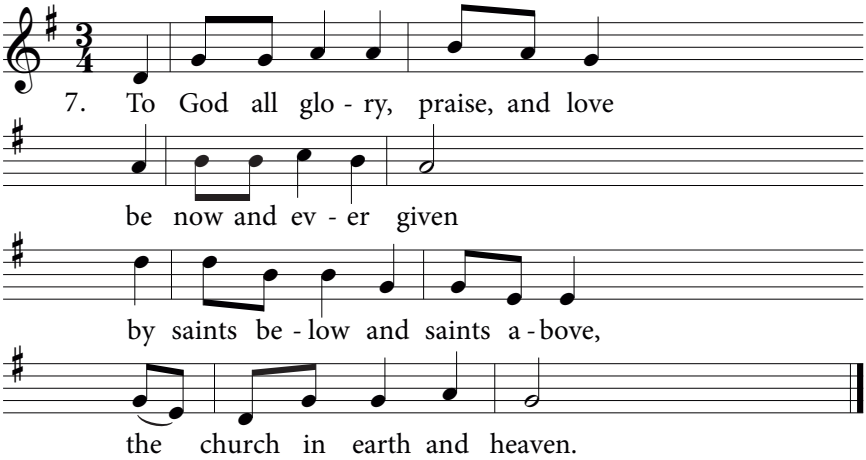
3. The name of Jesus calms our fears
and bids our sorrows cease;
'tis music to the sinner's ears,
'tis life and health and peace.

4. He breaks the power of reigning sin,
he sets the prisoner free;
his blood can make the foulest clean;
his blood avails for me.

5. He speaks, and, listening to his voice,
new life the dead receive;
the mournful broken hearts rejoice;
the humble poor believe.

6. Hear him, you deaf; you voiceless ones,
your loosened tongues employ;
you blind, behold your Saviour come;
and leap, you lame, for joy!

HYMN 81



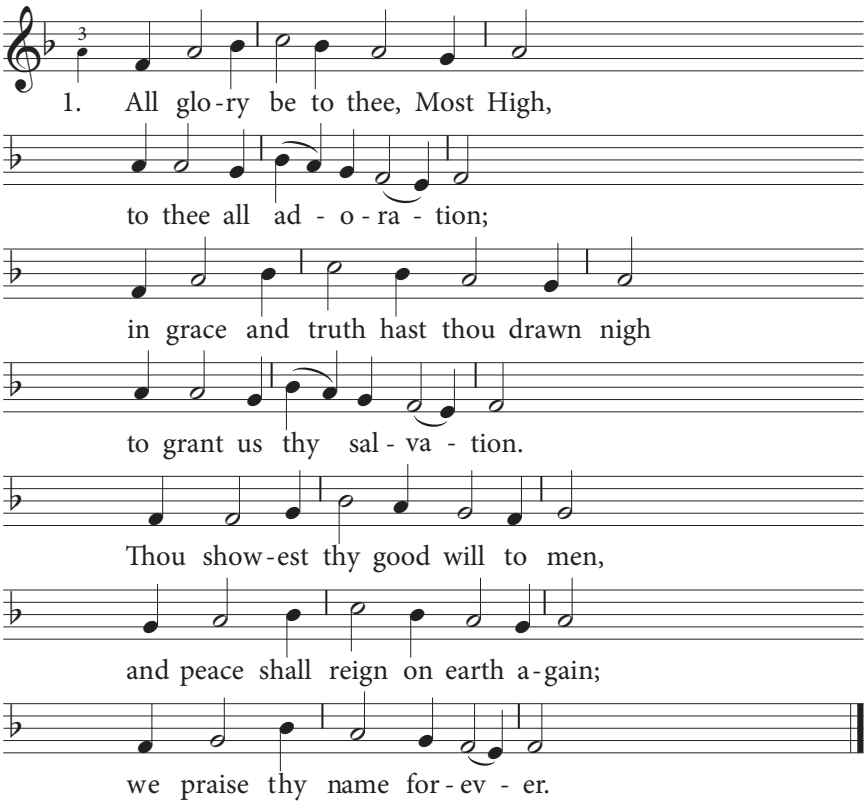
Charles Wesley, 1739; alt.

HYMN 82

All Glory Be to Thee, Most High

Allein Gott in der Höh

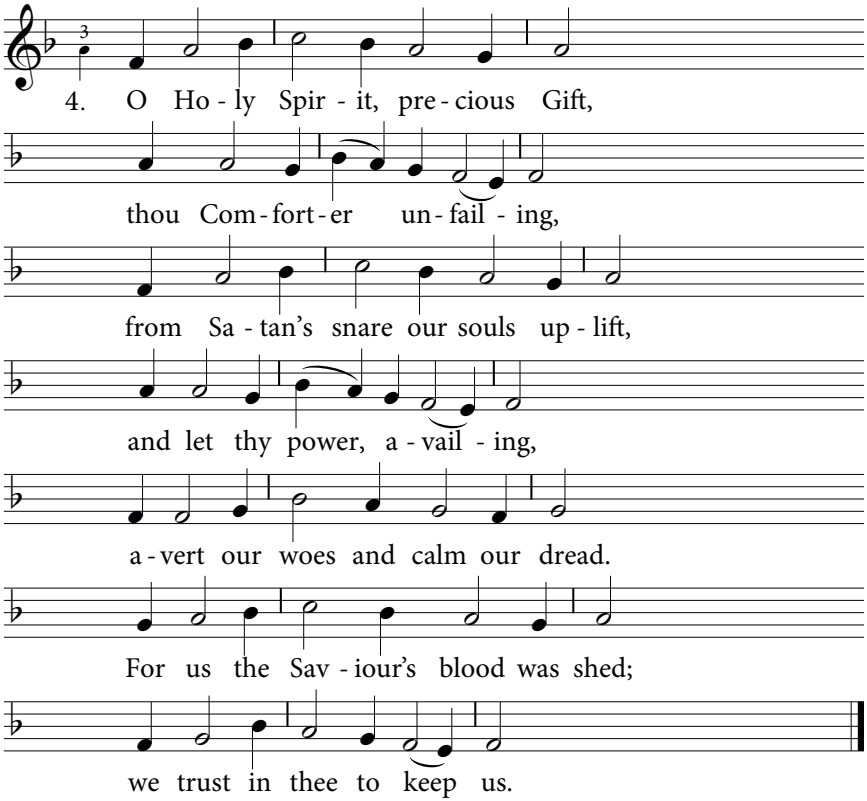
Nikolaus Decius, 1539



2. We praise thee and in thee we trust;
we give thee thanks forever,
O Father, for thy rule is just
and wise, and changes never.
Thy hand almighty o'er us reigns;
thou doest what thy will ordains.
'Tis well for us thou rulest.

3. O Jesus Christ, our God and Lord,
Son of the heavenly Father,
O thou, who hast our peace restored,
the straying sheep dost gather;
thou Lamb of God, to thee on high
out of the depths we sinners cry:
Have mercy on us, Jesus!

HYMN 82



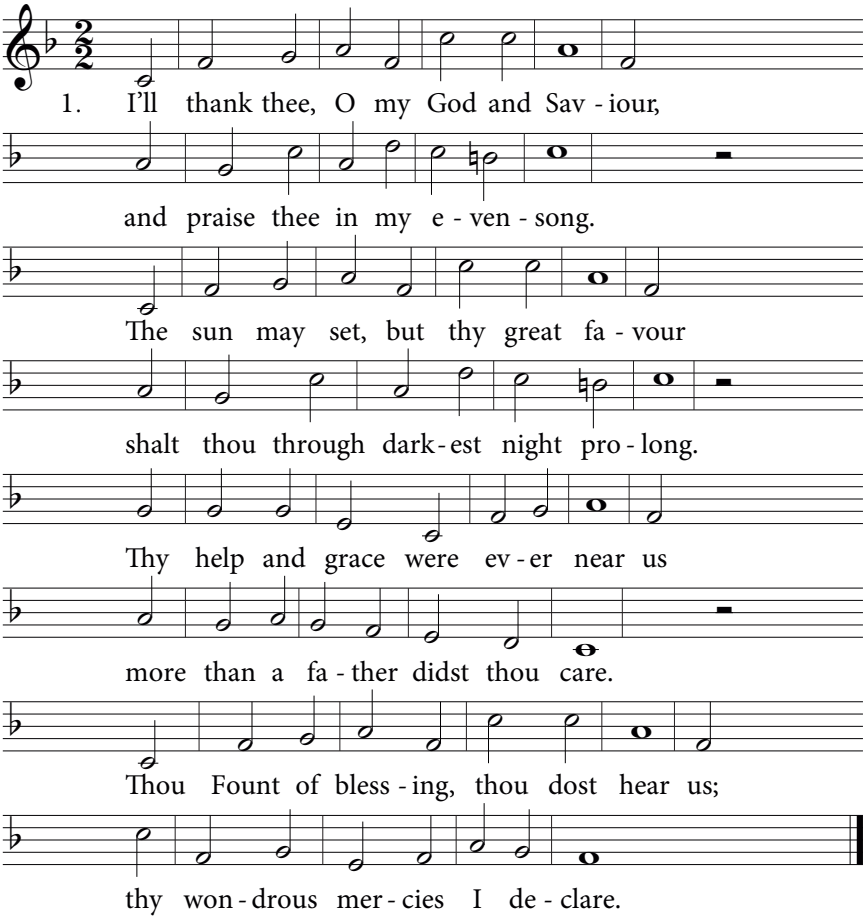
Nikolaus Decius, 1525; tr. Catherine Winkworth, 1863; alt.

Evensong

HYMN 83

Die Tugend wird durchs Kreuz geübet

Halle, 1704



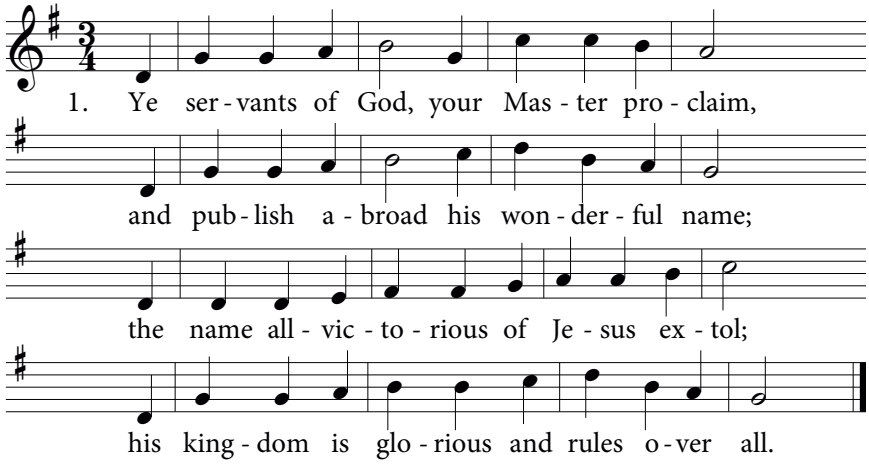
2. I know in whom my hope is founded
through ever-changing day and night.
Thou hast me with thy love surrounded;
thou art my Rock, I trust thy might.
When once life's evening veils enshroud me,
I'll bring, though worn by ills and strife,
for every day thou hast allowed me
thee higher praise, O God of life!

Herman Adriaan Bruining, 1805; tr. Walter van der Kamp, 1972

HYMN 84

Ye Servants of God

Lyons — J. Michael Haydn, 1770



2. God ruleth on high, almighty to save;
and still he is nigh – his presence we have.
The great congregation his triumph shall sing,
ascribing salvation to Jesus, our King.

3. "Salvation to God, who sits on the throne!"
let all cry aloud and honour the Son;
the praises of Jesus the angels proclaim,
fall down on their faces and worship the Lamb.

4. Then let us adore, and give him his right,
all glory and power, and wisdom and might,
all honour and blessing, with angels above,
and thanks never ceasing for infinite love.

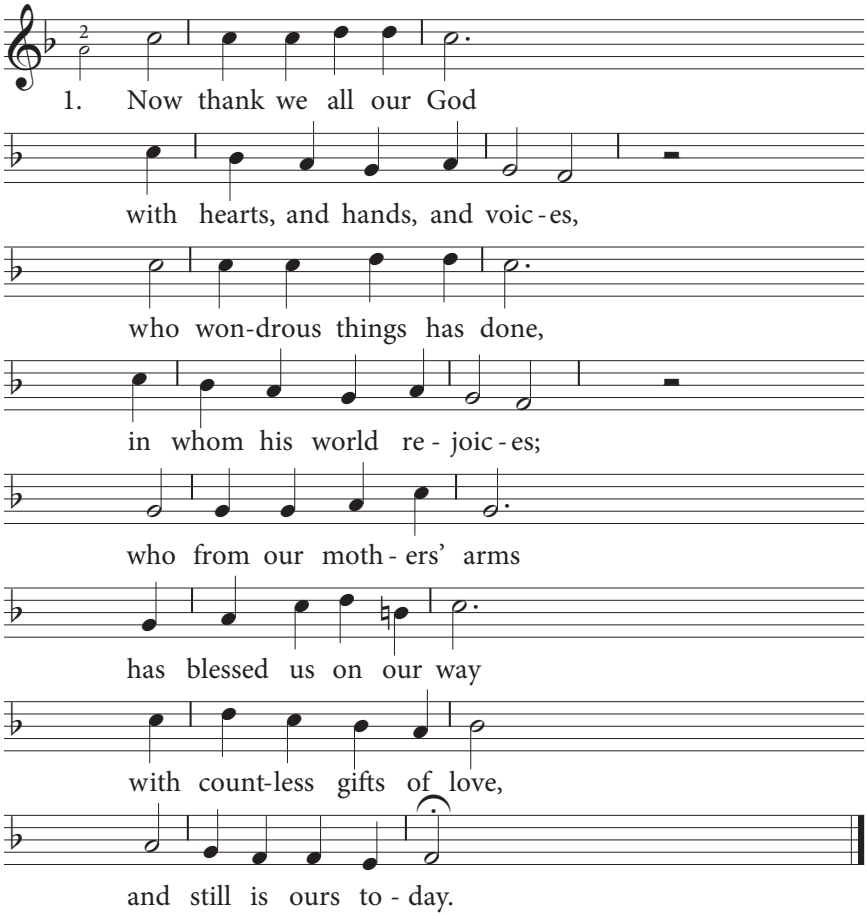
Charles Wesley, 1744

HYMN 85

Now Thank We All Our God

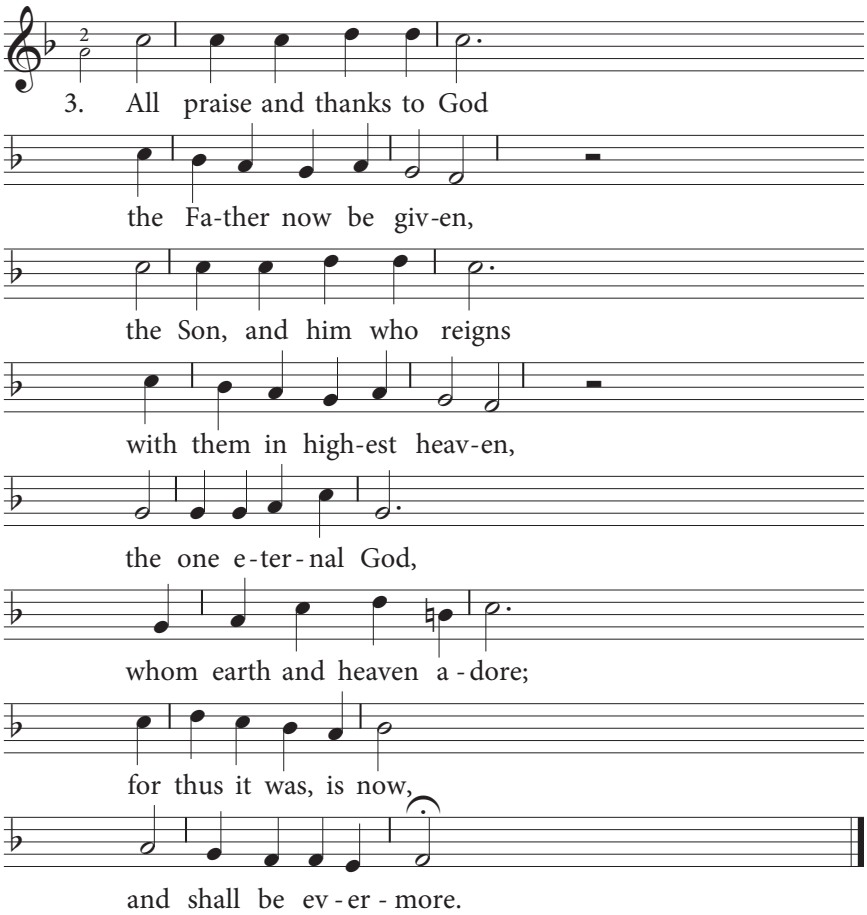
Nun danket alle Gott

Johann Crüger, 1648



2. O may this bounteous God
through all our life be near us,
with ever joyful hearts
and blessèd peace to cheer us;
and keep us in his grace,
and guide us when perplexed,
and free us from all ills
of this world in the next.

HYMN 85



Martin Rinckart, 1636; tr. Catherine Winkworth, 1858; alt.

THE ECUMENICAL CREEDS

THE ECUMENICAL CREEDS

In Article 9 of the Belgic Confession three writings, dating from the first centuries of the Christian church, are named as creeds which "we willingly receive." They are the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. These creeds are called ecumenical (general, universal) because they have been approved and accepted by nearly all the churches of Christendom.

THE APOSTLES' CREED

This creed is called the Apostles' Creed, not because it was written by the apostles themselves, but because it contains a brief summary of their teachings. It sets forth their doctrine, as has been said, "in sublime simplicity, in unsurpassable brevity, in beautiful order, and with liturgical solemnity." The Apostles' Creed is based on the creed used in Rome around A.D. 400, which in turn goes back another two hundred years. It is typical of the creeds used in the western part of the Roman empire.

I. 1. I believe in God the Father almighty,
Creator of heaven and earth.

II. 2. I believe in Jesus Christ,
his only-begotten Son, our Lord;

3. he was conceived by the Holy Spirit,
born of the virgin Mary;

4. suffered under Pontius Pilate,
was crucified, dead, and buried;
he descended into hell.

5. On the third day he arose from the dead;

6. he ascended into heaven,
and sits at the right hand
of God the Father almighty;

7. from there he will come to judge
the living and the dead.

III. 8. I believe in the Holy Spirit;

9. I believe a holy catholic Christian church,
the communion of saints;

10. the forgiveness of sins;

11. the resurrection of the body;

12. and the life everlasting. Amen.

ECUMENICAL CREEDS

THE NICENE CREED

The Nicene Creed, also called the Nicaeno-Constantinopolitan Creed, is a statement of the orthodox faith of the early Christian church, in opposition to certain heresies, especially Arianism. These heresies concerned the doctrine of the Trinity and of the person of Christ and were refuted at the Council of Nicea (A.D. 325). Yet it was not this Council but the Council of Constantinople (A.D. 381) which adopted the Nicene Creed. This Council incorporated into its creed various formulations from the decisions of Nicea and expanded the confession concerning the Holy Spirit. The Nicene Creed is typical of the creeds used in the eastern part of the Roman empire. Both the Eastern and the Western church held it in honour, although with one important difference. The Western church included the phrase "and the Son" (known as the *Filioque*) in the article on the procession of the Holy Spirit, a phrase which to this day is repudiated by the Eastern church.

We believe in one God, the Father almighty,
Maker of heaven and earth,
of all things visible and invisible.
And in one Lord, Jesus Christ, the only-begotten Son of God,
begotten of the Father before all ages;
God of God, Light of Light, true God of true God;
begotten, not made,
of one substance with the Father;
through whom all things were made.
Who, for us men and our salvation, came down from heaven
and became incarnate by the Holy Spirit of the virgin Mary
and was made man.
He was crucified for us under Pontius Pilate;
he suffered and was buried;
and the third day he arose, according to the Scriptures,
and ascended into heaven, and sits at the right hand of the Father,
and he will come again with glory to judge the living and the dead;
whose kingdom shall have no end.
And we believe in the Holy Spirit, the Lord and Giver of life,
who proceeds from the Father and the Son;
who with the Father and the Son is worshipped and glorified;
who spoke through the prophets.
And we believe one holy catholic and apostolic church.
We acknowledge one baptism for the forgiveness of sins;
and we look forward to the resurrection of the dead,
and the life of the world to come. Amen.

THE ATHANASIAN CREED

This creed is named after Athanasius (A.D. 293-373), the champion of orthodoxy over against Arian attacks on the doctrine of the Trinity. Although Athanasius did not write this creed and it is improperly called after him, the name persists because until the seventeenth century it was commonly ascribed to him. It is also called the *Quicunque*, this being its opening word in the Latin original. Apart from the opening and closing sentences, it consists of two sections, the first setting forth the orthodox doctrine of the Trinity (3-28), and the second dealing with the doctrine of Christ, especially concerning the two natures (29-41). The teachings of Augustine (A.D. 354-430) in particular form the background to the section on the Trinity, and the decision of the Council of Chalcedon (A.D. 451) forms the background to the Christological section. The creed itself appears for the first time in the first half of the sixth century, but the author is unknown. It is of Western origin, and is not recognized by the Eastern Orthodox Churches.

(1) Whoever desires to be saved must above all things hold to the catholic faith. (2) Unless a man keeps it in its entirety inviolate, he will assuredly perish eternally.

(3) Now this is the catholic faith, that we worship one God in trinity and trinity in unity, (4) without either confusing the persons, or dividing the substance. (5) For the Father's person is one, the Son's another, the Holy Spirit's another; (6) but the Godhead of the Father, the Son, and the Holy Spirit is one, their glory is equal, their majesty is co-eternal.

(7) Such as the Father is, such is the Son, such is also the Holy Spirit. (8) The Father is uncreate, the Son uncreate, the Holy Spirit uncreate. (9) The Father is infinite, the Son infinite, the Holy Spirit infinite. (10) The Father is eternal, the Son eternal, the Holy Spirit eternal. (11) Yet there are not three eternals, but one eternal; (12) just as there are not three uncreates or three infinites, but one uncreate and one infinite. (13) In the same way the Father is almighty, the Son almighty, the Holy Spirit almighty; (14) yet there are not three almighties, but one almighty.

(15) Thus the Father is God, the Son God, the Holy Spirit God; (16) and yet there are not three Gods, but there is one God. (17) Thus the Father is Lord, the Son Lord, the Holy Spirit Lord; (18) and yet there are not three Lords, but there is one Lord. (19) Because just as we are compelled by Christian truth to acknowledge each person separately to be both God and Lord, (20) so we are forbidden by the catholic religion to speak of three Gods or Lords.

(21) The Father is from none, not made nor created nor begotten. (22) The Son is from the Father alone, not made nor created but begotten. (23) The Holy Spirit is from the Father and the Son, not made nor created nor begotten but proceeding. (24) So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. (25) And in this trinity there is nothing before or after, nothing greater or less, (26) but all three persons are co-eternal with each other and co-equal. (27) Thus in all things, as has been stated above, both trinity in unity and unity in trinity must be worshipped. (28) So he who desires to be saved should think thus of the Trinity.

(29) It is necessary, however, to eternal salvation that he should also believe in the incarnation of our Lord Jesus Christ. (30) Now the right faith is that we should believe and

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HYMNS
CREEDS
BELGIC CONFESSION
HEIDELBERG CATECHISM
CANONS OF DORT
LITURGICAL FORMS

confess that our Lord Jesus Christ, the Son of God, is equally both God and man.

(31) He is God from the Father's substance, begotten before time; and he is man from his mother's substance, born in time. (32) Perfect God, perfect man composed of a human soul and human flesh, (33) equal to the Father in respect of his divinity, less than the Father in respect of his humanity.

(34) Who, although he is God and man, is nevertheless not two, but one Christ. (35) He is one, however, not by the transformation of his divinity into flesh, but by the taking up of his humanity into God; (36) one certainly not by confusion of substance, but by oneness of person. (37) For just as soul and flesh are one man, so God and man are one Christ.

(38) Who suffered for our salvation, descended to hell, rose from the dead, (39) ascended to heaven, sat down at the Father's right hand, from where he will come to judge the living and the dead; (40) at whose coming all men will rise again with their bodies, and will render an account of their deeds; (41) and those who have done good will go to eternal life, those who have done evil to eternal fire.

(42) This is the catholic faith. Unless a man believes it faithfully and steadfastly, he cannot be saved. Amen.

THE THREE FORMS OF UNITY

THE THREE FORMS OF UNITY

THE BELGIC CONFESSION

The first of the doctrinal standards of the Canadian Reformed Churches is the *True Christian Confession*. It is usually called the *Belgic Confession* because it originated in the Southern Netherlands, now known as Belgium. Its chief author was Guido de Brès, a preacher of the Reformed Churches of the Netherlands, who died a martyr to the faith in the year 1567. During the sixteenth century the churches in this country were exposed to the most terrible persecution by the Roman Catholic government. To protest against this cruel oppression, and to prove to the persecutors that the adherents of the Reformed faith were no rebels, as was laid to their charge, but law-abiding citizens who professed the true Christian doctrine according to the Holy Scriptures, de Brès prepared this confession in the year 1561. A copy was sent to King Philip II, together with an address in which the petitioners declared that they were ready to obey the government in all lawful things, but that they would "offer their backs to stripes, their tongues to knives, their mouths to gags, and their whole bodies to fire," rather than deny the truth expressed in this confession.

Although the immediate purpose of securing freedom from persecution was not attained, and de Brès himself fell as one of the many thousands who sealed their faith with their lives, his work has endured and will continue to endure for ages. In its composition the author availed himself to some extent of a confession of the Reformed Churches in France, written chiefly by John Calvin and published two years earlier. The work of de Brès, however, is not a mere revision of Calvin's work, but an independent composition. In the Netherlands it was at once gladly received by the churches, and adopted by the National Synods, held during the last three decades of the sixteenth century. After a careful revision, not of the contents but of the text, the great Synod of Dort in 1618-19 adopted this confession as one of the doctrinal standards of the Reformed churches, to which all office-bearers of the churches were required to subscribe. Its excellence as one of the best statements of Reformed doctrine has been generally recognized.

TRUE CHRISTIAN CONFESSION

Containing the Summary of the Doctrine of God and of the Eternal Salvation of Man

ARTICLE 1

There Is Only One God

We all believe with the heart and confess with the mouth[1] that there is only one God,[2] who is a simple and spiritual being;[3] he is eternal,[4] incomprehensible,[5] invisible,[6] immutable,[7] infinite,[8] almighty,[9] perfectly wise,[10] just,[11] good,[12] and the overflowing fountain of all good.[13]

[1] Rom 10:10. [2] Deut 6:4; 1 Cor 8:4, 6; 1 Tim 2:5. [3] Jn 4:24. [4] Ps 90:2. [5] Rom 11:33. [6] Col 1:15; 1 Tim 6:16. [7] Jas 1:17. [8] 1 Kings 8:27; Jer 23:24. [9] Gen 17:1; Mt 19:26; Rev 1:8. [10] Rom 16:27. [11] Rom 3:25, 26; 9:14; Rev 16:5, 7. [12] Mt 19:17. [13] Jas 1:17.

ARTICLE 2

How God Makes Himself Known to Us

We know him by two means: First, by the creation, preservation, and government of the universe; which is before our eyes as a most beautiful book,[1] wherein all creatures, great and small, are as so many letters leading us to perceive clearly God's *invisible attributes, namely, his eternal power and divine nature*, as the apostle Paul says in Romans 1:20. All these things are sufficient to convict men and leave them without excuse. Second, he makes himself more clearly and fully known to us by his holy and divine Word[2]

as far as is necessary for us in this life, to his glory and our salvation.

[1] Ps 19:1-4. [2] Ps 19:7, 8; 1 Cor 1:18-21.

ARTICLE 3

The Word of God

We confess that this Word of God did not come by the will of man, but that *men spoke from God as they were carried along by the Holy Spirit,* as the apostle Peter says (2 Pet 1:21). Thereafter, in his special care for us and our salvation, God commanded his servants, the prophets and apostles, to commit his revealed Word to writing[1] and he himself wrote with his own finger the two tables of the law.[2] Therefore we call such writings holy and divine Scriptures.[3]

[1] Ex 34:27; Ps 102:18; Rev 1:11, 19. [2] Ex 31:18. [3] 2 Tim 3:16.

ARTICLE 4

The Canonical Books

We believe that the Holy Scriptures consist of two parts, namely, the Old and the New Testament, which are canonical, against which nothing can be alleged. These books are listed in the church of God as follows:

The books of the Old Testament: the five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther; Job, Psalms, Proverbs, Ecclesiastes, Song of Songs; Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

The books of the New Testament: the four gospels, namely, Matthew, Mark, Luke, and John; the Acts of the Apostles; the thirteen letters of the apostle Paul, namely, Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon; the letter to the Hebrews; the seven other letters, namely, James, 1 and 2 Peter, 1, 2 and 3 John, Jude; and the Revelation to the apostle John.

ARTICLE 5

The Authority of Holy Scripture

We receive[1] all these books, and these only, as holy and canonical, for the regulation, foundation, and confirmation of our faith.[2] We believe without any doubt all things contained in them, not so much because the church receives and approves them as such, but especially because the Holy Spirit witnesses in our hearts that they are from God,[3] and also because they contain the evidence of this in themselves; for even the blind are able to perceive that the things foretold in them are being fulfilled.[4]

[1] 1 Thess 2:13. [2] 2 Tim 3:16, 17. [3] 1 Cor 12:3; 1 Jn 4:6; 5:7. [4] Deut 18:21, 22; 1 Kings 22:28; Jer 28:9; Ezek 33:33.

ARTICLE 6

The Difference Between the Canonical and Apocryphal Books

We distinguish these holy books from the apocryphal, namely, 3 and 4 Esdras, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, additions to Esther, the Prayer of Azariah and the Song of the Three Young Men in the Furnace, Susannah, Bel and the Dragon, the Prayer of Manasseh, and 1 and 2 Maccabees. The church may read and take instruction from these so far as they agree with the canonical books. They are, however, far from having such power and authority that we may confirm from their testimony any point of faith or of the Christian religion; much

less may they be used to detract from the authority of the holy books.

ARTICLE 7

The Sufficiency of Holy Scripture

We believe that this Holy Scripture fully contains the will of God and that all that man must believe in order to be saved is sufficiently taught therein.[1] The whole manner of worship which God requires of us is written in it at length. It is therefore unlawful for any one, even for an apostle, to teach otherwise than we are now taught in Holy Scripture:[2] yes, *even if* it be *an angel from heaven*, as the apostle Paul says (Gal 1:8). Since it is forbidden to add to or take away anything from the Word of God (Deut 12:32),[3] it is evident that the doctrine thereof is most perfect and complete in all respects.[4]

We may not consider any writings of men, however holy these men may have been, of equal value with the divine Scriptures; nor ought we to consider custom, or the great multitude, or antiquity, or succession of times and persons, or councils, decrees or statutes, as of equal value with the truth of God, since the truth is above all;[5] for all men are of themselves liars, and are *lighter than a breath* (Ps 62:9). We therefore reject with all our heart whatever does not agree with this infallible rule,[6] as the apostles have taught us: *Test the spirits to see whether they are from God* (1 Jn 4:1). Likewise: *If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting* (2 Jn 1:10).

[1] 2 Tim 3:16, 17; 1 Pet 1:10-12. [2] 1 Cor 15:2; 1 Tim 1:3. [3] Deut 4:2; Prov 30:6; Acts 26:22; 1 Cor 4:6; Rev 22:18, 19. [4] Ps 19:7; Jn 15:15; Acts 18:28; 20:27; Rom 15:4. [5] Mk 7:7-9; Acts 4:19; Col 2:8; 1 Jn 2:19. [6] Deut 4:5, 6; Is 8:20; 1 Cor 3:11; Eph 4:4-6; 2 Thess 2:2; 2 Tim 3:14, 15.

ARTICLE 8

God Is One in Essence, Yet Distinguished in Three Persons

According to this truth and this Word of God, we believe in one only God,[1] who is one single essence, in which are three persons, really, truly, and eternally distinct according to their incommunicable properties; namely, the Father, the Son, and the Holy Spirit.[2] The Father is the cause, origin, and beginning of all things visible and invisible.[3] The Son is the Word, the wisdom, and the image of the Father.[4] The Holy Spirit is the eternal power and might who proceeds from the Father and the Son.[5] Nevertheless, God is not by this distinction divided into three, since the Holy Scriptures teach us that the Father, the Son, and the Holy Spirit each has his personal existence, distinguished by their properties; but in such a way that these three persons are but one only God.

It is therefore evident that the Father is not the Son, nor the Son the Father, and likewise the Holy Spirit is neither the Father nor the Son. Nevertheless, these persons thus distinguished are not divided, nor intermixed; for the Father has not assumed our flesh and blood, neither has the Holy Spirit, but the Son only. The Father has never been without his Son,[6] or without his Holy Spirit. For these three, in one and the same essence, are equal in eternity. There is neither first nor last; for they are all three one, in truth, in power, in goodness, and in mercy.

[1] 1 Cor 8:4-6. [2] Mt 3:16, 17; 28:19. [3] Eph 3:14, 15. [4] Prov 8:22-31; Jn 1:14; 5:17-26; 1 Cor 1:24; Col 1:15-20; Heb 1:3; Rev 19:13. [5] Jn 15:26. [6] Mic 5:2; Jn 1:1, 2.

ARTICLE 9

Scripture Proof of This Doctrine

All this we know both from the testimonies of Holy Scripture[1] and from the respective

works of the three persons, and especially those we perceive in ourselves. The testimonies of Scripture which lead us to believe this Holy Trinity are written in many places of the Old Testament. It is not necessary to mention them all; it is sufficient to select some with discretion.

In the book of Genesis God says: *Let us make man in our image, after our likeness… So God created man in his own image…; male and female he created them* (Gen 1:26, 27). Also: *The man has become like one of us* (Gen 3:22). From God's saying, *Let us make man in our image*, it appears that there are more divine persons than one; and when he says, *God* created, he indicates that there is one God. It is true, he does not say how many persons there are, but what seems to be somewhat obscure in the Old Testament is very plain in the New Testament. For when our Lord was baptized in the river Jordan, the voice of the Father was heard, who said, *This is my beloved Son* (Mt 3:17); the Son was seen in the water, and the Holy Spirit descended upon him in bodily form as a dove.[2] For the baptism of all believers Christ commanded: Baptize all nations into *the name of the Father, and of the Son, and of the Holy Spirit* (Mt 28:19). In the gospel according to Luke the angel Gabriel thus addressed Mary, the mother of our Lord: *The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God* (Luke 1:35). Likewise: *The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all* (2 Cor 13:14). In all these places we are fully taught that there are three persons in one only divine essence.

Although this doctrine far surpasses all human understanding, nevertheless in this life we believe it on the ground of the Word of God, and we expect to enjoy its perfect knowledge and fruit hereafter in heaven.

Moreover, we must observe the distinct offices and works of these three persons towards us. The Father is called our Creator by his power; the Son is our Saviour and Redeemer by his blood; the Holy Spirit is our Sanctifier by his dwelling in our hearts. The doctrine of the Holy Trinity has always been maintained and preserved in the true church since the time of the apostles to this very day, over against Jews and Muslims, and against false Christians and heretics such as Marcion, Mani, Praxeas, Sabellius, Paul of Samosata, Arius, and such like, who have been justly condemned by the orthodox fathers. In this doctrine, therefore, we willingly receive the three creeds, of the Apostles, of Nicea, and of Athanasius; likewise that which in accordance with them is agreed upon by the early fathers.

[1] Jn 14:16; 15:26; Acts 2:32, 33; Rom 8:9; Gal 4:6; Tit 3:4-6; 1 Pet 1:2; 1 Jn 4:13, 14; 5:1-12; Jude 20, 21; Rev 1:4, 5. [2] Mt 3:16.

ARTICLE 10

Jesus Christ
True and Eternal God

We believe that Jesus Christ according to his divine nature is the only-begotten Son of God,[1] begotten from eternity, not made, nor created—for then he would be a creature—but of the same essence with the Father, equally-eternal, *the radiance of the glory of God and the exact imprint of his nature* (Heb 1:3), and is equal to him in all things.[2] He is the Son of God, not only from the time that he assumed our nature but from all eternity,[3] as the following testimonies, when compared with each other, teach us: Moses says that God created the world;[4] the apostle John says that all things were made by the Word which he calls God.[5]

The letter to the Hebrews says that God made the world through his Son;[6] likewise the apostle Paul says that God created all things through Jesus Christ.[7] Therefore it must necessarily follow that he who is called God, the Word, the Son, and Jesus Christ, did exist at that time when all things were created by him. Therefore he could say, *Truly, truly, I say to you, before Abraham was, I am* (Jn 8:58), and he prayed, *And now, Father, glorify me in your own presence with the glory that I had with you before the world existed* (Jn 17:5). And so he is true, eternal God, the Almighty, whom we invoke, worship, and serve.

[1] Mt 17:5; Jn 1:14, 18; 3:16; 14:1-14; 20:17, 31; Rom 1:4; Gal 4:4; Heb 1:2; 1 Jn 5:5, 9-12. [2] Jn 5:18, 23; 10:30; 14:9; 20:28; Rom 9:5; Phil 2:6; Col 1:15; Tit 2:13; Heb 1:3; Rev 5:13. [3] Jn 8:58; 17:5; Heb 13:8. [4] Gen 1:1. [5] Jn 1:1-3. [6] Heb 1:2. [7] 1 Cor 8:6; Col 1:16.

ARTICLE 11

The Holy Spirit True and Eternal God

We believe and confess also that the Holy Spirit from eternity proceeds from the Father and the Son. He is neither made, created, nor begotten, but he can only be said to proceed from both.[1] In order he is the third person of the Holy Trinity, of one and the same essence, majesty, and glory with the Father and the Son, true and eternal God, as the Holy Scriptures teach us.[2]

[1] Jn 14:15-26; 15:26; Rom 8:9. [2] Gen 1:2; Mt 28:19; Acts 5:3, 4; 1 Cor 2:10; 3:16; 6:11; 1 Jn 5:7.

ARTICLE 12

The Creation of All Things, Especially the Angels

We believe that the Father through the Word, that is, through his Son, has created out of nothing heaven and earth and all creatures, when it seemed good to him,[1] and that he has given to every creature its being, shape, and form, and to each its specific task and function to serve its Creator. We believe that he also continues to sustain and govern them according to his eternal providence and by his infinite power in order to serve man, to the end that man may serve his God.

He also created the angels good, to be his messengers and to serve his elect.[2] Some of these have fallen from the exalted position in which God created them into everlasting perdition,[3] but the others have by the grace of God remained steadfast and continued in their first state. The devils and evil spirits are so depraved that they are enemies of God and of all that is good.[4] With all their might, they lie in wait like murderers to ruin the church and all its members and to destroy everything by their wicked devices.[5] They are therefore by their own wickedness sentenced to eternal damnation and daily expect their horrible torments.[6]

Therefore we detest and reject the error of the Sadducees, who deny that there are any spirits and angels;[7] and also the error of the Manichees, who say that the devils were not created, but have their origin of themselves, and that without having become corrupted, they are wicked by their own nature.

[1] Gen 1:1; 2:3; Is 40:26; Jer 32:17; Col 1:15, 16; 1 Tim 4:3; Heb 11:3; Rev 4:11. [2] Ps 103:20, 21; Mt 4:11; Heb 1:14. [3] Jn 8:44; 2 Pet 2:4; Jude 6. [4] Gen 3:1-5; 1 Pet 5:8. [5] Eph 6:12; Rev 12:4, 13-17; 20:7-9. [6] Mt 8:29; 25:41; Rev 20:10. [7] Acts 23:8.

ARTICLE 13

The Providence of God

We believe that this good God, after he had created all things, did not abandon them or give them up to fortune or chance,[1] but that according to his holy will he so rules and governs them that in this world nothing

happens without his direction.[2] Yet God is not the Author of the sins which are committed nor can he be charged with them.[3] For his power and goodness are so great and beyond understanding that he ordains and executes his work in the most excellent and just manner, even when devils and wicked men act unjustly.[4] And as to his actions surpassing human understanding, we will not curiously inquire farther than our capacity allows us. But with the greatest humility and reverence we adore the just judgments of God, which are hidden from us,[5] and we content ourselves that we are pupils of Christ, who have only to learn those things which he teaches us in his Word, without transgressing these limits.[6]

This doctrine gives us inexpressible consolation, for we learn thereby that nothing can happen to us by chance, but only by the direction of our gracious heavenly Father. He watches over us with fatherly care, keeping all creatures so under his power that not one hair of our head—for they are all numbered—nor one sparrow can fall to the ground without the will of our Father (Mt 10:29, 30). In this we trust, because we know that he holds in check the devil and all our enemies so that they cannot hurt us without his permission and will.[7]

We therefore reject the damnable error of the Epicureans, who say that God does not concern himself with anything but leaves all things to chance.

[1] Jn 5:17; Heb 1:3. [2] Ps 115:3; Prov 16:1, 9, 33; 21:1; Eph 1:11, 12; Jas 4:13-15. [3] Jas 1:13; 1 Jn 2:16. [4] Job 1:21; Is 10:5; 45:7; Amos 3:6; Acts 2:23; 4:27, 28. [5] 1 Kings 22:19-23; Rom 1:28; 2 Thess 2:11. [6] Deut 29:29; 1 Cor 4:6. [7] Gen 45:8; 50:20; 2 Sam 16:10; Rom 8:28, 38, 39.

ARTICLE 14

The Creation and Fall of Man and His Incapability of Doing What Is Truly Good

We believe that God created man of dust from the ground[1] and he made and formed him after his own image and likeness, good, righteous, and holy.[2] His will could conform to the will of God in every respect. But, when man was in this high position, he did not appreciate it nor did he value his excellency. He gave ear to the words of the devil and wilfully subjected himself to sin and consequently to death and the curse.[3] For he transgressed the commandment of life which he had received; by his sin he broke away from God, who was his true life; he corrupted his whole nature. By all this he made himself liable to physical and spiritual death.[4]

Since man became wicked and perverse, corrupt in all his ways, he has lost all his excellent gifts which he had once received from God.[5] He has nothing left but some small traces, which are sufficient to make man inexcusable.[6] For whatever light is in us has changed into darkness,[7] as Scripture teaches us, *the light shines in the darkness, and the darkness has not overcome it* (Jn 1:5); where the apostle John calls mankind darkness.

Therefore we reject all teaching contrary to this concerning the free will of man, since man *is a slave to sin* (Jn 8:34) and *a person cannot receive even one thing unless it is given him from heaven* (Jn 3:27). For who dares to boast that he of himself can do any good, when Christ says: *No one can come to me unless the Father who sent me draws him* (Jn 6:44)? Who will glory in his own will, when he understands that *the mind that is set on the flesh is hostile to God* (Rom 8:7)? Who can speak of his knowledge, since *the*

natural person does not accept the things of the Spirit of God (1 Cor 2:14)? In short, who dares to claim anything, when he realizes that we are not *sufficient in ourselves to claim anything as coming from us, but our sufficiency is from God* (2 Cor 3:5)? Therefore what the apostle says must justly remain sure and firm: *for it is God who works in you, both to will and to work for his good pleasure* (Phil 2:13). For there is no understanding nor will conformable to the understanding and will of God unless Christ has brought it about; as he teaches us: *apart from me you can do nothing* (Jn 15:5).

[1] Gen 2:7; 3:19; Eccles 12:7. [2] Gen 1:26, 27; Eph 4:24; Col 3:10. [3] Gen 3:16-19; Rom 5:12. [4] Gen 2:17; Eph 2:1; 4:18. [5] Ps 94:11; Rom 3:10; 8:6. [6] Rom 1:20, 21. [7] Eph 5:8.

ARTICLE 15

Original Sin

We believe that by the disobedience of Adam original sin has spread throughout the whole human race.[1] It is a corruption of the entire nature of man[2] and a hereditary evil which infects even infants in their mother's womb.[3] As a root it produces in man all sorts of sin. It is, therefore, so vile and abominable in the sight of God that it is sufficient to condemn the human race.[4] It is not abolished nor eradicated even by baptism, for sin continually streams forth like water welling up from this woeful source.[5] Yet, in spite of all this, original sin is not imputed to the children of God to their condemnation but by his grace and mercy is forgiven them.[6] This does not mean that the believers may sleep peacefully in their sin, but that the awareness of this corruption may make them often groan as they eagerly wait to be delivered from this body of death.

In this regard we reject the error of the Pelagians, who say that this sin is only a matter of imitation.

[1] Rom 5:12-14, 19. [2] Rom 3:10. [3] Job 14:4; Ps 51:5; Jn 3:6. [4] Eph 2:3. [5] Rom 7:18, 19. [6] Eph 2:4, 5.

ARTICLE 16

Divine Election

We believe that, when the entire offspring of Adam plunged into perdition and ruin by the transgression of the first man,[1] God manifested himself to be as he is: merciful and just. *Merciful*, in rescuing and saving from this perdition those whom in his eternal and unchangeable counsel[2] he has elected[3] in Jesus Christ our Lord[4] by his pure goodness, without any consideration of their works.[5] *Just*, in leaving the others in the fall and perdition into which they have plunged themselves.[6]

[1] Rom 3:12. [2] Jn 6:37, 44; 10:29; 17:2, 9, 12; 18:9. [3] 1 Sam 12:22; Ps 65:4; Acts 13:48; Rom 9:16; 11:5; Tit 1:1. [4] Jn 15:16, 19; Rom 8:29; Eph 1:4, 5. [5] Mal 1:2, 3; Rom 9:11-13; 2 Tim 1:9; Tit 3:4, 5. [6] Rom 9:19-22; 1 Pet 2:8.

ARTICLE 17

The Rescue of Fallen Man

We believe that, when he saw that man had thus plunged himself into physical and spiritual death and made himself completely miserable, our gracious God in his marvellous wisdom and goodness set out to seek man when he trembling fled from him.[1] He comforted him with the promise that he would give him *his Son, born of woman* (Gal 4:4), to crush the head of the serpent[2] and to make man blessed.[3]

[1] Gen 3:9. [2] Gen 3:15. [3] Gen 22:18; Is 7:14; Jn 1:14; 5:46; 7:42; Acts 13:32, 33; Rom 1:2, 3; Gal 3:16; 2 Tim 2:8; Heb 7:14.

ARTICLE 18

The Incarnation of the Son of God

We confess, therefore, that God has fulfilled the promise he made to the fathers by the mouth of his holy prophets[1] when, at the time appointed by him,[2] he sent into the world his own only-begotten and eternal Son, who took the form of a servant and was born in the likeness of men (Phil 2:7). He truly assumed a real human nature with all its infirmities,[3] without sin,[4] for he was conceived in the womb of the blessed virgin Mary by the power of the Holy Spirit and not by the act of a man.[5] He not only assumed human nature as to the body, but also a true human soul, in order that he might be a real man. For since the soul was lost as well as the body, it was necessary that he should assume both to save both.

Contrary to the heresy of the Anabaptists, who deny that Christ assumed human flesh of his mother, we therefore confess that Christ partook of the flesh and blood of the children (Heb 2:14). He is a descendant of David (Acts 2:30); born of David according to his human nature (Rom 1:3); of the womb of the virgin Mary (Luke 1:42); born of woman (Gal 4:4); a branch of David (Jer 33:15); a shoot from the stump of Jesse (Is 11:1); descended from Judah (Heb 7:14); descended from the Jews according to the flesh (Rom 9:5); of the seed of Abraham (Gal 3:16), since the Son was concerned with the descendants of Abraham. Therefore he had to be made like his brothers in every respect, yet without sin (Heb 2:16, 17; Heb 4:15).

In this way he is in truth our Immanuel, that is, God with us (Mt 1:23).

[1] Gen 26:4; 2 Sam 7:12-16; Ps 132:11; Lk 1:55; Acts 13:23. [2] Gal 4:4. [3] 1 Tim 2:5; 3:16; Heb 2:14. [4] 2 Cor 5:21; Heb 7:26. 1 Pet 2:22. [5] Mt 1:18; Lk 1:35.

ARTICLE 19

The Two Natures in the One Person of Christ

We believe that by this conception the person of the Son of God is inseparably united and joined with the human nature,[1] so that there are not two sons of God, nor two persons, but two natures united in one single person. Each nature retains its own distinct properties: His divine nature has always remained uncreated, without beginning of days or end of life (Heb 7:3), filling heaven and earth.[2] His human nature has not lost its properties; it has beginning of days and remains created. It is finite and retains all the properties of a true body.[3] Even though, by his resurrection, he has given immortality to his human nature, he has not changed its reality,[4] since our salvation and resurrection also depend on the reality of his body.[5]

However, these two natures are so closely united in one person that they were not even separated by his death. Therefore, what he, when dying, committed into the hands of his Father was a real human spirit that departed from his body.[6] Meanwhile his divinity always remained united with his human nature, even when he was lying in the grave.[7] And the divine nature always remained in him just as it was in him when he was a little child, even though it did not manifest itself as such for a little while.

For this reason we profess him to be true God and true man: true God in order to conquer death by his power; and true man that he might die for us according to the infirmity of his flesh.

[1] Jn 1:14; 10:30; Rom 9:5; Phil 2:6, 7. [2] Mt 28:20. [3] 1 Tim 2:5. [4] Mt 26:11; Lk 24:39; Jn 20:25; Acts 1:3, 11; 3:21; Heb 2:9. [5] 1 Cor 15:21; Phil 3:21. [6] Mt 27:50. [7] Rom 1:4.

ARTICLE 20

The Justice and Mercy of God in Christ

We believe that God, who is perfectly merciful and just, sent his Son to assume that nature, in which disobedience had been committed,[1] to make satisfaction in that same nature, and to bear the punishment of sin by his most bitter passion and death.[2] God therefore manifested his justice against his Son when he laid our iniquity on him,[3] and poured out his goodness and mercy on us, who were guilty and worthy of damnation. Out of a most perfect love he gave his Son to die for us and he raised him for our justification[4] that through him we might obtain immortality and life eternal.

[1] Rom 8:3. [2] Heb 2:14. [3] Rom 3:25, 26; 8:32. [4] Rom 4:25.

ARTICLE 21

The Satisfaction of Christ Our High Priest

We believe that Jesus Christ was confirmed by an oath to be a high priest for ever, after the order of Melchizedek.[1] He presented himself in our place before his Father, appeasing God's wrath by his full satisfaction,[2] offering himself on the tree of the cross, where he poured out his precious blood to purge away our sins,[3] as the prophets had foretold.[4] For it is written, *upon him was the chastisement that brought us peace, and with his wounds we are healed.*[5] He was *like a lamb that is led to the slaughter, and was numbered with the transgressors* (Is 53:5, 7, 12),[6] and condemned as a criminal by Pontius Pilate, though he had first declared him innocent.[7] He restored what he had not stolen (Ps 69:4). He died as the righteous for the unrighteous (1 Pet 3:18).[8] He suffered in body and soul,[9] feeling the horrible punishment caused by our sins, and *his sweat became like great drops of blood falling down to the ground* (Lk 22:44). Finally, he exclaimed, *My God, my God, why have you forsaken me* (Mt 27:46)? All this he endured for the forgiveness of our sins.

Therefore we justly say, with Paul, that we know nothing *except Jesus Christ and him crucified* (1 Cor 2:2). We *count everything as loss because of the surpassing worth of knowing Christ Jesus [our] Lord* (Phil 3:8). We find comfort in his wounds and have no need to seek or invent any other means of reconciliation with God than this only sacrifice, once offered, by which the believers are perfected for all times (Heb 10:14).[10] This is also the reason why the angel of God called him *Jesus*, that is, Saviour, *for he [would] save his people from their sins* (Mt 1:21).[11]

[1] Ps 110:4; Heb 7:15-17. [2] Rom 4:25; 5:8, 9; 8:32; Gal 3:13; Col 2:14; Heb 2:9, 17; 9:11-15. [3] Acts 2:23; Phil 2:8; 1 Tim 1:15; Heb 9:22; 1 Pet 1:18, 19; 1 Jn 1:7; Rev 7:14. [4] Lk 24:25-27; Rom 3:21; 1 Cor 15:3. [5] 1 Pet 2:24. [6] Mk 15:28. [7] Jn 18:38. [8] Rom 5:6. [9] Ps 22:15. [10] Heb 7:26-28; 9:24-28. [11] Lk 1:31; Acts 4:12.

ARTICLE 22

Our Justification Through Faith in Christ

We believe that, in order that we may obtain the true knowledge of this great mystery, the Holy Spirit kindles in our hearts a true faith.[1] This faith embraces Jesus Christ with all his merits, makes him our own, and does not seek anything besides him.[2] For it must necessarily follow, either that all we need for our salvation is not in Jesus Christ or, if it is all in him, that one who has Jesus Christ through faith, has complete salvation.[3] It is, therefore, a terrible blasphemy to assert that Christ is not sufficient, but that something else is needed besides him; for the conclu-

sion would then be that Christ is only half a Saviour.

Therefore we rightly say with Paul that we are *justified by faith apart from works of the law* (Rom 3:28).[4] Meanwhile, strictly speaking, we do not mean that faith as such justifies us,[5] for faith is only the instrument by which we embrace Christ our righteousness; he imputes to us all his merits and as many holy works as he has done for us and in our place.[6] Therefore Jesus Christ is our righteousness, and faith is the instrument that keeps us with him in the communion of all his benefits. When those benefits have become ours, they are more than sufficient to acquit us of our sins.

[1] Jn 16:14; 1 Cor 2:12; Eph 1:17, 18. [2] Jn 14:6; Acts 4:12; Gal 2:21. [3] Ps 32:1; Mt 1:21; Lk 1:77; Acts 13:38, 39; Rom 8:1. [4] Rom 3:19-4:8; 10:4-11; Gal 2:16; Phil 3:9; Tit 3:5. [5] 1 Cor 4:7. [6] Jer 23:6; Mt 20:28; Rom 8:33; 1 Cor 1:30, 31; 2 Cor 5:21; 1 Jn 4:10.

ARTICLE 23

Our Righteousness Before God

We believe that our blessedness lies in the forgiveness of our sins for Jesus Christ's sake and that therein our righteousness before God[1] consists, as David and Paul teach us. They speak of *the blessing of the one to whom God counts righteousness apart from works* (Rom 4:6; Ps 32:1). The apostle also says that we are *justified by his grace as a gift, through the redemption that is in Christ Jesus* (Rom 3:24).[2]

Therefore we always hold to this firm foundation. We give all the glory to God,[3] humble ourselves before him, and acknowledge ourselves to be what we are. We do not claim anything for ourselves or our merits,[4] but rely and rest on the only obedience of Jesus Christ crucified;[5] his obedience is ours when we believe in him.[6] This is sufficient to cover all our iniquities and to give us confidence in drawing near to God, freeing our conscience of fear, terror, and dread, so that we do not follow the example of our first father, Adam, who trembling tried to hide and covered himself with fig leaves.[7] For indeed, if we had to appear before God, relying—be it ever so little—on ourselves or some other creature, (woe be to us!) we would be consumed.[8] Therefore everyone must say with David, O Lord, *enter not into judgement with your servant, for no one living is righteous before you* (Ps 143:2).

[1] 1 Jn 2:1. [2] 2 Cor 5:18, 19; Eph 2:8; 1 Tim 2:6. [3] Ps 115:1; Rev 7:10-12. [4] 1 Cor 4:4; Jas 2:10. [5] Acts 4:12; Heb 10:20. [6] Rom 4:23-25. [7] Gen 3:7; Zeph 3:11; Heb 4:16; 1 Jn 4:17-19. [8] Lk 16:15; Phil 3:4-9.

ARTICLE 24

Our Sanctification and Good Works

We believe that this true faith, worked in man by the hearing of God's Word and by the operation of the Holy Spirit,[1] regenerates him and makes him a new man.[2] It makes him live a new life and frees him from the slavery of sin.[3] Therefore it is not true that this justifying faith makes man indifferent to living a good and holy life.[4] On the contrary, without it no one would ever do anything out of love for God,[5] but only out of self-love or fear of being condemned. It is therefore impossible for this holy faith to be inactive in man, for we do not speak of an empty faith but of what Scripture calls *faith working through love* (Gal 5:6). This faith induces man to apply himself to those works which God has commanded in his Word. These works, proceeding from the good root of faith, are good and acceptable in the sight of God, since they are all sanctified by his grace. Nevertheless, they do not count toward our justification. For through faith

in Christ we are justified, even before we do any good works.[6] Otherwise they could not be good any more than the fruit of a tree can be good unless the tree itself is good.[7]

Therefore we do good works, but not for merit. For what could we merit? We are indebted to God, rather than he to us, for the good works we do,[8] since it is he *who works in [us], both to will and to work for his good pleasure* (Phil 2:13). Let us keep in mind what is written: *So you also, when you have done all that you were commanded, say, "We are unworthy servants; we have only done what was our duty* (Luke 17:10)." Meanwhile we do not deny that God rewards good works,[9] but it is by his grace that he crowns his gifts.

Furthermore, although we do good works, we do not base our salvation on them. We cannot do a single work that is not defiled by our flesh and does not deserve punishment.[10] Even if we could show one good work, the remembrance of one sin is enough to make God reject it.[11] We would then always be in doubt, tossed to and fro without any certainty, and our poor consciences would be constantly tormented, if they did not rely on the merit of the death and passion of our Saviour.[12]

[1] Acts 16:14; Rom 10:17; 1 Cor 12:3. [2] Ezek 36:26, 27; Jn 1:12, 13; 3:5; Eph 2:4-6; Tit 3:5; 1 Pet 1:23. [3] Jn 5:24; 8:36; Rom 6:4-6; 1 Jn 3:9. [4] Gal 5:22; Tit 2:12. [5] Jn 15:5; Rom 14:23; 1 Tim 1:5; Heb 11:4, 6. [6] Rom 4:5. [7] Mt 7:17. [8] 1 Cor 1:30, 31; 4:7; Eph 2:10. [9] Rom 2:6, 7; 1 Cor 3:14; 2 Jn 8; Rev 2:23. [10] Rom 7:21. [11] Jas 2:10. [12] Hab 2:4; Mt 11:28; Rom 10:11.

ARTICLE 25

Christ, The Fulfilment of the Law

We believe that the ceremonies and symbols of the law have ceased with the coming of Christ, and that all shadows have been fulfilled,[1] so that the use of them ought to be abolished among Christians. Yet their truth and substance remain for us in Jesus Christ, in whom they have been fulfilled.[2]

In the meantime we still use the testimonies taken from the law and the prophets, both to confirm us in the doctrine of the gospel and to order our life in all honesty, according to God's will and to his glory.[3]

[1] Mt 27:51; Rom 10:4; Heb 9:9, 10. [2] Mt 5:17; Gal 3:24; Col 2:17. [3] Rom 13:8-10; 15:4; 2 Pet 1:19; 3:2.

ARTICLE 26

Christ's Intercession

We believe that we have no access to God except through the only Mediator[1] and Advocate Jesus Christ the righteous.[2] For this purpose he became man, uniting together the divine and human nature, that we might not be barred from but have access to the divine majesty.[3] This Mediator, however, whom the Father has ordained between himself and us, should not frighten us by his greatness, so that we look for another according to our fancy. There is no creature in heaven or on earth who loves us more than Jesus Christ.[4] Though he was in the form of God, he emptied himself, taking the form of man and of a servant for us (Phil 2:6, 7), and was *made like his brothers in every respect* (Heb 2:17). If, therefore, we had to look for another intercessor, could we find one who loves us more than he who laid down his life for us, even while we were his enemies (Rom 5:8, 10)? If we had to look for one who has authority and power, who has more than he who is seated at the right hand of the Father[5] and who has all authority in heaven and on earth (Mt 28:18)? Moreover, who will be heard more readily than God's own well-beloved Son?[6]

Therefore it was pure lack of trust which introduced the custom of dishonouring the saints rather than honouring them,

doing what they themselves never did nor required. On the contrary, they constantly rejected such honour according to their duty,[7] as appears from their writings. Here one ought not to bring in our unworthiness, for it is not a question of offering our prayers on the basis of our own worthiness, but only on the basis of the excellence and worthiness of Jesus Christ,[8] whose righteousness is ours by faith.[9]

Therefore, to take away from us this foolish fear or rather distrust, the author of Hebrews, with good reason, says to us that Jesus Christ was *made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. For because he himself has suffered when tempted, he is able to help those who are being tempted* (Heb 2:17, 18). Further, to encourage us more to go to him, he says: *Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need* (Heb 4:14-16).[10] The same letter says: *Therefore, brothers, since we have confidence to enter the holy places by the blood of Jesus. . . let us draw near with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water,* etc. (Heb 10:19, 22). Also, *he holds his priesthood permanently, because he continues for ever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them* (Heb 7:24, 25).[11] What more is needed? Christ himself says: *I am the way and the truth and the life. No one comes to the Father except through me* (Jn 14:6). Why should we look for another advocate? It has pleased God to give us his Son as our Advocate. Let us then not leave him for another, or even look for another, without ever finding one. For when God gave him to us, he knew very well that we were sinners.

In conclusion, according to the command of Christ, we call upon the heavenly Father through Christ our only Mediator,[12] as we are taught in the Lord's prayer.[13] We rest assured that we shall obtain all we ask of the Father in his name (Jn 16:23).[14]

[1] 1 Tim 2:5. [2] 1 Jn 2:1. [3] Eph 3:12. [4] Mt 11:28; Jn 15:13; Eph 3:19; 1 Jn 4:10. [5] Heb 1:3; 8:1. [6] Mt 3:17; Jn 1:42; Eph 1:6. [7] Acts 10:26; 14:15. [8] Jer 17:5, 7; Acts 4:12. [9] 1 Cor 1:30. [10] Jn 10:9; Eph 2:18; Heb 9:24. [11] Rom 8:34. [12] Heb 13:15. [13] Mt 6:9-13; Lk 11:2-4. [14] Jn 14:13.

ARTICLE 27

The Catholic Christian Church

We believe and profess one catholic or universal church,[1] which is a holy congregation and assembly[2] of the true Christian believers, who expect their entire salvation in Jesus Christ,[3] are washed by his blood, and are sanctified and sealed by the Holy Spirit.[4]

This church has existed from the beginning of the world and will be to the end, for Christ is an eternal King who cannot be without subjects.[5] This holy church is preserved by God against the fury of the whole world,[6] although for a while it may look very small and as extinct in the eyes of man.[7] Thus during the perilous reign of Ahab, the Lord kept for himself seven thousand persons who had not bowed their knees to Baal.[8]

Moreover, this holy church is not confined or limited to one particular place or to certain persons, but is spread and dispersed

throughout the entire world.[9] Yet, it is joined and united with heart and will, in one and the same Spirit, by the power of faith.[10]

[1] Gen 22:18; Is 49:6; Eph 2:17-19. [2] Ps 111:1; Jn 10:14, 16; Eph 4:3-6; Heb 12:22, 23. [3] Joel 2:32; Acts 2:21. [4] Eph 1:13; 4:30. [5] 2 Sam 7:16; Ps 89:36; 110:4; Mt 28:18, 20; Lk 1:32. [6] Ps 46:5; Mt 16:18. [7] Is 1:9; 1 Pet 3:20; Rev 11:7. [8] 1 Kings 19:18; Rom 11:4. [9] Mt 23:8; Jn 4:21-23; Rom 10:12, 13. [10] Ps 119:63; Acts 4:32; Eph 4:4.

ARTICLE 28

Everyone's Duty to Join the Church

We believe, since this holy assembly and congregation is the assembly of the redeemed and there is no salvation outside of it,[1] that no one ought to withdraw from it, content to be by himself, no matter what his status or standing may be. But all and everyone are obliged to join it and unite with it,[2] maintaining the unity of the church. They must submit themselves to its instruction and discipline,[3] bend their necks under the yoke of Jesus Christ,[4] and serve the edification of the brothers and sisters,[5] according to the talents which God has given them as members of the same body.[6]

To observe this more effectively, it is the duty of all believers, according to the Word of God, to separate from those who do not belong to the church[7] and to join this assembly[8] wherever God has established it. They should do so even though the rulers and edicts of princes were against it, and death or physical punishment might follow.[9]

All therefore who draw away from the church or fail to join it act contrary to the ordinance of God.

[1] Mt 16:18, 19; Acts 2:47; Gal 4:26; Eph 5:25-27; Heb 2:11, 12; 12:23. [2] 2 Chron 30:8; Jn 17:21; Col 3:15. [3] Heb 13:17. [4] Mt 11:28-30. [5] Eph 4:12. [6] 1 Cor 12:7, 27; Eph 4:16. [7] Num 16:23-26; Is 52:11, 12; Acts 2:40; Rom 16:17; Rev 18:4. [8] Ps 122:1; Is 2:3; Heb 10:25. [9] Acts 4:19, 20.

ARTICLE 29

The Marks of the True and the False Church

We believe that we ought to discern diligently and very carefully from the Word of God what is the true church, for all sects which are in the world today claim for themselves the name of church.[1] We are not speaking here of the hypocrites, who are mixed in the church along with the good and yet are not part of the church, although they are outwardly in it.[2] We are speaking of the body and the communion of the true church which must be distinguished from all sects that call themselves the church.

The true church is to be recognized by the following marks: It practises the pure preaching of the gospel.[3] It maintains the pure administration of the sacraments as Christ instituted them.[4] It exercises church discipline for correcting and punishing sins.[5] In short, it governs itself according to the pure Word of God,[6] rejecting all things contrary to it[7] and regarding Jesus Christ as the only Head.[8] Hereby the true church can certainly be known and no one has the right to separate from it.

Those who are of the church may be recognized by the marks of Christians. They believe in Jesus Christ the only Saviour,[9] flee from sin and pursue righteousness,[10] love the true God and their neighbour[11] without turning to the right or left, and crucify their flesh and its works.[12] Although great weakness remains in them, they fight against it by the Spirit all the days of their life.[13] They appeal constantly to the blood, suffering, death, and obedience of Jesus Christ, in whom they have forgiveness of their sins through faith in him.[14]

The false church assigns more authority to itself and its ordinances than to the Word

of God. It does not want to submit itself to the yoke of Christ.[15] It does not administer the sacraments as Christ commanded in his Word, but adds to them and subtracts from them as it pleases. It bases itself more on men than on Jesus Christ. It persecutes those who live holy lives according to the Word of God and who rebuke the false church for its sins, greed, and idolatries.[16]

These two churches are easily recognized and distinguished from each other.

[1] Rev 2:9. [2] Rom 9:6. [3] Gal 1:8; 1 Tim 3:15. [4] Acts 19:3-5; 1 Cor 11:20-29. [5] Mt 18:15-17; 1 Cor 5:4, 5, 13; 2 Thess 3:6, 14; Tit 3:10. [6] Jn 8:47; 17:20; Acts 17:11; Eph 2:20; Col 1:23; 1 Tim 6:3. [7] 1 Thess 5:21; 1 Tim 6:20; Rev 2:6. [8] Jn 10:14; Eph 5:23; Col 1:18. [9] Jn 1:12; 1 Jn 4:2. [10] Rom 6:2; Phil 3:12. [11] 1 Jn 4:19-21. [12] Gal 5:24. [13] Rom 7:15; Gal 5:17. [14] Rom 7:24, 25; 1 Jn 1:7-9. [15] Acts 4:17, 18; 2 Tim 4:3, 4; 2 Jn 9. [16] Jn 16:2.

ARTICLE 30

The Government of the Church

We believe that this true church must be governed according to the spiritual order which our Lord has taught us in his Word.[1] There should be ministers or pastors to preach the Word of God and to administer the sacraments;[2] there should also be elders[3] and deacons[4] who, together with the pastors, form the council of the church.[5] By these means they preserve the true religion; they see to it that the true doctrine takes its course, that evil men are disciplined in a spiritual way and are restrained, and also that the poor and all the afflicted are helped and comforted according to their need.[6] By these means everything will be done well and in good order when faithful men are chosen[7] in agreement with the rule that the apostle Paul gave to Timothy.[8]

[1] Acts 20:28; Eph 4:11, 12; 1 Tim 3:15; Heb 13:20, 21. [2] Lk 1:2; 10:16; Jn 20:23; Rom 10:14; 1 Cor 4:1; 2 Cor 5:19, 20; 2 Tim 4:2. [3] Acts 14:23; Tit 1:5. [4] 1 Tim 3:8-10. [5] Phil 1:1; 1 Tim 4:14. [6] Acts 6:1-4; Tit 1:7-9. [7] 1 Cor 4:2. [8] 1 Tim 3.

ARTICLE 31

The Officers of the Church

We believe that ministers of God's Word, elders, and deacons ought to be chosen to their offices by lawful election of the church, with prayer and in good order, as stipulated by the Word of God.[1] Therefore everyone shall take care not to intrude by improper means. He shall wait for the time that he is called by God so that he may have sure testimony and thus be certain that his call comes from the Lord.[2] Ministers of the Word, in whatever place they are, have equal power and authority, for they are all servants of Jesus Christ,[3] the only universal Bishop and the only Head of the church.[4] In order that this holy ordinance of God may not be violated or rejected, we declare that everyone must hold the ministers of the Word and the elders of the church in special esteem because of their work,[5] and as much as possible be at peace with them without grumbling or arguing.

[1] Acts 1:23, 24; 6:2, 3. [2] Acts 13:2; 1 Cor 12:28; 1 Tim 4:14; 5:22; Heb 5:4. [3] 2 Cor 5:20; 1 Pet 5:1-4. [4] Mt 23:8, 10; Eph 1:22; 5:23. [5] 1 Thess 5:12, 13; 1 Tim 5:17; Heb 13:17.

ARTICLE 32

The Order and Discipline of the Church

We believe that, although it is useful and good for those who govern the church to establish a certain order to maintain the body of the church, they must at all times watch that they do not deviate from what Christ, our only Master, has commanded.[1] Therefore we reject all human inventions and laws introduced into the worship of God which bind and compel the consciences in any way.[2] We accept only what is proper to preserve and promote harmony and unity and to keep all in obedience to God.[3] To that end, discipline

and excommunication ought to be exercised in agreement with the Word of God.[4]

[1] 1 Tim 3:15. [2] Is 29:13; Mt 15:9; Gal 5:1. [3] 1 Cor 14:33. [4] Mt 16:19; 18:15-18; Rom 16:17; 1 Cor 5; 1 Tim 1:20.

ARTICLE 33

The Sacraments

We believe that our gracious God, mindful of our insensitivity and weakness, has ordained sacraments to seal his promises to us and to be pledges of his good will and grace towards us. He did so to nourish and sustain our faith.[1] He has added these to the Word of the gospel[2] to represent better to our external senses both what he declares to us in his Word and what he does inwardly in our hearts. Thus he confirms to us the salvation which he imparts to us. Sacraments are visible signs and seals of something internal and invisible, by means of which God works in us through the power of the Holy Spirit.[3] Therefore the signs are not void and meaningless so that they deceive us. For Jesus Christ is their truth; apart from him they would be nothing. Moreover, we are satisfied with the number of sacraments which Christ our Master has instituted for us, namely, two: the sacrament of baptism[4] and the holy supper of Jesus Christ.[5]

[1] Gen 17:9-14; Ex 12; Rom 4:11. [2] Mt 28:19; Eph 5:26. [3] Rom 2:28, 29; Col 2:11, 12. [4] Mt 28:19. [5] Mt 26:26-28; 1 Cor 11:23-26.

ARTICLE 34

The Sacrament of Baptism

We believe and confess that Jesus Christ, who is the end of the law (Rom 10:4), has by his shed blood put an end to every other shedding of blood that one could or would make as an expiation or satisfaction for sins. He has abolished circumcision, which involved blood, and has instituted in its place the sacrament of baptism.[1] By baptism we are received into the church of God and set apart from all other peoples and false religions, to be entirely committed to him[2] whose mark and emblem we bear. This serves as a testimony to us that he will be our God and gracious Father forever.

For that reason he has commanded all those who are his to be baptized with plain water into *the name of the Father and of the Son and of the Holy Spirit* (Mt 28:19). By this he signifies to us that as water washes away the dirt of the body when poured on us, and as water is seen on the body of the baptized when sprinkled on him, so the blood of Christ, by the Holy Spirit, does the same thing internally to the soul.[3] It washes and cleanses our soul from sin[4] and regenerates us from children of wrath into children of God.[5] This is not brought about by the water as such[6] but by the sprinkling of the precious blood of the Son of God,[7] which is our Red Sea,[8] through which we must pass to escape the tyranny of Pharaoh, that is, the devil, and enter into the spiritual land of Canaan.

Thus the ministers on their part give us the sacrament and what is visible, but our Lord gives us what is signified by the sacrament, namely, the invisible gifts and grace. He washes, purges, and cleanses our souls of all filth and unrighteousness,[9] renews our hearts and fills them with all comfort, gives us true assurance of his fatherly goodness, clothes us with the new nature, and takes away the old nature with all its works.[10]

We believe, therefore, that anyone who aspires to eternal life ought to be baptized only once.[11] Baptism should never be repeated, for we cannot be born twice. Moreover, baptism benefits us not only when the water is on us and when we receive it, but throughout our whole life. For that reason we reject the er-

ror of the Anabaptists, who are not content with a single baptism received only once, and who also condemn the baptism of the little children of believers. We believe that these children ought to be baptized and sealed with the sign of the covenant, as infants were circumcised in Israel on the basis of the same promises which are now made to our children.[12] Indeed, Christ shed his blood to wash the children of believers just as much as he shed it for adults.[13] Therefore they ought to receive the sign and sacrament of what Christ has done for them, as the Lord commanded in the law that a lamb was to be offered shortly after children were born.[14] This was a sacrament of the suffering and death of Jesus Christ. Because baptism has the same significance for our children as circumcision had for the people of Israel, Paul calls baptism *the circumcision of Christ* (Col 2:11).

[1] Col 2:11. [2] Ex 12:48; 1 Pet 2:9. [3] Mt 3:11; 1 Cor 12:13. [4] Acts 22:16; Heb 9:14; 1 Jn 1:7; Rev 1:5b. [5] Tit 3:5. [6] 1 Pet 3:21. [7] Rom 6:3; 1 Pet 1:2; 2:24. [8] 1 Cor 10:1-4. [9] 1 Cor 6:11; Eph 5:26. [10] Rom 6:4; Gal 3:27. [11] Mt 28:19; Eph 4:5. [12] Gen 17:10-12; Mt 19:14; Acts 2:39. [13] 1 Cor 7:14. [14] Lev 12:6.

ARTICLE 35

The Sacrament of the Lord's Supper

We believe and confess that our Saviour Jesus Christ has instituted the sacrament of the holy supper[1] to nourish and sustain those whom he has already regenerated and incorporated into his family, which is his church.

Those who are born anew have a twofold life.[2] One is physical and temporal, which they received in their first birth and is common to all men. The other is spiritual and heavenly, which is given them in their second birth and is effected by the word of the gospel[3] in the communion of the body of Christ. This life is not common to all but only to the elect of God.

For the support of the physical and earthly life God has ordained earthly and material bread. This bread is common to all just as life is common to all. For the support of the spiritual and heavenly life, which believers have, he has sent them a living bread which came down from heaven (Jn 6:51), namely, Jesus Christ,[4] who nourishes and sustains the spiritual life of the believers[5] when he is eaten by them, that is, spiritually appropriated and received by faith.[6]

To represent to us the spiritual and heavenly bread, Christ has instituted earthly and visible bread as a sacrament of his body and wine as a sacrament of his blood.[7] He testifies to us that as certainly as we take and hold the sacrament in our hands and eat and drink it with our mouths, by which our physical life is then sustained, so certainly do we receive by faith,[8] as the hand and mouth of our soul, the true body and true blood of Christ, our only Saviour, in our souls for our spiritual life.

It is beyond any doubt that Jesus Christ did not commend his sacraments to us in vain. Therefore he works in us all that he represents to us by these holy signs. We do not understand the manner in which this is done, just as we do not comprehend the hidden activity of the Spirit of God.[9] Yet we do not go wrong when we say that what we eat and drink is the true, natural body and the true blood of Christ. However, the manner in which we eat it is not by mouth but in the spirit by faith. In that way Jesus Christ always remains seated at the right hand of God his Father in heaven;[10] yet he does not cease to communicate himself to us by faith. This banquet is a spiritual table at which Christ makes us partakers of himself with all his benefits and gives us the grace to enjoy both himself and the merit of his suffering and death.[11] He nourishes, strengthens,

and comforts our poor, desolate souls by the eating of his flesh, and refreshes and renews them by the drinking of his blood.

Although the sacrament is joined together with that which is signified, the latter is not always received by all.[12] The wicked certainly takes the sacrament to his condemnation, but he does not receive the truth of the sacrament. Thus Judas and Simon the sorcerer both received the sacrament, but they did not receive Christ, who is signified by it.[13] He is communicated exclusively to the believers.[14]

Finally, we receive this holy sacrament in the congregation of the people of God[15] with humility and reverence as we together commemorate the death of Christ our Saviour with thanksgiving and we confess our faith and Christian religion.[16] Therefore no one should come to this table without careful self-examination, lest by eating this bread and drinking from this cup, he eat and drink judgment upon himself (1 Cor 11:28, 29). In short, we are moved by the use of this holy sacrament to a fervent love of God and our neighbours. Therefore we reject as desecrations all additions and condemnable inventions which men have mixed with the sacraments. We declare that we should be content with the ordinance taught by Christ and his apostles and should speak about it as they have spoken.

[1] Mt 26:26-28; Mk 14:22-24; Lk 22:19, 20; 1 Cor 11:23-26. [2] Jn 3:5, 6. [3] Jn 5:25. [4] Jn 6:48-51. [5] Jn 6:63; 10:10b. [6] Jn 6:40, 47. [7] Jn 6:55; 1 Cor 10:16. [8] Eph 3:17. [9] Jn 3:8. [10] Mk 16:19; Acts 3:21. [11] Rom 8:32; 1 Cor 10:3, 4. [12] 1 Cor 2:14. [13] Lk 22:21, 22; Acts 8:13, 21. [14] Jn 3:36. [15] Acts 2:42; 20:7. [16] Acts 2:46; 1 Cor 11:26.

ARTICLE 36

The Civil Government

We believe that, because of the depravity of mankind, our gracious God has ordained kings, princes, and civil officers.[1] He wants the world to be governed by laws and statutes,[2] in order that the lawlessness of men be restrained and that everything be conducted among them in good order.[3] For that purpose he has placed the sword in the hand of the government to punish wrongdoers and to protect those who do what is good (Rom 13:4). Their task of restraining and sustaining is not limited to the public order but includes the protection of the church and its ministry in order that *the kingdom of Christ may come, the Word of the gospel may be preached everywhere,[4] and God may be honoured and served by everyone, as he requires in his Word.

Moreover, everyone—no matter of what quality, condition, or rank—ought to be subject to the civil officers, pay taxes, hold them in honour and respect, and obey them in all things[5] which do not disagree with the Word of God.[6] We ought to pray for them, that God may direct them in all their ways and *that we may lead a peaceful and quiet life, godly and dignified in every way* (1 Tim 2:1, 2).

For that reason we condemn the Anabaptists and other rebellious people, and in general all those who reject the authorities and civil officers, subvert justice,[7] introduce a communion of goods, and overturn the decency that God has established among men.

* The following words were deleted here by the General Synod 1905 of the Reformed Churches in the Netherlands (*Gereformeerde Kerken in Nederland*): all idolatry and false worship may be removed and prevented, the kingdom of antichrist may be destroyed.

[1] Prov 8:15; Dan 2:21; Jn 19:11; Rom 13:1. [2] Ex 18:20. [3] Deut 1:16; 16:19; Judg 21:25; Ps 82; Jer 21:12; 22:3; 1 Pet 2:13, 14. [4] Ps 2; Rom 13:4a; 1 Tim 2:1-4. [5] Mt 17:27; 22:21; Rom 13:7; Tit 3:1; 1 Pet 2:17. [6] Acts 4:19; 5:29. [7] 2 Pet 2:10; Jude 8.

ARTICLE 37

The Last Judgment

Finally, we believe, according to the Word of God, that when the time, ordained by the Lord but unknown to all creatures, has come[1] and the number of the elect is complete,[2] our Lord Jesus Christ will come from heaven, bodily and visibly,[3] as he ascended (Acts 1:11), with great glory and majesty.[4] He will declare himself judge of the living and the dead[5] and set this old world afire in order to purge it.[6] Then all people, men, women, and children, who ever lived, from the beginning of the world to the end, will appear in person before this great Judge.[7] They will be summoned *with the voice of an archangel, and with the sound of the trumpet of God* (1 Thess 4:16).

Those who will have died before that time will arise out of the earth,[8] as their spirits are once again united with their own bodies in which they lived. Those who will then be still alive will not die as the others but will be changed in the twinkling of an eye from perishable to imperishable.[9] Then the books will be opened and the dead will be judged (Rev 20:12) according to what they have done in this world, whether good or evil (2 Cor 5:10).[10] Indeed, all people *will give account for every careless word they speak* (Mt 12:36), which the world regards as mere jest and amusement. The secrets and hypocrisy of men will then be publicly uncovered in the sight of all. Thus for good reason the thought of this judgment is horrible and dreadful to the wicked and evildoers[11] but it is a great joy and comfort to the righteous and elect. For then their full redemption will be completed and they will receive the fruits of their labour and of the trouble they have suffered.[12] Their innocence will be known to all and they will see the terrible vengeance God will bring upon the wicked who persecuted, oppressed, and tormented them in this world.[13]

The wicked will be convicted by the testimony of their own consciences and will become immortal, but only to be tormented in *the eternal fire*[14] *prepared for the devil and his angels* (Mt 25:41).[15] On the other hand, the faithful and elect will be crowned with glory and honour. The Son of God will acknowledge their names before God his Father (Mt 10:32) and his elect angels.[16] God *will wipe away every tear from their eyes* (Rev 21:4),[17] and their cause—at present condemned as heretical and evil by many judges and civil authorities—will be recognized as the cause of the Son of God. As a gracious reward, the Lord will grant them to possess glory such as the heart of man could never conceive.[18] Therefore we look forward to that great day with a great longing to enjoy to the full the promises of God in Jesus Christ our Lord. *Amen. Come, Lord Jesus* (Rev 22:20).

[1] Mt 24:36; 25:13; 1 Thess 5:1,2. [2] Heb 11:39, 40; Rev 6:11. [3] Rev 1:7. [4] Mt 24:30; 25:31. [5] Mt 25:31-46; 2 Tim 4:1; 1 Pet 4:5. [6] 2 Pet 3:10-13. [7] Deut 7:9-11; Rev 20:12, 13. [8] Dan 12:2; Jn 5:28, 29. [9] 1 Cor 15:51, 52; Phil 3:20, 21. [10] Heb 9:27; Rev 22:12. [11] Mt 11:22; 23:33; Rom 2:5, 6; Heb 10:27; 2 Pet 2:9; Jude 15; Rev 14:7a. [12] Lk 14:14; 2 Thess 1:3-10; 1 Jn 4:17. [13] Rev 15:4; 18:20. [14] Mt 13:41, 42; Mk 9:48; Lk 16:22-28; Rev 21:8. [15] Rev 20:10. [16] Rev 3:5. [17] Is 25:8; Rev 7:17. [18] Dan 12:3; Mt 5:12; 13:43; 1 Cor 2:9; Rev 21:9-22:5.

THE HEIDELBERG CATECHISM

The *Heidelberg Catechism*, the second of our doctrinal standards, was written in Heidelberg at the request of Elector Frederick III, ruler of the most influential German province, the Palatinate, from 1559 to 1576. This pious Christian prince commissioned Zacharias Ursinus, twenty-eight years of age and professor of theology at the Heidelberg University, and Caspar Olevianus, twenty-six years old and Frederick's court preacher, to prepare a catechism for instructing the youth and for guiding pastors and teachers. Frederick obtained the advice and cooperation of the entire theological faculty in the preparation of the *Catechism*. The *Heidelberg Catechism* was adopted by a Synod in Heidelberg and published in German with a preface by Frederick III, dated January 19, 1563. A second and third German edition, each with some small additions, as well as a Latin translation were published in Heidelberg in the same year. The *Catechism* was soon divided into fifty-two sections, so that a section of the *Catechism* could be explained to the churches each Sunday of the year.

In the Netherlands this *Heidelberg Catechism* became generally and favourably known almost as soon as it came from the press, mainly through the efforts of Petrus Dathenus, who translated it into the Dutch language and added this translation to his Dutch rendering of the *Genevan Psalter,* which was published in 1566. In the same year Peter Gabriel set the example of explaining this catechism to his congregation at Amsterdam in his Sunday afternoon sermons. The National Synods of the sixteenth century adopted it as one of the doctrinal standards of the Reformed churches, requiring office-bearers to subscribe to it and ministers to explain it to the churches. These requirements were strongly emphasized by the great Synod of Dort in 1618-19.

The *Heidelberg Catechism* has been translated into many languages and is the most influential and the most generally accepted of the several catechisms of Reformation times.

LORD'S DAY 1

1. Q. What is your only comfort
in life and death?

A. That I am not my own,[1]
but belong with body and soul,
both in life and in death,[2]
to my faithful Saviour Jesus Christ.[3]
He has fully paid for all my sins
with his precious blood,[4]
and has set me free
from all the power of the devil.[5]
He also preserves me in such a way[6]
that without the will of my heavenly Father
not a hair can fall from my head;[7]
indeed, all things must work together
for my salvation.[8]

Therefore, by his Holy Spirit
he also assures me
of eternal life[9]
and makes me heartily willing and ready
from now on to live for him.[10]

[1] 1 Cor 6:19, 20.
[2] Rom 14:7-9.
[3] 1 Cor 3:23; Tit 2:14.
[4] 1 Pet 1:18, 19; 1 Jn 1:7; 2:2.
[5] Jn 8:34-36; Heb 2:14, 15; 1 Jn 3:8.
[6] Jn 6:39, 40; 10:27-30; 2 Thess 3:3; 1 Pet 1:5.
[7] Mt 10:29-31; Lk 21:16-18.
[8] Rom 8:28.
[9] Rom 8:15, 16; 2 Cor 1:21, 22; 5:5; Eph 1:13, 14.
[10] Rom 8:14.

2. Q. What do you need to know
in order to live and die
in the joy of this comfort?

A. First,
how great my sins and misery are;[1]
second,
how I am delivered
from all my sins and misery;[2]
third,
how I am to be thankful to God
for such deliverance.[3]

[1] Rom 3:9, 10; 1 Jn 1:10.
[2] Jn 17:3; Acts 4:12; 10:43.
[3] Mt 5:16; Rom 6:13; Eph 5:8-10; 1 Pet 2:9, 10.

THE FIRST PART
OUR SIN AND MISERY

LORD'S DAY 2

3. Q. From where do you know
your sins and misery?

A. From the law of God.[1]

[1] Rom 3:20; 7:7-25.

4. Q. What does God's law require of us?

A. Christ teaches us this in a summary in Matthew 22:
You shall love the Lord your God
with all your heart

and with all your soul
and with all your mind.[1]
This is the great and first commandment.
And a second is like it:
You shall love your neighbour as yourself.
On these two commandments depend
all the Law and the Prophets.[2]

[1] Deut 6:5.
[2] Lev 19:18.

5. Q. Can you keep all this perfectly?

A. No,[1] I am inclined by nature
to hate God and my neighbour.[2]

[1] Rom 3:10, 23; 1 Jn 1:8, 10.
[2] Gen 6:5; 8:21; Jer 17:9; Rom 7:23; 8:7; Eph 2:3; Tit 3:3.

LORD'S DAY 3

6. Q. Did God, then, create man
so wicked and perverse?

A. No, on the contrary,
God created man good[1] and in his image,[2]
that is, in true righteousness and holiness,[3]
so that he might rightly know God his Creator,[4]
heartily love him,
and live with him in eternal blessedness
to praise and glorify him.[5]

[1] Gen 1:31.
[2] Gen 1:26, 27.
[3] Eph 4:24.
[4] Col 3:10.
[5] Ps 8.

7. Q. From where, then, did man's depraved nature come?

A. From the fall and disobedience of our first parents,
Adam and Eve, in Paradise,[1]
for there our nature became so corrupt[2]
that we are all conceived and born in sin.[3]

[1] Gen 3.
[2] Rom 5:12, 18, 19.
[3] Ps 51:5.

8. Q. But are we so corrupt
that we are totally unable to do any good
and inclined to all evil?

A. Yes,[1] unless we are regenerated
by the Spirit of God.[2]

[1] Gen 6:5; 8:21; Job 14:4; Is 53:6.
[2] Jn 3:3-5.

LORD'S DAY 4

9. Q. But does not God do man an injustice
by requiring in his law
what man cannot do?

A. No,
for God so created man
that he was able to do it.[1]
But man, at the instigation of the devil,[2]
in deliberate disobedience[3]
robbed himself and all his descendants
of these gifts.[4]

[1] Gen 1:31.
[2] Gen 3:13; Jn 8:44; 1 Tim 2:13, 14.
[3] Gen 3:6.
[4] Rom 5:12, 18, 19.

10. Q. Will God allow such disobedience and apostasy
to go unpunished?

A. Certainly not.
He is terribly angry
with our original sin
as well as our actual sins.
Therefore he will punish them
by a just judgment
both now and eternally,[1]
as he has declared:[2]
Cursed be everyone
who does not abide by all things
written in the Book of the Law, and do them (Gal 3:10).

[1] Gen 2:17; Ex 34:7; Ps 5:4-6; 7:11; Nahum 1:2; Rom 1:18; 5:12; Eph 5:6; Heb 9:27.
[2] Deut 27:26.

11. Q. But is God not also merciful?

A. God is indeed merciful,[1]
but he is also just.[2]

His justice requires
that sin committed
against the most high majesty of God
also be punished with the most severe,
that is, with everlasting,
punishment of body and soul.[3]

[1] Ex 20:6; 34:6, 7; Ps 103:8, 9.
[2] Ex 20:5; 34:7; Deut 7:9-11; Ps 5:4-6; Heb 10:30, 31.
[3] Mt 25:45, 46.

THE SECOND PART
OUR DELIVERANCE

LORD'S DAY 5

12. Q. Since, according to God's righteous judgment
we deserve temporal and eternal punishment,
how can we escape this punishment
and be again received into favour?

A. God demands that his justice be satisfied.[1]
Therefore we must make full payment,
either by ourselves or through another.[2]

[1] Ex 20:5; 23:7; Rom 2:1-11.
[2] Is 53:11; Rom 8:3, 4.

13. Q. Can we by ourselves make this payment?

A. Certainly not.
On the contrary, we daily increase our debt.[1]

[1] Ps 130:3; Mt 6:12; Rom 2:4, 5.

14. Q. Can any mere creature pay for us?

A. No.
In the first place,
God will not punish another creature
for the sin which man has committed.[1]
Furthermore,
no mere creature can sustain
the burden of God's eternal wrath against sin
and deliver others from it.[2]

[1] Ezek 18:4, 20; Heb 2:14-18.
[2] Ps 130:3; Nahum 1:6.

15. Q. What kind of mediator and deliverer
must we seek?

A. One who is a true[1] and righteous[2] man,
and yet more powerful than all creatures;
that is, one who is at the same time true God.[3]

[1] 1 Cor 15:21; Heb 2:17.
[2] Is 53:9; 2 Cor 5:21; Heb 7:26.
[3] Is 7:14; 9:6; Jer 23:6; Jn 1:1; Rom 8:3, 4.

LORD'S DAY 6

16. Q. Why must he be a true and righteous man?

A. He must be a true man
because the justice of God requires
that the same human nature which has sinned
should pay for sin.[1]
He must be a righteous man
because one who himself is a sinner
cannot pay for others.[2]

[1] Rom 5:12, 15; 1 Cor 15:21; Heb 2:14-16.
[2] Heb 7:26, 27; 1 Pet 3:18.

17. Q. Why must he at the same time be true God?

A. He must be true God
so that by the power of his divine nature[1]
he might bear in his human nature
the burden of God's wrath,[2]
and might obtain for us
and restore to us
righteousness and life.[3]

[1] Is 9:6.
[2] Deut 4:24; Nahum 1:6; Ps 130:3.
[3] Is 53:5, 11; Jn 3:16; 2 Cor 5:21.

18. Q. But who is that Mediator
who at the same time is true God
and a true and righteous man?

A. Our Lord Jesus Christ,[1]
who became to us wisdom from God,
righteousness and sanctification
and redemption (1 Cor 1:30).

[1] Mt 1:21-23; Lk 2:11; 1 Tim 2:5; 3:16.

19. Q. From where do you know this?

A. From the holy gospel,
which God himself first revealed in Paradise.[1]
Later, he had it proclaimed
by the patriarchs[2] and prophets,[3]
and foreshadowed
by the sacrifices and other ceremonies
of the law.[4]
Finally, he had it fulfilled
through his only Son.[5]

[1] Gen 3:15.
[2] Gen 12:3; 22:18; 49:10.
[3] Is 53; Jer 23:5, 6; Mic 7:18-20; Acts 10:43; Heb 1:1.
[4] Lev 1-7; Jn 5:46; Heb 10:1-10.
[5] Rom 10:4; Gal 4:4, 5; Col 2:17.

LORD'S DAY 7

20. Q. Are all men, then, saved by Christ
just as they perished through Adam?

A. No.
Only those are saved
who by a true faith
are grafted into Christ
and accept all his benefits.[1]

[1] Mt 7:14; Jn 1:12; 3:16, 18, 36; Rom 11:16-21.

21. Q. What is true faith?

A. True faith is a sure knowledge
whereby I accept as true
all that God has revealed to us in his Word.[1]
At the same time it is a firm confidence[2]
that not only to others, but also to me,[3]
God has granted forgiveness of sins,
everlasting righteousness, and salvation,[4]
out of mere grace,
only for the sake of Christ's merits.[5]
This faith the Holy Spirit works in my heart
by the gospel.[6]

[1] Jn 17:3, 17; Heb 11:1-3; Jas 2:19.
[2] Rom 4:18-21; 5:1; 10:10; Heb 4:16.
[3] Gal 2:20.
[4] Rom 1:17; Heb 10:10.
[5] Rom 3:20-26; Gal 2:16; Eph 2:8-10.
[6] Acts 16:14; Rom 1:16; 10:17; 1 Cor 1:21.

22. Q. What, then, must a Christian believe?

A. All that is promised us in the gospel,[1]
which the articles of our
catholic and undoubted Christian faith
teach us in a summary.

[1] Mt 28:19; Jn 20:30, 31.

23. Q. What are these articles?

A. I. 1. *I believe in God the Father almighty,*
Creator of heaven and earth.

II. 2. *I believe in Jesus Christ,*
his only-begotten Son, our Lord;
3. *he was conceived by the Holy Spirit,*
born of the virgin Mary;
4. *suffered under Pontius Pilate,*
was crucified, dead, and buried;
he descended into hell.
5. *On the third day he arose from the dead;*
6. *he ascended into heaven,*
and sits at the right hand
of God the Father almighty;
7. *from there he will come to judge*
the living and the dead.

III. 8. *I believe in the Holy Spirit;*
9. *I believe a holy catholic Christian church,*
the communion of saints;
10. *the forgiveness of sins;*
11. *the resurrection of the body;*
12. *and the life everlasting.*

LORD'S DAY 8

24. Q. How are these articles divided?

A. Into three parts:
the first is about God the Father and our creation;
the second about God the Son and our redemption;
the third about God the Holy Spirit
and our sanctification.

25. Q. Since there is only one God,[1]
why do you speak of three persons,
Father, Son, and Holy Spirit?

A. Because God has so revealed himself in his Word[2]
that these three distinct persons
are the one, true, eternal God.

[1] Deut 6:4; Is 44:6; 45:5; 1 Cor 8:4, 6.
[2] Gen 1:2, 3; Is 61:1; 63:8-10; Mt 3:16, 17; 28:18, 19; Lk 4:18; Jn 14:26; 15:26; 2 Cor 13:14; Gal 4:6; Tit 3:5, 6.

GOD THE FATHER AND OUR CREATION

LORD'S DAY 9

26. Q. What do you believe when you say:
I believe in God the Father almighty,
Creator of heaven and earth?

A. That the eternal Father of our Lord Jesus Christ,
who out of nothing created heaven and earth
and all that is in them,[1]
and who still upholds and governs them
by his eternal counsel and providence,[2]
is, for the sake of Christ his Son,
my God and my Father.[3]
In him I trust so completely
as to have no doubt
that he will provide me
with all things necessary for body and soul,[4]
and will also turn to my good
whatever adversity he sends me
in this life of sorrow.[5]
He is able to do so as almighty God,[6]
and willing also as a faithful Father.[7]

[1] Gen 1 and 2; Ex 20:11; Job 38 and 39; Ps 33:6; Is 44:24; Acts 4:24; 14:15.
[2] Ps 104:27-30; Mt 6:30; 10:29; Eph 1:11.
[3] Jn 1:12, 13; Rom 8:15, 16; Gal 4:4-7; Eph 1:5.
[4] Ps 55:22; Mt 6:25, 26; Lk 12:22-31.
[5] Rom 8:28.
[6] Gen 18:14; Rom 8:31-39.
[7] Mt 6:32, 33; 7:9-11.

LORD'S DAY 10

27. Q. What do you understand by the providence of God?

A. God's providence is
his almighty and ever present power,[1]
whereby, as with his hand, he still upholds
heaven and earth and all creatures,[2]

and so governs them that
leaf and blade,
rain and drought,
fruitful and barren years,
food and drink,
health and sickness,
riches and poverty,[3]
indeed, all things,
come to us not by chance[4]
but by his fatherly hand.[5]

[1] Jer 23:23, 24; Acts 17:24-28.
[2] Heb 1:3.
[3] Jer 5:24; Acts 14:15-17; Jn 9:3; Prov 22:2.
[4] Prov 16:33.
[5] Mt 10:29.

28. Q. What does it benefit us to know
that God has created all things
and still upholds them by his providence?

A. We can be patient in adversity,[1]
thankful in prosperity,[2]
and with a view to the future
we can have a firm confidence
in our faithful God and Father
that no creature shall separate us
from his love;[3]
for all creatures are so completely in his hand
that without his will
they cannot so much as move.[4]

[1] Job 1:21, 22; Ps 39:10; Jas 1:3.
[2] Deut 8:10; 1 Thess 5:18.
[3] Ps 55:22; Rom 5:3-5; 8:38, 39.
[4] Job 1:12; 2:6; Prov 21:1; Acts 17:24-28.

GOD THE SON AND OUR REDEMPTION

LORD'S DAY 11

29. Q. Why is the Son of God called *Jesus*,
that is, Saviour?

A. Because he saves us from all our sins,[1]
and because salvation is not to be sought or found
in anyone else.[2]

[1] Mt 1:21; Heb 7:25.
[2] Is 43:11; Jn 15:4, 5; Acts 4:11, 12; 1 Tim 2:5.

30. Q. Do those who seek
their salvation or well-being
in saints, in themselves, or anywhere else,
also believe in the only Saviour Jesus?

A. No.
Though they boast of him in words,
they in fact deny the only Saviour Jesus.[1]
For one of two things must be true:
either Jesus is not a complete Saviour,
or those who by true faith accept this Saviour
must find in him all that is necessary
for their salvation.[2]

[1] 1 Cor 1:12, 13; Gal 5:4.
[2] Col 1:19, 20; 2:10; 1 Jn 1:7.

LORD'S DAY 12

31. Q. Why is he called *Christ*,
that is, Anointed?

A. Because he has been ordained by God the Father,
and anointed with the Holy Spirit,[1] to be
our chief Prophet and Teacher,[2]
who has fully revealed to us
the secret counsel and will of God
concerning our redemption;[3]
our only High Priest,[4]
who by the one sacrifice of his body
has redeemed us,[5]
and who continually intercedes for us
before the Father;[6]
and our eternal King,[7]
who governs us by his Word and Spirit,
and who defends and preserves us
in the redemption obtained for us.[8]

[1] Ps 45:7 (Heb 1:9); Is 61:1 (Lk 4:18); Lk 3:21, 22.
[2] Deut 18:15 (Acts 3:22).
[3] Jn 1:18; 15:15.
[4] Ps 110:4 (Heb 7:17).
[5] Heb 9:12; 10:11-14.
[6] Rom 8:34; Heb 9:24; 1 Jn 2:1.
[7] Zech 9:9 (Mt 21:5); Lk 1:33.
[8] Mt 28:18-20; Jn 10:28; Rev 12:10, 11.

32. Q. Why are you called a Christian?

A. Because I am a member of Christ by faith[1]
and thus share in his anointing,[2]

so that I may
as prophet confess his name,[3]
as priest present myself
a living sacrifice of thankfulness to him,[4]
and as king fight with a free and good conscience
against sin and the devil in this life,[5]
and hereafter reign with him eternally
over all creatures.[6]

[1] 1 Cor 12:12-27.
[2] Joel 2:28 (Acts 2:17); 1 Jn 2:27.
[3] Mt 10:32; Rom 10:9, 10; Heb 13:15.
[4] Rom 12:1; 1 Pet 2:5, 9.
[5] Gal 5:16, 17; Eph 6:11; 1 Tim 1:18, 19.
[6] Mt 25:34; 2 Tim 2:12.

LORD'S DAY 13

33. Q. Why is he called God's *only-begotten Son,*
since we also are children of God?

A. Because Christ alone
is the eternal, natural Son of God.[1]
We, however, are children of God by adoption,
through grace, for Christ's sake.[2]

[1] Jn 1:1-3, 14, 18; 3:16; Rom 8:32; Heb 1; 1 Jn 4:9.
[2] Jn 1:12; Rom 8:14-17; Gal 4:6; Eph 1:5, 6.

34. Q. Why do you call him *our Lord*?

A. Because he has ransomed us,
body and soul,[1]
from all our sins,
not with silver or gold
but with his precious blood,[2]
and has freed us
from all the power of the devil
to make us his own possession.[3]

[1] 1 Cor 6:20; 1 Tim 2:5, 6.
[2] 1 Pet 1:18, 19.
[3] Col 1:13, 14; Heb 2:14, 15.

LORD'S DAY 14

35. Q. What do you confess when you say:
He was conceived by the Holy Spirit,
born of the virgin Mary?

A. The eternal Son of God,
who is and remains true and eternal God,[1]

took upon himself true human nature
from the flesh and blood of the virgin Mary,[2]
through the working of the Holy Spirit.[3]
Thus he is also the true seed of David,[4]
and like his brothers in every respect,[5]
yet without sin.[6]

[1] Jn 1:1; 10:30-36; Rom 1:3; 9:5; Col 1:15-17; 1 Jn 5:20.
[2] Mt 1:18-23; Jn 1:14; Gal 4:4; Heb 2:14.
[3] Lk 1:35.
[4] 2 Sam 7:12-16; Ps 132:11; Mt 1:1; Lk 1:32; Rom 1:3.
[5] Phil 2:7; Heb 2:17.
[6] Heb 4:15; 7:26, 27.

36. Q. What benefit do you receive
from the holy conception and birth of Christ?

A. He is our Mediator,[1]
and with his innocence and perfect holiness
covers, in the sight of God,
my sin, in which I was conceived and born.[2]

[1] 1 Tim 2:5, 6; Heb 9:13-15.
[2] Rom 8:3, 4; 2 Cor 5:21; Gal 4:4, 5; 1 Pet 1:18, 19.

LORD'S DAY 15

37. Q. What do you confess when you say
that he *suffered?*

A. During all the time he lived on earth,
but especially at the end,
Christ bore in body and soul
the wrath of God against the sin
of the whole human race.[1]
Thus, by his suffering,
as the only atoning sacrifice,[2]
he has redeemed our body and soul
from everlasting damnation,[3]
and obtained for us
the grace of God, righteousness, and eternal life.[4]

[1] Is 53; 1 Tim 2:6; 1 Pet 2:24; 3:18.
[2] Rom 3:25; 1 Cor 5:7; Eph 5:2; Heb 10:14; 1 Jn 2:2; 4:10.
[3] Rom 8:1-4; Gal 3:13; Col 1:13; Heb 9:12; 1 Pet 1:18, 19.
[4] Jn 3:16; Rom 3:24-26; 2 Cor 5:21; Heb 9:15.

38. Q. Why did he suffer *under Pontius Pilate* as judge?

A. Though innocent, Christ was condemned
by an earthly judge,[1]
and so he freed us

from the severe judgment of God
that was to fall on us.[2]

[1] Lk 23:13-24; Jn 19:4, 12-16.
[2] Is 53:4, 5; 2 Cor 5:21; Gal 3:13.

39. Q. Does it have a special meaning
that Christ was crucified
and did not die in a different way?

A. Yes.
Thereby I am assured
that he took upon himself
the curse which lay on me,
for a crucified one
was cursed by God.[1]

[1] Deut 21:23; Gal 3:13.

LORD'S DAY 16

40. Q. Why was it necessary for Christ
to humble himself even unto death?

A. Because of the justice and truth of God[1]
satisfaction for our sins
could be made in no other way
than by the death of the Son of God.[2]

[1] Gen 2:17.
[2] Rom 8:3; Phil 2:8; Heb 2:9, 14, 15.

41. Q. Why was he *buried?*

A. His burial testified
that he had really died.[1]

[1] Is 53:9; Jn 19:38-42; Acts 13:29; 1 Cor 15:3, 4.

42. Q. Since Christ has died for us,
why do we still have to die?

A. Our death is not a payment for our sins,
but it puts an end to sin
and is an entrance into eternal life.[1]

[1] Jn 5:24; Phil 1:21-23; 1 Thess 5:9, 10.

43. Q. What further benefit do we receive
from Christ's sacrifice and death on the cross?

A. Through Christ's death
our old nature is crucified,

put to death,
and buried with him,[1]
so that the evil desires of the flesh
may no longer reign in us,[2]
but that we may offer ourselves to him
as a sacrifice of thankfulness.[3]

[1] Rom 6:5-11; Col 2:11, 12.
[2] Rom 6:12-14.
[3] Rom 12:1; Eph 5:1, 2.

44. Q. Why is there added:
He descended into hell?

A. In my greatest sorrows and temptations
I may be assured and comforted
that my Lord Jesus Christ,
by his unspeakable anguish, pain, terror, and agony,
which he endured throughout all his sufferings[1]
but especially on the cross,
has delivered me
from the anguish and torment of hell.[2]

[1] Ps 18:5, 6; 116:3; Mt 26:36-46; 27:45, 46; Heb 5:7-10.
[2] Is 53.

LORD'S DAY 17

45. Q. How does Christ's resurrection benefit us?

A. First,
by his resurrection
he has overcome death,
so that he could make us share
in the righteousness
which he had obtained for us
by his death.[1]
Second,
by his power
we too are raised up
to a new life.[2]
Third,
Christ's resurrection
is to us a sure pledge
of our glorious resurrection.[3]

[1] Rom 4:25; 1 Cor 15:16-20; 1 Pet 1:3-5.
[2] Rom 6:5-11; Eph 2:4-6; Col 3:1-4.
[3] Rom 8:11; 1 Cor 15:12-23; Phil 3:20, 21.

LORD'S DAY 18

46. Q. What do you confess when you say,
he ascended into heaven?

A. That Christ,
before the eyes of his disciples,
was taken up from the earth into heaven,[1]
and that he is there for our benefit[2]
until he comes again
to judge the living and the dead.[3]

[1] Mk 16:19; Lk 24:50, 51; Acts 1:9-11.
[2] Rom 8:34; Heb 4:14; 7:23-25; 9:24.
[3] Mt 24:30; Acts 1:11.

47. Q. Is Christ, then, not with us
until the end of the world,
as he has promised us?[1]

A. Christ is true man and true God.
With respect to his human nature
he is no longer on earth,[2]
but with respect to
his divinity, majesty, grace, and Spirit
he is never absent from us.[3]

[1] Mt 28:20.
[2] Mt 26:11; Jn 16:28; 17:11; Acts 3:19-21; Heb 8:4.
[3] Mt 28:18-20; Jn 14:16-19; 16:13.

48. Q. But are the two natures in Christ
not separated from each other
if his human nature is not present
wherever his divinity is?

A. Not at all,
for his divinity has no limits
and is present everywhere.[1]
So it must follow that his divinity
is indeed beyond the human nature
which he has taken on
and nevertheless is within this human nature
and remains personally united with it.[2]

[1] Jer 23:23, 24; Acts 7:48, 49.
[2] Jn 1:14; 3:13; Col 2:9.

49. Q. How does Christ's ascension into heaven benefit us?

A. First,
he is our Advocate in heaven
before his Father.[1]
Second,
we have our flesh in heaven
as a sure pledge that he, our Head,
will also take us, his members,
up to himself.[2]
Third,
he sends us his Spirit as a counter-pledge,[3]
by whose power we seek
the things that are above,
where Christ is,
seated at the right hand of God,
and not the things that are on earth.[4]

[1] Rom 8:34; 1 Jn 2:1.
[2] Jn 14:2; 17:24; Eph 2:4-6.
[3] Jn 14:16; Acts 2:33; 2 Cor 1:21, 22; 5:5.
[4] Col 3:1-4.

LORD'S DAY 19

50. Q. Why is it added,
and sits at the right hand of God?

A. Christ ascended into heaven
to manifest himself there
as Head of his church,[1]
through whom the Father governs all things.[2]

[1] Eph 1:20-23; Col 1:18.
[2] Mt 28:18; Jn 5:22, 23.

51. Q. How does the glory of Christ, our Head, benefit us?

A. First,
by his Holy Spirit
he pours out heavenly gifts
upon us, his members.[1]
Second,
by his power
he defends and preserves us
against all enemies.[2]

[1] Acts 2:33; Eph 4:7-12.
[2] Ps 2:9; 110:1, 2; Jn 10:27-30; Rev 19:11-16.

52. Q. What comfort is it to you
that Christ *will come to judge*
the living and the dead?

A. In all my sorrow and persecution
I lift up my head
and eagerly await
as judge from heaven
the very same person
who before has submitted himself
to the judgment of God
for my sake,
and has removed all the curse from me.[1]
He will cast all his and my enemies
into everlasting condemnation,
but he will take me and all his chosen ones
to himself
into heavenly joy and glory.[2]

[1] Lk 21:28; Rom 8:22-25; Phil 3:20,21; Tit 2:13, 14.
[2] Mt 25:31-46; 1 Thess 4:16, 17; 2 Thess 1:6-10.

GOD THE HOLY SPIRIT AND OUR SANCTIFICATION

LORD'S DAY 20

53. Q. What do you believe
concerning *the Holy Spirit?*

A. First,
he is, together with the Father and the Son,
true and eternal God.[1]
Second,
he is also given to me,[2]
to make me by true faith
share in Christ and all his benefits,[3]
to comfort me,[4]
and to remain with me forever.[5]

[1] Gen 1:1, 2; Mt 28:19; Acts 5:3, 4; 1 Cor 3:16.
[2] 1 Cor 6:19; 2 Cor 1:21, 22; Gal 4:6; Eph 1:13.
[3] Gal 3:14; 1 Pet 1:2.
[4] Jn 15:26; Acts 9:31.
[5] Jn 14:16, 17; 1 Pet 4:14.

LORD'S DAY 21

54. Q. What do you believe
concerning the *holy catholic Christian church?*

A. I believe that the Son of God,[1]
out of the whole human race,[2]
from the beginning of the world to its end,[3]
gathers, defends, and preserves for himself, [4]
by his Spirit and Word,[5]
in the unity of the true faith,[6]
a church chosen to everlasting life.[7]
And I believe that I am[8]
and forever shall remain
a living member of it.[9]

[1] Jn 10:11; Acts 20:28; Eph 4:11-13; Col 1:18.
[2] Gen 26:4; Rev 5:9.
[3] Is 59:21; 1 Cor 11:26.
[4] Ps 129:1-5; Mt 16:18; Jn 10:28-30.
[5] Rom 1:16; 10:14-17; Eph 5:26.
[6] Acts 2:42-47; Eph 4:1-6.
[7] Rom 8:29; Eph 1:3-14.
[8] 1 Jn 3:14, 19-21.
[9] Ps 23:6; Jn 10:27, 28; 1 Cor 1:4-9; 1 Pet 1:3-5.

55. Q. What do you understand by
the communion of saints?

A. First,
that believers, all and everyone,
as members of Christ
have communion with him
and share in all his treasures and gifts.[1]
Second,
that everyone is duty-bound
to use his gifts
readily and cheerfully
for the benefit and well-being
of the other members.[2]

[1] Rom 8:32; 1 Cor 6:17; 12:4-7, 12, 13; 1 Jn 1:3.
[2] Rom 12:4-8; 1 Cor 12:20-27; 13:1-7; Phil 2:4-8.

56. Q. What do you believe
concerning *the forgiveness of sins?*

A. I believe that God,
because of Christ's satisfaction,
will no more remember
my sins,[1]

nor my sinful nature,
against which I have to struggle
all my life,[2]
but will graciously grant me
the righteousness of Christ,
that I may never come into condemnation.[3]

[1] Ps 103:3, 4, 10, 12; Mic 7:18, 19; 2 Cor 5:18-21; 1 Jn 1:7; 2:2.
[2] Rom 7:21-25.
[3] Jn 3:17, 18; 5:24; Rom 8:1, 2.

LORD'S DAY 22

57. Q. What comfort does
the resurrection of the body
offer you?

A. Not only shall my soul
after this life
immediately be taken up
to Christ, my Head,[1]
but also this my flesh,
raised by the power of Christ,
shall be reunited with my soul
and made like Christ's glorious body.[2]

[1] Lk 16:22; 23:43; Phil 1:21-23.
[2] Job 19:25, 26; 1 Cor 15:20, 42-46, 54; Phil 3:21; 1 Jn 3:2.

58. Q. What comfort do you receive
from the article about
the life everlasting?

A. Since I now already
feel in my heart
the beginning of eternal joy,[1]
I shall after this life
possess perfect blessedness,
such as no eye has seen,
nor ear heard,
nor the heart of man conceived—
a blessedness in which to praise God forever.[2]

[1] Jn 17:3; Rom 14:17; 2 Cor 5:2, 3.
[2] Jn 17:24; 1 Cor 2:9.

OUR JUSTIFICATION

LORD'S DAY 23

59. Q. But what does it help you
now that you believe all this?

A. In Christ I am righteous before God
and heir to life everlasting.[1]

[1] Hab 2:4; Jn 3:36; Rom 1:17; 5:1, 2.

60. Q. How are you righteous before God?

A. Only by true faith in Jesus Christ.[1]
Although my conscience accuses me
that I have grievously sinned
against all God's commandments,
have never kept any of them,[2]
and am still inclined to all evil,[3]
yet God, without any merit of my own,[4]
out of mere grace,[5]
imputes to me
the perfect satisfaction,
righteousness, and holiness of Christ.[6]
He grants these to me
as if I had never had nor committed
any sin,
and as if I myself had accomplished
all the obedience
which Christ has rendered for me,[7]
if only I accept this gift
with a believing heart.[8]

[1] Rom 3:21-28; Gal 2:16; Eph 2:8, 9; Phil 3:8-11.
[2] Rom 3:9, 10.
[3] Rom 7:23.
[4] Deut 9:6; Ezek 36:22; Tit 3:4, 5.
[5] Rom 3:24; Eph 2:8.
[6] Rom 4:3-5; 2 Cor 5:17-19; 1 Jn 2:1, 2.
[7] Rom 4:24, 25; 2 Cor 5:21.
[8] Jn 3:18; Acts 16:30, 31; Rom 3:22.

61. Q. Why do you say
that you are righteous
only by faith?

A. Not that I am acceptable to God
on account of the worthiness
of my faith,

for only the satisfaction, righteousness,
and holiness of Christ
is my righteousness before God.[1]
I can receive this righteousness
and make it my own
by faith only.[2]

[1] 1 Cor 1:30, 31; 2:2.
[2] Rom 10:10; 1 Jn 5:10-12.

LORD'S DAY 24

62. Q. But why can our good works not be
our righteousness before God,
or at least a part of it?

A. Because the righteousness
which can stand before God's judgment
must be absolutely perfect
and in complete agreement
with the law of God,[1]
whereas even our best works in this life
are all imperfect and defiled with sin.[2]

[1] Deut 27:26; Gal 3:10.
[2] Is 64:6.

63. Q. But do our good works earn nothing,
even though God promises to reward them
in this life and the next?[1]

A. This reward is not earned;
it is a gift of grace.[2]

[1] Mt 5:12; Heb 11:6.
[2] Lk 17:10; 2 Tim 4:7, 8.

64. Q. Does this teaching not make people
careless and wicked?

A. No.
It is impossible
that those grafted into Christ
by true faith
should not bring forth
fruits of thankfulness.[1]

[1] Mt 7:18; Lk 6:43-45; Jn 15:5.

WORD AND SACRAMENTS

LORD'S DAY 25

65. Q. Since then faith alone
makes us share in Christ and all his benefits,
where does this faith come from?

A. From the Holy Spirit,[1]
who works it in our hearts
by the preaching of the gospel,[2]
and strengthens it
by the use of the sacraments.[3]

[1] Jn 3:5; 1 Cor 2:10-14; Eph 2:8; Phil 1:29.
[2] Rom 10:17; 1 Pet 1:23-25.
[3] Mt 28:19, 20; 1 Cor 10:16.

66. Q. What are the sacraments?

A. The sacraments are holy, visible signs and seals.
They were instituted by God
so that by their use
he might the more fully declare and seal to us
the promise of the gospel.[1]
And this is the promise:
that God graciously grants us
forgiveness of sins and everlasting life
because of the one sacrifice of Christ
accomplished on the cross.[2]

[1] Gen 17:11; Deut 30:6; Rom 4:11.
[2] Mt 26:27, 28; Acts 2:38; Heb 10:10.

67. Q. Are both the Word and the sacraments
then intended to focus our faith
on the sacrifice of Jesus Christ on the cross
as the only ground of our salvation?

A. Yes, indeed.
The Holy Spirit teaches us in the gospel
and assures us by the sacraments
that our entire salvation
rests on Christ's one sacrifice for us
on the cross.[1]

[1] Rom 6:3; 1 Cor 11:26; Gal 3:27.

68. Q. How many sacraments
has Christ instituted in the new covenant?

A. Two: holy baptism and the holy supper.[1]

[1] Mt 28:19, 20; 1 Cor 11:23-26.

HOLY BAPTISM

LORD'S DAY 26

69. Q. How does holy baptism
signify and seal to you
that the one sacrifice of Christ on the cross
benefits you?

A. In this way:
Christ instituted this outward washing[1]
and with it gave the promise that,
as surely as water washes away
the dirt from the body,
so certainly his blood and Spirit
wash away the impurity of my soul,
that is, all my sins.[2]

[1] Mt 28:19.
[2] Mt 3:11; Mk 16:16; Jn 1:33; Acts 2:38; Rom 6:3, 4; 1 Pet 3:21.

70. Q. What does it mean
to be washed with Christ's blood and Spirit?

A. To be washed with Christ's blood means
to receive forgiveness of sins from God,
through grace,
because of Christ's blood,
poured out for us
in his sacrifice on the cross.[1]
To be washed with his Spirit means
to be renewed by the Holy Spirit
and sanctified to be members of Christ,
so that more and more
we become dead to sin
and lead a holy and blameless life.[2]

[1] Ezek 36:25; Zech 13:1; Eph 1:7; Heb 12:24; 1 Pet 1:2; Rev 1:5; 7:14.
[2] Jn 3:5-8; Rom 6:4; 1 Cor 6:11; Col 2:11, 12.

71. Q. Where has Christ promised
that he will wash us with his blood and Spirit
as surely as we are washed
with the water of baptism?

A. In the institution of baptism, where he says:
Go therefore and make disciples of all nations,
baptizing them in the name of the Father

and of the Son
and of the Holy Spirit (Mt 28:19).
Whoever believes and is baptized
will be saved,
but whoever does not believe
will be condemned (Mk 16:16).
This promise is repeated where Scripture calls baptism
the washing of regeneration and the washing away of sins
(Titus 3:5; Acts 22:16).

LORD'S DAY 27

72. Q. Does this outward washing with water
itself wash away sins?

A. No, only the blood of Jesus Christ
and the Holy Spirit
cleanse us from all sins.[1]

[1] Mt 3:11; 1 Pet 3:21; 1 Jn 1:7.

73. Q. Why then does the Holy Spirit call baptism
the washing of regeneration
and the washing away of sins?

A. God speaks in this way for a good reason.
He wants to teach us
that the blood and Spirit of Christ
remove our sins
just as water takes away
dirt from the body.[1]
But, even more important,
he wants to assure us
by this divine pledge and sign
that we are
as truly cleansed from our sins spiritually
as we are bodily washed with water.[2]

[1] 1 Cor 6:11; Rev 1:5; 7:14.
[2] Mk 16:16; Acts 2:38; Rom 6:3, 4; Gal 3:27.

74. Q. Should infants, too, be baptized?

A. Yes.
Infants as well as adults
belong to God's covenant and congregation.[1]
Through Christ's blood
the redemption from sin

and the Holy Spirit, who works faith,
are promised to them
no less than to adults.[2]
Therefore, by baptism, as sign of the covenant,
they must be incorporated into the Christian church
and distinguished from the children of unbelievers.[3]
This was done in the old covenant by circumcision,[4]
in place of which baptism was instituted
in the new covenant.[5]

[1] Gen 17:7; Mt 19:14.
[2] Ps 22:10; Is 44:1-3; Acts 2:38, 39; 16:31.
[3] Acts 10:47; 1 Cor 7:14.
[4] Gen 17:9-14.
[5] Col 2:11-13.

THE LORD'S SUPPER

LORD'S DAY 28

75. Q. How does the Lord's supper
signify and seal to you
that you share in
Christ's one sacrifice on the cross
and in all his gifts?

A. In this way:
Christ has commanded me and all believers
to eat of this broken bread
and drink of this cup
in remembrance of him.
With this command he gave these promises:[1]
First,
as surely as I see with my eyes
the bread of the Lord broken for me
and the cup given to me,
so surely was his body offered for me
and his blood poured out for me
on the cross.
Second,
as surely as I receive
from the hand of the minister
and taste with my mouth
the bread and the cup of the Lord
as sure signs of Christ's body and blood,
so surely does he himself

nourish and refresh my soul
to eternal life
with his crucified body and shed blood.

[1] Mt 26:26-28; Mk 14:22-24; Lk 22:19, 20; 1 Cor 11:23-25.

76. Q. What does it mean
to eat the crucified body of Christ
and to drink his shed blood?

A. First,
to accept with a believing heart
all the suffering and the death of Christ,
and so receive
forgiveness of sins and life eternal.[1]
Second,
to be united more and more to his sacred body
through the Holy Spirit,
who lives both in Christ and in us.[2]
Therefore, although Christ is in heaven[3]
and we are on earth,
yet we are flesh of his flesh
and bone of his bones,[4]
and we forever live and are governed
by one Spirit,
as the members of our body are
by one soul.[5]

[1] Jn 6:35, 40, 50-54.
[2] Jn 6:55, 56; 1 Cor 12:13.
[3] Acts 1:9-11; 3:21; 1 Cor 11:26; Col 3:1.
[4] 1 Cor 6:15, 17; Eph 5:29, 30; 1 Jn 4:13.
[5] Jn 6:56-58; 15:1-6; Eph 4:15, 16; 1 Jn 3:24.

77. Q. Where has Christ promised
that he will nourish and refresh believers
with his body and blood
as surely as
they eat of this broken bread
and drink of this cup?

A. In the institution of the Lord's supper:
The Lord Jesus on the night when he was betrayed took bread,
and when he had given thanks,
he broke it, and said,
"This is my body which is for you.
Do this in remembrance of me."
In the same way also he took the cup, after supper, saying,
"This cup is the new covenant in my blood.

Do this, as often as you drink it,
in remembrance of me."
For as often as you eat this bread and drink the cup,
you proclaim the Lord's death
until he comes (1 Cor 11:23-26).

This promise is repeated by Paul where he says:
The cup of blessing that we bless,
is it not a participation in the blood of Christ?
The bread that we break,
is it not a participation in the body of Christ?
Because there is one bread,
we who are many are one body,
for we all partake of the one bread (1 Cor 10:16, 17).

LORD'S DAY 29

78. Q. Are then the bread and wine
changed into the real body and blood of Christ?

A. No.
Just as the water of baptism
is not changed into the blood of Christ
and is not the washing away of sins itself
but is simply God's sign and pledge,[1]
so also the bread in the Lord's supper
does not become the body of Christ itself,[2]
although it is called Christ's body[3]
in keeping with the nature and usage of sacraments.[4]

[1] Eph 5:26; Tit 3:5.
[2] Mt 26:26-29.
[3] 1 Cor 10:16, 17; 11:26-28.
[4] Gen 17:10, 11; Ex 12:11, 13; 1 Cor 10:3, 4; 1 Pet 3:21.

79. Q. Why then does Christ call the bread his body
and the cup his blood,
or the new covenant in his blood,
and why does Paul speak of a participation
in the body and blood of Christ?

A. Christ speaks in this way for a good reason:
He wants to teach us by his supper
that as bread and wine sustain us
in this temporal life,
so his crucified body and shed blood
are true food and drink for our souls
to eternal life.[1]

But, even more important,
he wants to assure us by this visible sign and pledge,
first,
that through the working of the Holy Spirit
we share in his true body and blood
as surely as we receive with our mouth
these holy signs in remembrance of him,[2]
and, second,
that all his suffering and obedience
are as certainly ours
as if we personally
had suffered and paid for our sins.[3]

[1] Jn 6:51, 55.
[2] 1 Cor 10:16, 17; 11:26.
[3] Rom 6:5-11.

LORD'S DAY 30

80. Q. What difference is there
between the Lord's supper and the papal mass?

A. The Lord's supper testifies to us,
first,
that we have complete forgiveness of all our sins
through the one sacrifice of Jesus Christ,
which he himself accomplished on the cross
once for all;[1]
and, second,
that through the Holy Spirit
we are grafted into Christ,[2]
who with his true body is now in heaven
at the right hand of the Father,[3]
and this is where he wants to be worshipped.[4]
But the mass teaches,
first,
that the living and the dead
do not have forgiveness of sins
through the suffering of Christ
unless he is still offered for them daily
by the priests;
and, second,
that Christ is bodily present
in the form of bread and wine,
and there is to be worshipped.

Therefore the mass is basically
nothing but a denial
of the one sacrifice and suffering of Jesus Christ,
and an accursed idolatry.

[1] Mt 26:28; Jn 19:30; Heb 7:27; 9:12, 25, 26; 10:10-18.
[2] 1 Cor 6:17; 10:16, 17.
[3] Jn 20:17; Acts 7:55, 56; Heb 1:3; 8:1.
[4] Jn 4:21-24; Phil 3:20; Col 3:1; 1 Thess 1:10.

81. Q. Who are to come
to the table of the Lord?

A. Those who are truly displeased with themselves
because of their sins
and yet trust that these are forgiven them
and that their remaining weakness is covered
by the suffering and death of Christ,
and who also desire more and more
to strengthen their faith
and amend their life.
But hypocrites and those who do not repent
eat and drink judgment upon themselves.[1]

[1] 1 Cor 10:19-22; 11:26-32.

82. Q. Are those also to be admitted to the Lord's supper
who by their confession and life
show that they are unbelieving and ungodly?

A. No, for then the covenant of God
would be profaned
and his wrath kindled
against the whole congregation.[1]
Therefore,
according to the command of Christ and his apostles,
the Christian church is duty-bound
to exclude such persons
by the keys of the kingdom of heaven,
until they amend their lives.

[1] Ps 50:16; Is 1:11-17; 1 Cor 11:17-34.

LORD'S DAY 31

83. Q. What are the keys of the kingdom of heaven?

A. The preaching of the holy gospel
and church discipline.

By these two the kingdom of heaven
is opened to believers
and closed to unbelievers.[1]

[1] Mt 16:19; Jn 20:21-23.

84. Q. How is the kingdom of heaven
opened and closed
by the preaching of the gospel?

A. According to the command of Christ,
the kingdom of heaven is opened
when it is proclaimed and publicly testified
to each and every believer
that God has really forgiven
all their sins
for the sake of Christ's merits,
as often as they by true faith
accept the promise of the gospel.
The kingdom of heaven is closed
when it is proclaimed and testified
to all unbelievers and hypocrites
that the wrath of God
and eternal condemnation
rest on them
as long as they do not repent.
According to this testimony of the gospel,
God will judge
both in this life
and in the life to come.[1]

[1] Mt 16:19; Jn 3:31-36; 20:21-23.

85. Q. How is the kingdom of heaven
closed and opened
by church discipline?

A. According to the command of Christ,
people who call themselves Christians
but show themselves to be un-christian
in doctrine or life
are first repeatedly admonished
in a brotherly manner.
If they do not give up
their errors or wickedness,
they are reported to the church,
that is, to the elders.

If they do not heed
also their admonitions,
they are forbidden the use of the sacraments,
and they are excluded by the elders
from the Christian congregation,
and by God himself
from the kingdom of Christ.[1]
They are again received
as members of Christ
and of the church
when they promise and show
real amendment.[2]

[1] Mt 18:15-20; 1 Cor 5:3-5; 11-13; 2 Thess 3:14, 15.
[2] Lk 15:20-24; 2 Cor 2:6-11.

THE THIRD PART

OUR THANKFULNESS

LORD'S DAY 32

86. Q. Since we have been delivered
from our misery
by grace alone through Christ,
without any merit of our own,
why must we yet do good works?

A. Because Christ,
having redeemed us by his blood,
also renews us by his Holy Spirit
to be his image,
so that with our whole life
we may show ourselves thankful to God
for his benefits,[1]
and he may be praised by us.[2]
Further, that we ourselves
may be assured of our faith
by its fruits,[3]
and that by our godly walk of life
we may win our neighbours for Christ.[4]

[1] Rom 6:13; 12:1, 2; 1 Pet 2:5-10.
[2] Mt 5:16; 1 Cor 6:19, 20.
[3] Mt 7:17, 18; Gal 5:22-24; 2 Pet 1:10, 11.
[4] Mt 5:14-16; Rom 14:17-19; 1 Pet 2:12; 3:1, 2.

87. Q. Can those be saved
who do not turn to God
from their ungrateful and impenitent
walk of life?

A. By no means.
Scripture says that no unchaste person,
idolater, adulterer,
thief, greedy person,
drunkard, slanderer,
robber, or the like
shall inherit the kingdom of God.[1]

[1] 1 Cor 6:9, 10; Gal 5:19-21; Eph 5:5, 6; 1 Jn 3:14.

LORD'S DAY 33

88. Q. What is the true repentance or conversion of man?

A. It is the dying of the old nature
and the coming to life of the new.[1]

[1] Rom 6:1-11; 1 Cor 5:7; 2 Cor 5:17; Eph 4:22-24; Col 3:5-10.

89. Q. What is the dying of the old nature?

A. It is to grieve with heartfelt sorrow
that we have offended God by our sin,
and more and more to hate it
and flee from it.[1]

[1] Ps 51:3, 4, 17; Joel 2:12, 13; Rom 8:12, 13; 2 Cor 7:10.

90. Q. What is the coming to life
of the new nature?

A. It is a heartfelt joy
in God through Christ,[1]
and a love and delight
to live according to the will of God
in all good works.[2]

[1] Ps 51:8, 12; Is 57:15; Rom 5:1; 14:17.
[2] Rom 6:10, 11; Gal 2:20.

91. Q. But what are good works?

A. Only those which are done
out of true faith,[1]
in accordance with the law of God,[2]
and to his glory,[3]

and not those based
on our own opinion
or on precepts of men.[4]

[1] Jn 15:5; Rom 14:23; Heb 11:6.
[2] Lev 18:4; 1 Sam 15:22; Eph 2:10.
[3] 1 Cor 10:31.
[4] Deut 12:32; Is 29:13; Ezek 20:18, 19; Mt 15:7-9.

THE TEN WORDS

LORD'S DAY 34

92. Q. What is the law of the LORD?

A. *God spoke all these words:*
I am the LORD your God,
who brought you out of the land of Egypt,
out of the house of slavery.

1. *You shall have no other gods before me.*
2. *You shall not make for yourself a carved image*
or any likeness of anything that is in heaven above
or that is in the earth beneath,
or that is in the water under the earth.
You shall not bow down to them or serve them,
for I, the LORD your God, am a jealous God,
visiting the iniquity of the fathers on the children
to the third and fourth generation
of those who hate me,
but showing steadfast love to thousands of those
who love me and keep my commandments.
3. *You shall not take the name of the LORD your God in vain,*
for the LORD will not hold him guiltless
who takes his name in vain.
4. *Remember the Sabbath day, to keep it holy.*
Six days you shall labour, and do all your work,
but the seventh day is a Sabbath to the LORD your God.
On it you shall not do any work,
you, or your son, or your daughter,
your male servant, or your female servant,
or your livestock,
or the sojourner who is within your gates.

For in six days the LORD *made heaven and earth,*
the sea, and all that is in them,
and rested on the seventh day.
Therefore the LORD *blessed the Sabbath day*
and made it holy.

5. *Honour your father and your mother,*
that your days may be long
in the land that the LORD *your God is giving you.*
6. *You shall not murder.*
7. *You shall not commit adultery.*
8. *You shall not steal.*
9. *You shall not bear false witness against your neighbour.*
10. *You shall not covet your neighbour's house;*
you shall not covet your neighbour's wife,
or his male servant, or his female servant,
or his ox, or his donkey,
or anything that is your neighbour's.[1]

[1] Ex 20:1-17; Deut 5:6-21.

93. Q. How are these commandments divided?
A. Into two parts.
The first
teaches us how to live in relation to God;
the second,
what duties we owe our neighbour.[1]

[1] Mt 22:37-40.

94. Q. What does the LORD require
in the first commandment?
A. That for the sake of my very salvation
I avoid and flee
all idolatry,[1] witchcraft, superstition,[2]
and prayer to saints or to other creatures.[3]
Further,
that I rightly come to know
the only true God,[4]
trust in him alone,[5]
submit to him
with all humility[6] and patience,[7]
expect all good from him only,[8]
and love,[9] fear,[10] and honour him[11]
with all my heart.

In short,
that I forsake all creatures
rather than do the least thing
against his will.[12]

[1] 1 Cor 6:9, 10; 10:5-14; 1 Jn 5:21.
[2] Lev 19:31; Deut 18:9-12.
[3] Mt 4:10; Rev 19:10; 22:8, 9.
[4] Jn 17:3.
[5] Jer 17:5, 7.
[6] 1 Pet 5:5, 6.
[7] Rom 5:3, 4; 1 Cor 10:10; Phil 2:14; Col 1:11; Heb 10:36.
[8] Ps 104:27, 28; Is 45:7; Jas 1:17.
[9] Deut 6:5 (Mt 22:37).
[10] Deut 6:2; Ps 111:10; Prov 1:7; 9:10; Mt 10:28; 1 Pet 1:17.
[11] Deut 6:13 (Mt 4:10); Deut 10:20.
[12] Mt 5:29, 30; 10:37-39; Acts 5:29.

95. Q. What is idolatry?

A. Idolatry is
having or inventing something
in which to put our trust
instead of, or in addition to,
the only true God
who has revealed himself in his Word.[1]

[1] 1 Chron 16:26; Gal 4:8, 9; Eph 5:5; Phil 3:19.

LORD'S DAY 35

96. Q. What does God require
in the second commandment?

A. We are not to make an image of God in any way,[1]
nor to worship him in any other manner
than he has commanded in his Word.[2]

[1] Deut 4:15-19; Is 40:18-25; Acts 17:29; Rom 1:23.
[2] Lev 10:1-7; Deut 12:30; 1 Sam 15:22, 23; Mt 15:9; Jn 4:23, 24.

97. Q. May we then not make
any image at all?

A. God cannot and may not
be visibly portrayed in any way.
Creatures may be portrayed,
but God forbids us
to make or have any images of them
in order to worship them
or to serve God through them.[1]

[1] Ex 34:13, 14, 17; Num 33:52; 2 Kings 18:4, 5; Is 40:25.

98. Q. But may images not be tolerated
in the churches
as "books for the laity"?

A. No, for we should not be wiser than God.
He wants his people to be taught
not by means of dumb images[1]
but by the living preaching of his Word.[2]

[1] Jer 10:8; Hab 2:18-20.
[2] Rom 10:14, 15, 17; 2 Tim 3:16, 17; 2 Pet 1:19.

LORD'S DAY 36

99. Q. What is required
in the third commandment?

A. We are not to blaspheme or to abuse the name of God
by cursing,[1] perjury,[2] or unnecessary oaths,[3]
nor to share in such horrible sins
by being silent bystanders.[4]
Rather, we must use the holy name of God
only with fear and reverence,[5]
so that we may rightly confess him,[6]
call upon him,[7]
and praise him in all our words and works.[8]

[1] Lev 24:10-17.
[2] Lev 19:12.
[3] Mt 5:37; Jas 5:12.
[4] Lev 5:1; Prov 29:24.
[5] Ps 99:1-5; Is 45:23; Jer 4:2.
[6] Mt 10:32, 33; Rom 10:9, 10.
[7] Ps 50:14, 15; 1 Tim 2:8.
[8] Rom 2:24; Col 3:17; 1 Tim 6:1.

100. Q. Is the blaspheming of God's name
by swearing and cursing
such a grievous sin
that God is angry also with those
who do not prevent and forbid it
as much as they can?

A. Certainly,[1] for no sin is greater
or provokes God's wrath more
than the blaspheming of his name.
That is why he commanded it to be punished
with death.[2]

[1] Lev 5:1.
[2] Lev 24:16.

LORD'S DAY 37

101. Q. But may we swear an oath
by the name of God
in a godly manner?

A. Yes, when the government demands it
of its subjects,
or when necessity requires it,
in order to maintain and promote
fidelity and truth,
to God's glory and for our neighbour's good.
Such oath-taking is based on God's Word[1]
and was therefore rightly used
by saints in the Old and the New Testament.[2]

[1] Deut 6:13; 10:20; Jer 4:1, 2; Heb 6:16.
[2] Gen 21:24; 31:53; Josh 9:15; 1 Sam 24:22; 1 Kings 1:29, 30; Rom 1:9; 2 Cor 1:23.

102. Q. May we also swear by saints
or other creatures?

A. No.
A lawful oath is a calling upon God,
who alone knows the heart,
to bear witness to the truth,
and to punish me if I swear falsely.[1]
No creature is worthy of such honour.[2]

[1] Rom 9:1; 2 Cor 1:23.
[2] Mt 5:34-37; 23:16-22; Jas 5:12.

LORD'S DAY 38

103. Q. What does God require
in the fourth commandment?

A. First,
that the ministry of the gospel and the schools
be maintained[1]
and that, especially on the day of rest,
I diligently attend the church of God[2]
to hear God's Word,[3]
to use the sacraments,[4]
to call publicly upon the LORD,[5]
and to give Christian offerings for the poor.[6]
Second,
that all the days of my life
I rest from my evil works,

let the LORD work in me through his Holy Spirit,
and so begin in this life
the eternal Sabbath.[7]

[1] Deut 6:4-9; 20-25; 1 Cor 9:13, 14; 2 Tim 2:2; 3:13-17; Tit 1:5.
[2] Deut 12:5-12; Ps 40:9, 10; 68:26; Acts 2:42-47; Heb 10:23-25.
[3] Rom 10:14-17; 1 Cor 14:26-33; 1 Tim 4:13.
[4] 1 Cor 11:23, 24.
[5] Col 3:16; 1 Tim 2:1.
[6] Ps 50:14; 1 Cor 16:2; 2 Cor 8 and 9.
[7] Is 66:23; Heb 4:9-11.

LORD'S DAY 39

104. Q. What does God require
in the fifth commandment?

A. That I show all honour, love, and faithfulness
to my father and mother
and to all those in authority over me,
submit myself with due obedience
to their good instruction and discipline,[1]
and also have patience with their weaknesses
and shortcomings,[2]
since it is God's will
to govern us by their hand.[3]

[1] Ex 21:17; Prov 1:8; 4:1; Rom 13:1, 2; Eph 5:21, 22; 6:1-9; Col 3:18-4:1.
[2] Prov 20:20; 23:22; 1 Pet 2:18.
[3] Mt 22:21; Rom 13:1-8; Eph 6:1-9; Col 3:18-21.

LORD'S DAY 40

105. Q. What does God require
in the sixth commandment?

A. I am not to dishonour, hate, injure,
or kill my neighbour
by thoughts, words, or gestures,
and much less by deeds,
whether personally or through another;[1]
rather, I am to put away
all desire of revenge.[2]
Moreover, I am not to harm or recklessly endanger myself.[3]
Therefore, also, the government bears the sword
to prevent murder.[4]

[1] Gen 9:6; Lev 19:17, 18; Mt 5:21, 22; 26:52.
[2] Prov 25:21, 22; Mt 18:35; Rom 12:19; Eph 4:26.
[3] Mt 4:7; Rom 13:11-14.
[4] Gen 9:6; Ex 21:14; Mt 26:52; Rom 13:4.

106. Q. But does this commandment
speak only of killing?

A. By forbidding murder God teaches us
that he hates the root of murder,
such as envy, hatred, anger, and desire of revenge,[1]
and that he regards all these as murder.[2]

[1] Prov 14:30; Rom 1:29; 12:19; Gal 5:19-21; Jas 1:20; 1 Jn 2:9-11.
[2] 1 Jn 3:15.

107. Q. Is it enough, then,
that we do not kill our neighbour
in any such way?

A. No.
When God condemns envy, hatred, and anger,
he commands us
to love our neighbour as ourselves,[1]
to show patience, peace, gentleness,
mercy, and friendliness toward him,[2]
to protect him from harm as much as we can,
and to do good even to our enemies.[3]

[1] Mt 7:12; 22:39; Rom 12:10.
[2] Mt 5:5; Lk 6:36; Rom 12:10, 18; Gal 6:1, 2; Eph 4:2; Col 3:12; 1 Pet 3:8.
[3] Ex 23:4, 5; Mt 5:44, 45; Rom 12:20.

LORD'S DAY 41

108. Q. What does the seventh commandment teach us?

A. That all unchastity is cursed by God.[1]
We must therefore detest it from the heart[2]
and live chaste and disciplined lives,
both within and outside of holy marriage.[3]

[1] Lev 18:30; Eph 5:3-5.
[2] Jude 22, 23.
[3] 1 Cor 7:1-9; 1 Thess 4:3-8; Heb 13:4.

109. Q. Does God in this commandment
forbid nothing more than adultery
and similar shameful sins?

A. Since we, body and soul,
are temples of the Holy Spirit,
it is God's will
that we keep ourselves pure and holy.
Therefore he forbids all unchaste acts,
gestures, words, thoughts, desires,[1]
and whatever may entice us to unchastity.[2]

[1] Mt 5:27-29; 1 Cor 6:18-20; Eph 5:3, 4.
[2] 1 Cor 15:33; Eph 5:18.

LORD'S DAY 42

110. Q. What does God forbid
in the eighth commandment?

A. God forbids not only outright theft and robbery[1]
but also such wicked schemes and devices as
false weights and measures,
deceptive merchandising,
counterfeit money,
and usury;[2]
we must not defraud our neighbour in any way,
whether by force or by show of right.[3]
In addition God forbids all greed[4]
and all abuse or squandering of his gifts.[5]

[1] Ex 22:1; 1 Cor 5:9, 10; 6:9, 10.
[2] Deut 25:13-16; Ps 15:5; Prov 11:1; 12:22; Ezek 45:9-12; Lk 6:35.
[3] Mic 6:9-11; Lk 3:14; Jas 5:1-6.
[4] Lk 12:15; Eph 5:5.
[5] Prov 21:20; 23:20, 21; Lk 16:10-13.

111. Q. What does God require of you
in this commandment?

A. I must promote my neighbour's good
wherever I can and may,
deal with him
as I would like others to deal with me,
and work faithfully
so that I may be able to give
to those in need.[1]

[1] Is 58:5-10; Mt 7:12; Gal 6:9, 10; Eph 4:28.

LORD'S DAY 43

112. Q. What is required
in the ninth commandment?

A. I must not give false testimony against anyone,
twist no one's words,
not gossip or slander,
nor condemn or join in condemning anyone
rashly and unheard.[1]
Rather, I must avoid all lying and deceit
as the devil's own works,
under penalty of God's heavy wrath.[2]
In court and everywhere else,
I must love the truth,[3]

speak and confess it honestly,
and do what I can
to defend and promote
my neighbour's honour and reputation.[4]

[1] Ps 15; Prov 19:5, 9; 21:28; Mt 7:1; Lk 6:37; Rom 1:28-32.
[2] Lev 19:11, 12; Prov 12:22; 13:5; Jn 8:44; Rev 21:8.
[3] 1 Cor 13:6; Eph 4:25.
[4] 1 Pet 3:8, 9; 4:8.

LORD'S DAY 44

113. Q. What does the tenth commandment
require of us?

A. That not even the slightest thought or desire
contrary to any of God's commandments
should ever arise in our heart.
Rather, with all our heart
we should always hate all sin
and delight in all righteousness.[1]

[1] Ps 19:7-14; 139:23, 24; Rom 7:7, 8.

114. Q. But can those converted to God
keep these commandments perfectly?

A. No.
In this life even the holiest
have only a small beginning
of this obedience.[1]
Nevertheless, with earnest purpose
they do begin to live
not only according to some
but to all the commandments of God.[2]

[1] Eccles 7:20; Rom 7:14, 15; 1 Cor 13:9; 1 Jn 1:8.
[2] Ps 1:1, 2; Rom 7:22-25; Phil 3:12-16.

115. Q. If in this life no one
can keep the ten commandments perfectly,
why does God have them
preached so strictly?

A. First,
so that throughout our life
we may more and more become aware of
our sinful nature,
and therefore seek more eagerly
the forgiveness of sins and righteousness in Christ.[1]

Second,
so that, while praying to God
for the grace of the Holy Spirit,
we may never stop striving
to be renewed more and more
after God's image,
until after this life we reach
the goal of perfection.[2]

[1] Ps 32:5; Rom 3:19-26; 7:7, 24, 25; 1 Jn 1:9.
[2] 1 Cor 9:24; Phil 3:12-14; 1 Jn 3:1-3.

PRAYER

LORD'S DAY 45

116. Q. Why is prayer necessary for Christians?

A. Because prayer is the most important part
of the thankfulness
which God requires of us.[1]
Moreover, God will give
his grace and the Holy Spirit
only to those who constantly
and with heartfelt longing
ask him for these gifts
and thank him for them.[2]

[1] Ps 50:14, 15; 116:12-19; 1 Thess 5:16-18.
[2] Mt 7:7, 8; Lk 11:9-13.

117. Q. What belongs to a prayer
which pleases God
and is heard by him?

A. First,
we must from the heart
call upon the one true God only,
who has revealed himself in his Word,
for all that he has commanded us to pray.[1]
Second,
we must thoroughly know
our need and misery,
so that we may humble ourselves
before God.[2]

Third,
we must rest on this firm foundation
that, although we do not deserve it,
God will certainly hear our prayer
for the sake of Christ our Lord,
as he has promised us in his Word.[3]

[1] Ps 145:18-20; Jn 4:22-24; Rom 8:26, 27; Jas 1:5; 1 Jn 5:14, 15; Rev 19:10.
[2] 2 Chron 7:14; 20:12; Ps 2:11; 34:18; 62:8; Is 66:2; Rev 4.
[3] Dan 9:17-19; Mt 7:8; Jn 14:13, 14; 16:23; Rom 10:13; Jas 1:6.

118. Q. What has God commanded us
to ask of him?

A. All the things we need
for body and soul,[1]
as included in the prayer
which Christ our Lord himself taught us.

[1] Mt 6:33; Jas 1:17.

119. Q. What is the Lord's prayer?

A. *Our Father in heaven,*
hallowed be your name.
Your kingdom come,
your will be done, on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom
and the power
and the glory, forever. Amen.[1]

[1] Mt 6:9-13; Lk 11:2-4.

LORD'S DAY 46

120. Q. Why has Christ commanded us
to address God as *our Father*?

A. To awaken in us
at the very beginning of our prayer
that childlike reverence and trust
toward God
which should be basic to our prayer:
God has become our Father
through Christ

and will much less deny us
what we ask of him in faith
than our fathers would
refuse us earthly things.[1]

[1] Mt 7:9-11; Lk 11:11-13.

121. Q. Why is there added,
in heaven?

A. These words teach us
not to think of God's heavenly majesty
in an earthly manner,[1]
and to expect from his almighty power
all things we need
for body and soul.[2]

[1] Jer 23:23, 24; Acts 17:24, 25.
[2] Mt 6:25-34; Rom 8:31, 32.

LORD'S DAY 47

122. Q. What is the first petition?

A. *Hallowed be your name.*
That is:
Grant us first of all
that we may rightly know you,[1]
and sanctify, glorify, and praise you
in all your works,
in which shine forth
your almighty power,
wisdom, goodness, righteousness,
mercy, and truth.[2]
Grant us also
that we may so direct our whole life—
our thoughts, words, and actions—
that your name is not blasphemed because of us
but always honoured and praised.[3]

[1] Jer 9:23, 24; 31:33, 34; Mt 16:17; Jn 17:3.
[2] Ex 34:5-8; Ps 145; Jer 32:16-20; Lk 1:46-55, 68-75; Rom 11:33-36.
[3] Ps 115:1; Mt 5:16.

LORD'S DAY 48

123. Q. What is the second petition?

A. *Your kingdom come.*
That is:
So rule us by your Word and Spirit
that more and more we submit to you.[1]

Preserve and increase your church.[2]
Destroy the works of the devil,
every power that raises itself against you,
and every conspiracy against your holy Word.[3]
Do all this
until the fullness of your kingdom comes,
wherein you shall be all in all.[4]

[1] Ps 119:5, 105; 143:10; Mt 6:33.
[2] Ps 51:18; 122:6-9; Mt 16:18; Acts 2:42-47.
[3] Rom 16:20; 1 Jn 3:8.
[4] Rom 8:22, 23; 1 Cor 15:28; Rev 22: 17, 20.

LORD'S DAY 49

124. Q. What is the third petition?

A. *Your will be done,*
on earth as it is in heaven.
That is:
Grant that we and all men
may deny our own will,
and without any murmuring
obey your will,
for it alone is good.[1]
Grant also that everyone
may carry out the duties
of his office and calling[2]
as willingly and faithfully
as the angels in heaven.[3]

[1] Mt 7:21; 16:24-26; Lk 22:42; Rom 12:1, 2; Tit 2:11, 12.
[2] 1 Cor 7:17-24; Eph 6:5-9.
[3] Ps 103:20, 21.

LORD'S DAY 50

125. Q. What is the fourth petition?

A. *Give us this day our daily bread.*
That is:
Provide us with all our bodily needs[1]
so that we may acknowledge
that you are the only fountain of all good,[2]
and that our care and labour,
and also your gifts,
cannot do us any good
without your blessing.[3]

Grant, therefore, that we may
withdraw our trust
from all creatures
and place it only in you.[4]

[1] Ps 104:27-30; 145:15, 16; Mt 6:25-34.
[2] Acts 14:17; 17:25; Jas 1:17.
[3] Deut 8:3; Ps 37:16; 127:1, 2; 1 Cor 15:58.
[4] Ps 55:22; 62; 146; Jer 17:5-8; Heb 13:5, 6.

LORD'S DAY 51

126. Q. What is the fifth petition?

A. *And forgive us our debts,*
as we also have forgiven our debtors.
That is:
For the sake of Christ's blood,
do not impute to us,
wretched sinners,
any of our transgressions,
nor the evil which still clings to us,[1]
as we also find this evidence of your grace in us
that we are fully determined
wholeheartedly to forgive our neighbour.[2]

[1] Ps 51:1-7; 143:2; Rom 8:1; 1 Jn 2:1, 2.
[2] Mt 6:14, 15; 18:21-35.

LORD'S DAY 52

127. Q. What is the sixth petition?

A. *And lead us not into temptation,*
but deliver us from the evil one.
That is:
In ourselves we are so weak
that we cannot stand even for a moment.[1]
Moreover, our sworn enemies—
the devil,[2] the world,[3] and our own flesh[4]—
do not cease to attack us.
Will you, therefore,
uphold and strengthen us
by the power of your Holy Spirit,
so that in this spiritual war[5]
we may not go down to defeat,
but always firmly resist our enemies,

until we finally obtain
the complete victory.[6]

[1] Ps 103:14-16; Jn 15:1-5.
[2] 2 Cor 11:14; Eph 6:10-13; 1 Pet 5:8.
[3] Jn 15:18-21.
[4] Rom 7:23; Gal 5:17.
[5] Mt 10:19, 20; 26:41; Mk 13:33; Rom 5:3-5.
[6] 1 Cor 10:13; 1 Thess 3:13; 5:23.

128. Q. How do you conclude your prayer?

A. *For yours is the kingdom*
and the power
and the glory, forever.
That is:
All this we ask of you
because, as our King,
having power over all things,
you are both willing and able
to give us all that is good,[1]
and because not we
but your holy name
should so receive all glory
forever.[2]

[1] Rom 10:11-13; 2 Pet 2:9.
[2] Ps 115:1; Jer 33:8, 9; Jn 14:13.

129. Q. What does the word *Amen* mean?

A. *Amen* means:
It is true and certain.
For God has much more certainly
heard my prayer
than I feel in my heart
that I desire this of him.[1]

[1] Is 65:24; 2 Cor 1:20; 2 Tim 2:13.

THE CANONS OF DORT

The third of our doctrinal standards is the *Canons of Dort*, also called the *Five Articles Against the Remonstrants.* These are statements of doctrine adopted by the Reformed Synod of Dort in 1618-1619. This Synod had an international dimension, since it was not only composed of the delegates of the Reformed churches of the Netherlands but also attended by twenty-seven representatives of foreign churches.

The Synod of Dort was held in view of the serious disturbance in the Reformed churches caused by the rise and spread of Arminianism. Arminius, a theological professor at the University of Leyden, and his followers departed from the Reformed faith in their teaching concerning five important points. They taught conditional election on the ground of foreseen faith, universal atonement, partial depravity, resistible grace, and the possibility of a lapse from grace. These views were rejected by the Synod, and the opposite views were embodied in what are now called the *Canons of Dort* or the *Five Articles Against the Remonstrants.* In these *Canons* the Synod set forth the Reformed doctrine on these points, namely, unconditional election, particular atonement, total depravity, invincible grace, and the perseverance of the saints.

Each of the *Canons* consists of a positive and a negative part, the former being an exposition of the Reformed doctrine on the subject, and the latter a repudiation of the corresponding Arminian error. Although in form there are only four chapters, occasioned by the combination of the third and fourth sections into one, we properly speak of five *Canons*, and the third chapter is always designated as Chapter III/IV. All office-bearers of our churches are required to subscribe to these *Canons* as well as to the *Belgic Confession* and the *Heidelberg Catechism.*

FIRST HEAD OF DOCTRINE

DIVINE ELECTION AND REPROBATION

ARTICLE 1

All Mankind Condemnable Before God

Since all men have sinned in Adam, lie under the curse, and deserve eternal death,[1] God would have done no one an injustice if it had been his will to leave the whole human race in sin and under the curse, and to condemn it on account of its sin, according to these words of the apostle: *so that... the whole world may be held accountable to God. For all have sinned and fall short of the glory of God* (Rom 3:19, 23); and, *the wages of sin is death* (Rom 6:23).

[1] Rom 5:12.

ARTICLE 2

The Sending of the Son of God

But *in this the love of God was made manifest among us, that God sent his only Son into the world* (1 Jn 4:9), *that whoever believes in him should not perish but have eternal life* (Jn 3:16).

ARTICLE 3

The Preaching of the Gospel

So that men may be brought to faith, God mercifully sends heralds of this most joyful message to whom he will and when he wills.[1] By their ministry men are called to repentance and to faith in Christ crucified.[2]

For *how will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent?* (Rom 10:14-15).

[1] Is 52:7. [2] 1 Cor 1:23-24.

ARTICLE 4
A Twofold Outcome

The wrath of God remains upon those who do not believe this gospel.[1] But those who receive it and embrace Jesus the Saviour with a true and living faith are delivered by him from the wrath of God and from destruction, and are given eternal life.[2]

[1] Jn 3:36. [2] Mk 16:16; Rom 10:9.

ARTICLE 5
The Cause of Unbelief, The Source of Faith

The cause or guilt for this unbelief, as well as for all other sins, is by no means in God, but rather in man.[1] Faith in Jesus Christ and salvation through him, however, is the free gift of God, as it is written: *For by grace you have been saved, through faith. And this is not your own doing; it is the gift of God* (Eph 2:8). Similarly: *For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake* (Phil 1:29).

[1] Heb 4:6.

ARTICLE 6
God's Eternal Decree

That God in time confers the gift of faith on some, and not on others, proceeds from his eternal decree.[1] For he knows all his works from eternity,[2] and he *works all things according to the counsel of his will* (Eph 1:11). According to this decree he graciously softens the hearts of the elect, no matter how hard they may be, and inclines them to believe; those not elected, however, he leaves in their own wickedness and hardness by a just judgment. And here especially is disclosed to us the profound, merciful, and at the same time just distinction between men equally worthy of condemnation, or that decree of election and reprobation which has been revealed in God's Word. Although perverse, impure, and unstable men twist this decree to their own destruction, it provides unspeakable comfort for holy and God-fearing souls.

[1] Acts 13:48. [2] 1 Pet 2:8.

ARTICLE 7
Election Defined

Election is the unchangeable purpose of God whereby, before the foundation of the world,[1] out of the whole human race, which had fallen by its own fault out of its original integrity into sin and perdition, he has, according to the sovereign good pleasure of his will, out of mere grace, chosen in Christ to salvation a definite number of specific persons, neither better nor more worthy than others, but involved together with them in a common misery. He has also from eternity appointed Christ to be the Mediator and Head of all the elect and the foundation of salvation and thus he decreed to give to Christ those who were to be saved,[2] and effectually to call and draw them into his communion through his Word and Spirit. He decreed to give them true faith in him, to justify them, to sanctify them, and, after having powerfully kept them in the fellowship of his Son,[3] finally to glorify them, for the demonstration of his mercy and the praise of the riches of his glorious grace.[4] As

it is written: God chose us in Christ, *before the foundation of the world, that we should be holy and blameless before him. In love he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace, with which he has blessed us in the Beloved* (Eph 1:4-6). And elsewhere, *those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified* (Rom 8:30).

[1] Eph 1:4, 11. [2] Jn 17:2. [3] Jn 17:12. [4] Jn 17:24; 6:37, 44.

ARTICLE 8
One Decree of Election

There are not various decrees of this election, but there is one and the same decree concerning all those that are to be saved under both the Old and the New Testament. For Scripture declares that the good pleasure, purpose, and counsel of the will of God is one.[1]

According to this purpose he has chosen us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared for us[2] that we should walk in it.

[1] Deut 7:7; 9:6; Eph 1:4-5. [2] Eph 2:10.

ARTICLE 9
Election Not Based on Foreseen Faith

This election is not based on foreseen faith, the obedience of faith, holiness, or any other good quality or disposition, as a cause or condition in man required for being chosen, but men are chosen to faith, the obedience of faith, holiness, and so on. Election, therefore, is the fountain of every saving good, from which flow faith, holiness, and other saving gifts, and finally eternal life itself, as its fruits and effects.[1] This the apostle teaches when he says, *Even as he chose us* (not because we were, but) *that we should be holy and blameless before him* (Eph 1:4).

[1] Rom 8:30.

ARTICLE 10
Election Based on God's Good Pleasure

The cause of this gracious election is solely the good pleasure of God. This good pleasure does not consist in this, that out of all possible conditions God chose certain qualities or actions of men as a condition for salvation, but in this, that out of the common mass of sinners he adopted certain persons to be his own possession. For it is written, *though they* (the twins) *were not yet born and had done nothing either good or bad*, and so on, *she* (namely, Rebekah) *was told, "The older will serve the younger." As it is written: "Jacob I loved, but Esau I hated"* (Rom 9:11-13; cf. Gen 25:23; Mal 1:2-3). And, *as many as were appointed to eternal life believed* (Acts 13:48).

ARTICLE 11
Election Unchangeable

As God himself is most wise, unchangeable, all-knowing and almighty, so his election can neither be undone and redone, nor changed, revoked, or annulled; neither can the elect be cast away,[1] nor their number be diminished.[2]

[1] Jn 6:37. [2] Jn 10:28.

ARTICLE 12
The Assurance of Election

The elect in due time, though in various stages and in different measure, are made certain of this their eternal and unchangeable election to salvation. They attain this as-

surance, however, not by inquisitively prying into the hidden and deep things of God,[1] but by observing in themselves,[2] with spiritual joy and holy delight, the unfailing fruits of election pointed out in the Word of God—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins,[3] and a hunger and thirst for righteousness.[4]

[1] Deut 29:29; 1 Cor 2:10-11. [2] 2 Cor 13:5. [3] 2 Cor 7:10. [4] Mt 5:6.

ARTICLE 13

The Value of This Assurance

The awareness and assurance of this election provide the children of God with greater reason for daily humbling themselves before God, for adoring the depth of his mercies, for cleansing themselves,[1] and for fervently loving him in turn who first so greatly loved them.[2] It is therefore not at all true that this doctrine of election and the reflection on it makes them lax in observing the commands of God or falsely secure. In the just judgment of God, this usually happens to those who rashly presume to have the grace of election, or idly and boldly chatter about it, but refuse to walk in the ways of the elect.

[1] 1 Jn 3:3. [2] 1 Jn 4:19.

ARTICLE 14

How Election Is to Be Taught

This doctrine of divine election, according to the most wise counsel of God, was preached by the prophets, by Christ himself, and by the apostles, under the Old as well as the New Testament, and was then committed to writing in the Holy Scriptures. Therefore, also today this doctrine should be taught in the church of God,[1] for which it was particularly intended, in its proper time and place, provided it be done with a spirit of discretion, in a reverent and holy manner, without inquisitively prying into the ways of the Most High, to the glory of God's most holy name, and for the living comfort of his people.[2]

[1] Acts 20:27; Job 36:23-26. [2] Rom 11:33; 12:3; 1 Cor 4:6.

ARTICLE 15

Reprobation Described

Holy Scripture illustrates and recommends to us this eternal and undeserved grace of our election, especially when it further declares that not all men are elect but that some have not been elected, or have been passed by in the eternal election of God.[1] Out of his most free, most just, blameless, and unchangeable good pleasure, God has decreed to leave them in the common misery into which they have by their own fault plunged themselves,[2] and not to give them saving faith and the grace of conversion. These, having been left in their own ways[3] and under his just judgment, God has decreed finally to condemn and punish eternally, not only on account of their unbelief but also on account of all their other sins, in order to display his justice. This is the decree of reprobation, which by no means makes God the author of sin (the very thought is blasphemous!), but rather declares him to be its awesome, blameless, and just judge and avenger.

[1] Rom 9:22. [2] 1 Pet 2:8. [3] Acts 14:16.

ARTICLE 16

Responses to the Doctrine of Reprobation

Some do not yet clearly discern in themselves a living faith in Christ,[1] an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glory-

ing in God through Christ;[2] nevertheless, they use the means through which God has promised to work these things in us. They ought not to be alarmed when reprobation is mentioned, nor to count themselves among the reprobate. Rather, they must diligently continue in the use of these means, fervently desire a time of more abundant grace, and expect it with reverence and humility.

Others seriously desire to be converted to God, to please him only, and to be delivered from the body of death.[3] Yet they cannot reach that point on the way of godliness and faith which they would like. They should be even less terrified by the doctrine of reprobation, since a merciful God has promised not to snuff out the smouldering wick nor to break the bruised reed.[4]

Still others disregard God and the Saviour Jesus Christ and have completely given themselves over to the worries of this life and the deceitfulness of wealth.[5] For them this doctrine of reprobation is rightly fearsome as long as they do not seriously turn to God.[6]

[1] Jas 2:26. [2] 2 Cor 1:12; Rom 5:11. [3] Phil 3:3; Rom 7:24. [4] Is 42:3; Mt 12:20. [5] Mt 13:22. [6] Heb 12:29.

ARTICLE 17

Children of Believers Who Die in Infancy

We must judge concerning the will of God from his Word, which declares that the children of believers are holy, not by nature but in virtue of the covenant of grace, in which they are included with their parents.[1] Therefore, God-fearing parents ought not to doubt the election and salvation of their children whom God calls out of this life in their infancy.[2]

[1] Gen 17:7; Is 59:21. [2] Acts 2:39; 1 Cor 7:14.

ARTICLE 18

Not Protest but Adoration

To those who complain about this grace of undeserved election and the severity of righteous reprobation,[1] we reply with this word of the apostle: *But who are you, O man, to answer back to God*? (Rom 9:20). And with this word of our Saviour: *Am I not allowed to do what I choose with what belongs to me?* (Mt 20:15).

We, however, with reverent adoration of these mysteries, exclaim with the apostle: *Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgements and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counsellor?" "Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory for ever. Amen* (Rom 11:33-36).

[1] Job 34:34-37.

REJECTION OF ERRORS

Having explained the true doctrine of divine election and reprobation, Synod rejects the following errors:

1

Error: The will of God to save those who would believe and persevere in faith and obedience is the whole and entire decree of election of salvation. Nothing else concerning this decree has been revealed in God's Word.

Refutation: This error is deceptive and clearly contradicts Scripture, which declares not only that God will save those who believe but also that he has chosen specific persons from eternity. Within time he grants to these elect, above others, both faith in Christ and perseverance. *I have manifested your name*

to the people whom you gave me out of the world (Jn 17:6). *And as many as were appointed to eternal life believed* (Acts 13:48). *Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him* (Eph 1:4).

2

Error: There are various kinds of divine election to eternal life. One is general and indefinite, another is particular and definite. The latter in turn is either incomplete, revocable, non-decisive, and conditional, or it is complete, irrevocable, decisive, and absolute. In the same fashion there is an election to faith and another to salvation. Therefore election can be to justifying faith, without being decisive to salvation.

Refutation: All this is an invention of the human mind without any basis in the Scriptures. The doctrine of election is thus corrupted and the golden chain of our salvation broken: *And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified* (Rom 8:30).

3

Error: The good pleasure and purpose of God of which Scripture speaks in the doctrine of election is not that he chose certain specific persons and not others, but that out of all possible conditions (such as the works of the law) he chose or selected the act of faith, which in itself is without merit, as well as the imperfect obedience of faith, to be a condition of salvation. In his grace he wished to count such faith as complete obedience and worthy of the reward of eternal life.

Refutation: This offensive error deprives God's good pleasure and Christ's merits of all efficacy, and draws people away from the truth of gracious justification and from the simplicity of Scripture. It contradicts the word of the apostle: God *saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began* (2 Tim 1:9).

4

Error: Election to faith depends on the condition that man should use the light of nature properly, and that he be pious, humble, meek, and fit for eternal life.

Refutation: If this were true, election would depend on man. This smacks of the teaching of Pelagius and is in open conflict with the teaching of the apostle: *we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness towards us in Christ Jesus. For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast* (Eph 2:3-9).

5

Error: Incomplete and non-decisive election of specific persons to salvation took place on the ground of foreseen faith, conversion, holiness, and godliness, which either began or continued for some time. Complete and decisive election, however, occurred because of foreseen perseverance in faith, conversion,

holiness, and godliness till the end. This is the gracious and evangelical worthiness because of which the person who is chosen is more worthy than the one who is not chosen. Therefore faith, obedience of faith, holiness, godliness, and perseverance are not fruits of unchangeable election to glory. Instead, they are necessary conditions and causes required and foreseen as accomplished in those who are to be fully elected.

Refutation: This error militates against all of Scripture, which constantly impresses the following upon us: Election is *not because of works but because of him who calls* (Rom 9:11); *as many as were appointed to eternal life believed* (Acts 13:48); *he chose us in him before the foundation of the world, that we should be holy and blameless before him* (Eph 1:4); *you did not choose me, but I chose you* (Jn 15:16); *But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace* (Rom 11:6); *In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins* (1 Jn 4:10).

6

Error: Not every election to salvation is unchangeable. Some of the elect can and do indeed perish everlastingly, notwithstanding any decree of God.

Refutation: This gross error makes God changeable, destroys the comfort which the believers obtain from the firmness of their election, and contradicts Holy Scripture: The elect cannot be led astray (Mt 24:24); *And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day* (Jn 6:39); *And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified* (Rom 8:30).

7

Error: In this life there is no fruit, consciousness, or certainty of the unchangeable election to glory, except such as is based upon a changeable and uncertain condition.

Refutation: To speak about an uncertain certainty is not only absurd but also contrary to the experience of the believers. As a result of the awareness of their election, they glory with the apostle in this favour of God.[1] With the disciples of Christ they rejoice that their names are written in heaven.[2] They put the consciousness of their election over against the flaming darts of the devil, when they exclaim: *Who shall bring any charge against God's elect?* (Rom 8:33).

[1] Eph 1. [2] Lk 10:20.

8

Error: God did not simply by an act of his righteous will decide to leave any person in the common state of sin and condemnation since his fall in Adam, nor did he decide to pass by any one in granting such grace as is necessary for faith and conversion.

Refutation: Scripture, however, states, *he has mercy on whomever he wills, and he hardens whomever he wills* (Rom 9:18). It also declares, *To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given* (Mt 13:11). *I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; yes, Father, for such was your gracious will* (Mt 11:25, 26).

9

Error: God sends the gospel to one people rather than to another not merely and solely because of the good pleasure of his will, but because one people is better and worthier

than another to which the gospel is not preached.

Refutation: Moses denies this when he addresses the people of Israel as follows: *Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it. Yet the Lord set his heart in love on your fathers and chose their offspring after them, you above all peoples, as you are this day* (Deut 10:14, 15). And Christ says, *Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes* (Mt 11:21).

SECOND HEAD OF DOCTRINE

CHRIST'S DEATH AND MAN'S REDEMPTION THROUGH IT

ARTICLE 1

The Punishment Which God's Justice Requires

God is not only supremely merciful but also supremely just. And as he himself has revealed in his Word,[1] his justice requires that our sins, committed against his infinite majesty, should be punished[2] not only in this age but also in the age to come, both in body and soul. We cannot escape these punishments unless satisfaction is made to the justice of God.[3]

[1] Ex 34:6-7. [2] Rom 5:16. [3] Gal 3:10.

ARTICLE 2

The Satisfaction Made by Christ

We ourselves, however, cannot make this satisfaction and cannot free ourselves from God's wrath. God, therefore, in his infinite mercy has given his only-begotten Son as our Surety.[1] For us or in our place he was made sin[2] and a curse on the cross[3] so that he might make satisfaction on our behalf.

[1] Jn 3:16; Rom 5:8. [2] 2 Cor 5:21. [3] Gal 3:13.

ARTICLE 3

The Infinite Value of Christ's Death

This death of the Son of God is the only and most perfect sacrifice and satisfaction for sins,[1] of infinite value and worth, abundantly sufficient to expiate the sins of the whole world.[2]

[1] Heb 9:26, 28; 10:14. [2] 1 Jn 2:2.

ARTICLE 4

Why His Death Has Infinite Value

This death is of such great value and worth because the person who submitted to it is not only a true and perfectly holy man,[1] but also the only-begotten Son of God,[2] of the same eternal and infinite essence with the Father and the Holy Spirit, for these qualifications were necessary for our Saviour. Further, this death is of such great value and worth because it was accompanied by a sense of the wrath and curse of God[3] which we by our sins had deserved.

[1] Heb 4:15; 7:26. [2] 1 Jn 4:9. [3] Mt 27:46.

ARTICLE 5

The Universal Proclamation of the Gospel

The promise of the gospel is that whoever believes in Christ crucified shall not perish but have eternal life.[1] This promise ought to be announced and proclaimed universally and without discrimination to all peoples and to all men,[2] to whom God in his good pleasure sends the gospel, together with the command to repent and believe.[3]

[1] Jn 3:16. [2] 1 Cor 1:23; Mt 28:19. [3] Acts 2:38; 16:31.

ARTICLE 6

Why Some Do Not Believe

That, however, many who have been called by the gospel neither repent nor believe in Christ but perish in unbelief[1] does not happen because of any defect or insufficiency in the sacrifice of Christ offered on the cross, but through their own fault.

[1] Mt 22:14; Ps 95:11; Heb 4:6.

ARTICLE 7

Why Others Do Believe

But to those who truly believe and by the death of Christ are freed from their sins and saved from perdition, this benefit comes only through God's grace, given to them from eternity in Christ.[1] God owes this grace to no one.[2]

[1] 2 Cor 5:18. [2] Eph 2:8-9.

ARTICLE 8

The Efficacy of the Death of Christ

For this was the most free counsel of God the Father, that the life-giving and saving efficacy of the most precious death of his Son should extend to all the elect.[1] It was his most gracious will and intent to give to them alone justifying faith and thereby to bring them unfailingly to salvation.[2] This means: God willed that Christ through the blood of the cross[3] (by which he confirmed the new covenant)[4] should effectually redeem out of every people, tribe, nation,[5] and tongue all those, and those only, who from eternity were chosen to salvation and were given to him by the Father. God further willed that Christ should give to them faith,[6] which, together with other saving gifts of the Holy Spirit, he acquired for them by his death; that he should cleanse them by his blood from all sins,[7] both original and actual, both those committed after faith and before faith; and that he should guard them faithfully to the end[8] and at last present them to himself in splendour without any spot or wrinkle.[9]

[1] Jn 17:9. [2] Eph 5:25-27. [3] Lk 22:20. [4] Heb 8:6. [5] Rev 5:9. [6] Phil 1:29. [7] 1 Jn 1:7. [8] Jn 10:28. [9] Eph 5:27.

ARTICLE 9

The Fulfilment of God's Counsel

This counsel, proceeding from eternal love for the elect, has from the beginning of the world to the present time been powerfully fulfilled, and will also continue to be fulfilled, though the gates of hell vainly try to frustrate it.[1] In due time the elect will be gathered together into one,[2] and there will always be a church of believers,[3] founded on the blood of Christ. This church shall steadfastly love and faithfully serve him as her Saviour (who as bridegroom for his bride laid down his life for her on the cross)[4] and celebrate his praises here and through all eternity.

[1] Mt 16:18. [2] Jn 11:52. [3] 1 Kgs 19:18. [4] Eph 5:25.

REJECTION OF ERRORS

Having explained the true doctrine of the death of Christ and the redemption of man by this death, Synod rejects the following errors:

1

Error: God the Father has ordained his Son to the death of the cross without a specific and definite decree to save any. What Christ obtained by his death might have been necessary, profitable, and valuable, and might remain in all its parts complete, perfect, and intact, even though the redemption he acquired had actually never been applied to any person.

Refutation: This doctrine is offensive to the wisdom of the Father and the merits of Jesus Christ and is contrary to Scripture. For our Saviour says: *I lay down my life for the sheep,* and *I know them* (Jn 10:15, 27). And the prophet Isaiah says concerning the Saviour: *when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand* (Is 53:10). Finally, this error contradicts the article of faith concerning the catholic Christian church.

2

Error: It was not the purpose of Christ's death that he should confirm the new covenant of grace by his blood, but only that he should acquire for the Father the mere right to establish once more with man such a covenant as he might please, whether of grace or of works.

Refutation: This militates against Scripture, which teaches that Christ has become the Surety and Mediator of a better, that is, a new covenant, and that a will takes effect only at death.[1]

[1] Heb 7:22; 9:15, 17.

3

Error: By his satisfaction Christ did not really merit for anyone either salvation itself or faith by which this satisfaction of Christ to salvation is effectually made one's own. He acquired for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as he might desire. It depends, however, on the free will of man to fulfil these conditions. Therefore it was possible that either no one or all men would fulfil them.

Refutation: Those who teach this error think contemptuously of the death of Christ, do not at all acknowledge its most important fruit or benefit, and bring back out of hell the Pelagian error.

4

Error: The new covenant of grace which God the Father, through the mediation of the death of Christ, made with man, does not consist herein that we are justified before God and saved by faith, inasmuch as it accepts the merit of Christ. It consists in the fact that God has revoked the demand of perfect obedience of the law and regards faith as such and the obedience of faith, though imperfect, as the perfect obedience of the law. He graciously deems it worthy of the reward of eternal life.

Refutation: This doctrine contradicts Scripture: They *are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood* (Rom 3:24, 25). Those who teach this error proclaim, as did the ungodly Socinus, a new and strange justification of man before God, against the consensus of the whole church.

5

Error: All men have been accepted into the state of reconciliation and into the grace of the covenant, so that no one is liable to condemnation on account of original sin, and no one shall be condemned because of it, but all are free from the guilt of original sin.

Refutation: This opinion is in conflict with Scripture, which teaches that we *were by nature children of wrath* (Eph 2:3).

6

Error: As far as God is concerned, he wished to bestow equally upon all people the benefits acquired by the death of Christ; however, some obtain the pardon of sin and eternal life and others do not. This distinction depends on their own free will, which applies itself to the grace that is offered indifferently, and not on the special gift of mercy which so powerfully works in them that they rather than others apply this grace to themselves.

Refutation: Those who teach this misuse the difference between the acquisition and the application of salvation and confuse the minds of imprudent and inexperienced people. While they pretend to present this distinction in a sound sense, they seek to instil into the minds of people the pernicious poison of Pelagianism.

7

Error: Christ could not die, did not need to die, and did not die for those whom God loved in the highest degree and elected to eternal life, since these do not need the death of Christ.

Refutation: This doctrine contradicts the apostle, who declares: The Son of God *loved me and gave himself for me* (Gal 2:20). Likewise: *Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died* (Rom 8:33, 34), namely, for them. And the Saviour assures us: *I lay down my life for the sheep* (Jn 10:15). And: *This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends* (Jn 15:12, 13).

THIRD AND FOURTH HEADS OF DOCTRINE

THE CORRUPTION OF MAN, HIS CONVERSION TO GOD, AND THE MANNER IN WHICH IT OCCURS

ARTICLE 1

The Effect of the Fall

In the beginning man was created in the image of God. He was adorned in his mind with true and wholesome knowledge of his Creator and of all spiritual things; his will and heart were upright, all his affections pure, and therefore man was completely holy.[1]

But rebelling against God through the instigation of the devil and through his own free will, he deprived himself of these excellent gifts,[2] and instead brought upon himself blindness, horrible darkness, futility, and perverseness of judgment in his mind;

wickedness, rebelliousness, and stubbornness in his will and heart; and impurity in all his affections.[3]

[1] Gen 1:26-27. [2] Gen 3:1-7. [3] Eph 4:17-19.

ARTICLE 2

The Spread of Corruption

Since after the fall man became corrupt, he as a corrupt father brought forth corrupt children.[1] Thus the corruption has spread from Adam to all his descendants,[2] with the exception of Christ alone,[3] not by imitation, as the Pelagians of old maintained, but by the propagation of a perverted nature, according to the righteous judgment of God.

[1] Job 14:4; Ps 51:5. [2] Rom 5:12. [3] Heb 4:15.

ARTICLE 3

Man's Total Inability

Therefore all men are conceived in sin and are born as children of wrath, incapable of any saving good, inclined to evil, dead in sins, and slaves of sin.[1] And without the grace of the regenerating Holy Spirit[2] they neither will nor can return to God, reform their depraved nature, or prepare themselves for its reformation.

[1] Eph 2:1, 3; Jn 8:34; Rom 6:16-17. [2] Jn 3:3-6; Tit 3:5.

ARTICLE 4

The Inadequacy of the Light of Nature

To be sure, there is left in man after the fall, some light of nature, whereby he retains some notions about God,[1] about natural things, and about the difference between what is honourable and shameful, and shows some regard for virtue and outward order. But so far is he from arriving at the saving knowledge of God and true conversion through this light of nature that he does not even use it properly in natural and civil matters. Rather, whatever this light may be, man wholly pollutes it in various ways and suppresses it by his wickedness. In doing so, he renders himself without excuse before God.[2]

[1] Rom 1:19-20; 2:14-15. [2] Rom 1:18, 20.

ARTICLE 5

The Inadequacy of the Law

What holds for the light of nature also applies to the Ten Commandments, given by God through Moses particularly to the Jews. For though it reveals the greatness of sin, and more and more convicts man of his guilt, yet it neither points out a remedy nor gives him power to rise out of this misery. Rather, weakened by the flesh, it leaves the transgressor under the curse. Man cannot, therefore, through the law obtain saving grace.[1]

[1] Rom 3:19-20; 7:10, 13; 8:3; 2 Cor 3:6-7.

ARTICLE 6

The Need for the Gospel

What, therefore, neither the light of nature nor the law can do, God performs by the power of the Holy Spirit through the word or ministry of reconciliation,[1] which is the gospel of the Messiah, by which it has pleased God to save men who believe,[2] both under the old and under the new dispensation.

[1] 2 Cor 5:18-19. [2] 1 Cor 1:21.

ARTICLE 7

Why the Gospel Is Sent to Some and Not to Others

Under the old dispensation God revealed this mystery of his will to few. Under the

new dispensation, however, he took the distinction between the peoples away and revealed it to a larger number.[1] The cause of this very distribution of the gospel is not to be ascribed to the worthiness of one people above another, nor to the better use of the light of nature, but to the sovereign good pleasure and undeserved love of God.[2] Therefore we to whom so great a grace is granted, beyond and contrary to all we deserve, ought to acknowledge it with a humble and grateful heart.[3] But as regards others to whom this grace is not given, we ought with the apostle to adore the severity and righteousness of the judgments of God[4] but by no means inquisitively to pry into them.[5]

[1] Eph 1:9; 2:14; Col 3:11. [2] Rom 2:11; Mt 11:26. [3] Rom 11:22-23. [4] Rev 16:7. [5] Deut 29:29.

ARTICLE 8

The Earnest Call by the Gospel

But as many as are called by the gospel are earnestly called,[1] for God earnestly and most sincerely reveals in his Word what is pleasing to him, namely, that those who are called should come to him.[2] He also earnestly promises rest for their souls and eternal life to all who come to him and believe.[3]

[1] Is 55:1; Mt 22:4. [2] Rev 22:17. [3] Jn 6:37; Mt 11:28-29.

ARTICLE 9

Why Some Who Are Called Do Not Come

It is not the fault of the gospel, nor of the Christ offered by the gospel, nor of God, who calls through the gospel and who even confers various gifts upon them, that many who are called through the ministry of the gospel do not come and are not converted. The fault lies in themselves.[1] Some of them do not care and do not accept the word of life. Others do indeed receive it, but they do not accept it into their hearts, and therefore, after the joy of a temporary faith has vanished, they turn away. Still others choke the seed of the word by the thorns of the cares and the pleasures of this world, and bring forth no fruit. This our Saviour teaches in the Parable of the Sower.[2]

[1] Mt 11:20-24; 22:1-8; 23:37. [2] Mt 13.

ARTICLE 10

Why Others Who Are Called Do Come

Others who are called by the ministry of the gospel do come and are converted. This is not to be ascribed to man. He does not distinguish himself by his free will above others who are furnished with equal or sufficient grace for faith or conversion (as the proud heresy of Pelagius maintains). It is to be ascribed to God.[1] He has chosen his own in Christ from eternity and calls them effectually within time. He gives them faith and repentance; he delivers them from the power of darkness and transfers them to the kingdom of his Son.[2]All this he does that they may declare the wonderful deeds of him who called them out of darkness into his marvellous light,[3] and may boast not of themselves but of the Lord,[4] according to the testimony of the apostles in various places.

[1] Rom 9:16. [2] Col 1:13; Gal 1:4. [3] 1 Pet 2:9. [4] 1 Cor 1:31; 2 Cor 10:17; Eph 2:8-9.

ARTICLE 11

How God Brings About Conversion

God carries out his good pleasure in the elect and works in them true conversion in

the following manner. He takes care that the gospel is preached to them, and powerfully enlightens their minds by the Holy Spirit, so that they may rightly understand and discern the things of the Spirit of God.[1] By the efficacious working of the same regenerating Spirit he also penetrates into the innermost recesses of man.[2] He opens the closed and softens the hard heart,[3] circumcises that which was uncircumcised, and instils new qualities into the will.[4] He makes the will, which was dead, alive; which was bad, good; which was unwilling, willing; and which was stubborn, obedient.[5] He moves and strengthens it so that, like a good tree, it may be able to produce the fruit of good works.[6]

[1] Heb 6:4-5; 1 Cor 2:10-14. [2] Heb 4:12. [3] Acts 16:14. [4] Deut 30:6. [5] Ez 11:19; 36:26. [6] Mt 7:18.

ARTICLE 12

Regeneration Is the Work of God Alone

This conversion is the regeneration, the new creation, the raising from the dead, the making alive,[1] so highly spoken of in the Scriptures, which God works in us without us. But this regeneration is by no means brought about only by outward teaching, by moral persuasion, or by such a mode of operation that, after God has done his part, it remains in the power of man to be regenerated or not regenerated, converted or not converted. It is, however, clearly a supernatural, most powerful, and at the same time most delightful, marvellous, mysterious, and inexpressible work. According to Scripture, inspired by the Author of this work, regeneration is not inferior in power to creation or the raising of the dead.[2] Hence all those in whose hearts God works in this amazing way are certainly, unfailingly, and effectually regenerated and do actually believe.[3] And then the will so renewed is not only acted upon and moved by God but, acted upon by God, the will itself also acts. Therefore man himself is rightly said to believe and repent through the grace he has received.

[1] Jn 3:3; 2 Cor 4:6; 5:17; Eph 5:14. [2] Jn 5:25; Rom 4:17. [3] Phil 2:13.

ARTICLE 13

Regeneration Is Incomprehensible

In this life believers cannot fully understand the way in which God does this work.[1] Meanwhile, however, it is enough for them to know and experience that by this grace of God they believe with the heart and love their Saviour.[2]

[1] Jn 3:8. [2] Rom 10:9.

ARTICLE 14

How Faith Is a Gift of God

Faith is therefore a gift of God,[1] not because it is merely offered by God to the free will of man, but because it is actually conferred on man, instilled and infused into him. Nor is it a gift in the sense that God confers only the power to believe and then awaits from man's free will the consent to believe or the act of believing. It is, however, a gift in the sense that he who works both to will and to work,[2] and indeed all things in all, brings about in man both the will to believe and the act of believing.

[1] Eph 2:8. [2] Phil 2:13.

ARTICLE 15

The Proper Attitude with Respect to God's Undeserved Grace

This grace God owes to no one. For what could he owe to man? Who has given him

first that he might be repaid?[1] What could God owe to one who has nothing of his own but sin and falsehood? He, therefore, who receives this grace owes and renders eternal thanks to God alone. He who does not receive this grace, however, either does not care at all for these spiritual things and is pleased with what he has, or in false security vainly boasts that he has what he does not have.[2] Further, about those who outwardly profess their faith and amend their lives we are to judge and speak in the most favourable way,[3] according to the example of the apostles, for the inner recesses of the heart are unknown to us. As for those who have not yet been called, we should pray for them to God, who calls into existence the things that do not exist.[4] But we must by no means act haughtily,[5] as if we had distinguished ourselves from them.

[1] Rom 11:35. [2] Amos 6:1; Jer 7:4. [3] Rom 14:10. [4] Rom 4:17. [5] 1 Cor 4:7.

ARTICLE 16

Man's Will Not Taken Away but Made Alive

Man through his fall did not cease to be man, endowed with intellect and will; and sin, which has pervaded the whole human race, did not deprive man of his human nature, but brought upon him depravity and spiritual death.[1] So also this divine grace of regeneration does not act upon men as if they were blocks and stones and does not take away the will and its properties, or violently coerce it, but makes the will spiritually alive, heals it, corrects it, pleasantly and at the same time powerfully bends it.[2] As a result, where formerly the rebellion and resistance of the flesh fully dominated, now a prompt and sincere obedience of the Spirit begins to prevail, in which the true, spiritual renewal and freedom of our will consists. And if the wonderful Maker of all good did not deal with us in this way, man would have no hope of rising from his fall through his free will, by which he, when he was still standing, plunged himself into ruin.

[1] Rom 8:2; Eph 2:1. [2] Ps 51:12; Phil 2:13.

ARTICLE 17

The Use of Means

The almighty working of God whereby he brings forth and sustains this our natural life does not exclude but requires the use of means, by which he according to his infinite wisdom and goodness has willed to exercise his power.[1] So also the aforementioned supernatural working of God whereby he regenerates us,[2] in no way excludes or cancels the use of the gospel, which the most wise God has ordained to be the seed of regeneration and the food of the soul.[3] For this reason the apostles and the teachers who succeeded them, reverently instructed the people concerning this grace of God, to his glory and to the abasement of all pride. In the meantime, however, they did not neglect to keep them, by the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline.[4] So today those who give or receive instruction in the church should not dare to tempt God by separating what he in his good pleasure has willed to be closely joined together. For grace is conferred through admonitions,[5] and the more readily we do our duty, the more this favour of God, who works in us, usually manifests itself in its lustre, and so his work best proceeds. To God alone, both for the means and for their saving fruit and efficacy, all glory is due throughout eternity.[6] Amen.

[1] Is 55:10-11; 1 Cor 1:21. [2] Jas 1:18. [3] 1 Pet 1:23, 25; 2:2. [4] Acts 2:42; 2 Cor 5:11-21; 2 Tim 4:2. [5] Rom 10:14-17. [6] Jude 24, 25.

REJECTION OF ERRORS

Having explained the true doctrine of the corruption of man and his conversion to God, Synod rejects the following errors:

1

Error: Properly speaking, it cannot be said that original sin as such is sufficient to condemn the whole human race or to deserve temporal and eternal punishment.

Refutation: This contradicts the words of the apostle when he declares: *sin came into the world through one man, and death through sin, and so death spread to all men because all sinned* (Rom 5:12). And: *For the judgement following one trespass brought condemnation* (Rom 5:16). Also: *For the wages of sin is death* (Rom 6:23).

2

Error: The spiritual gifts or the good qualities and virtues, such as goodness, holiness, righteousness, cannot have belonged to the will of man when he was first created, and therefore cannot have been separated from his will when he fell.

Refutation: This error is contrary to the description of the image of God which the apostle gives,[1] when he connects it with righteousness and holiness, which undoubtedly belong to the will.

[1] Eph 4:24.

3

Error: In spiritual death the spiritual gifts are not separate from the will of man, since the will as such has never been corrupted but only hampered by the darkness of the mind and the unruliness of the passions. If these hindrances have been removed, the will can exert its full innate power. The will is of itself able to will and to choose, or else not to will and not to choose, all manner of good which may be presented to it.

Refutation: This is an innovation and an error, and tends to extol the powers of the free will, contrary to what the prophet Jeremiah states, *The heart is deceitful above all things and desperately sick* (Jer 17:9). And the apostle Paul writes: All of us also lived among them (the sons of disobedience) *in the passions of our flesh, carrying out the desires of the body and the mind* (Eph 2:3).

4

Error: The unregenerate man is not really or totally dead in sins, or deprived of all powers unto spiritual good. He can yet hunger and thirst after righteousness and life, and offer the sacrifice of a contrite and broken spirit which is pleasing to God.

Refutation: These things are in conflict with the clear testimonies of Scripture: *You were dead in the trespasses and sins* (Eph 2:1; cf. 2:5). *And every intention of the thoughts of his heart was only evil continually* (Gen 6:5 and 8:21). Moreover, only the regenerate and those who are called blessed hunger and thirst after deliverance from misery and after life, and offer to God the sacrifice of a broken spirit.[1]

[1] Ps 51:19; Mt 5:6.

5

Error: The corrupt and natural man can so well use the common grace (which for the Arminians is the light of nature), or the gifts still left him after the fall, that he can gradually gain by their good use a greater, that is, the evangelical or saving grace, and salvation itself. In this way God on his part

shows himself ready to reveal Christ to all men, since he administers to all sufficiently and efficaciously the means necessary for the knowledge of Christ, for faith and repentance.

Refutation: Not only the experience of all ages but also Scripture testifies that this is untrue. *He declares his word to Jacob, his statutes and rules to Israel. He has not dealt thus with any other nation; they do not know his rules* (Ps 147:19, 20). *In past generations he allowed all the nations to walk in their own ways* (Acts 14:16). And Paul and his companions were *forbidden by the Holy Spirit to speak the word in Asia. And when they had come up to Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them* (Acts 16:6, 7).

6

Error: In the true conversion of man no new qualities, powers, or gifts can be infused by God into the will. Therefore faith, through which we are first converted and because of which we are called believers, is not a quality or gift infused by God but only an act of man. It cannot be called a gift except with respect to the power to attain to this faith.

Refutation: This teaching contradicts the Holy Scriptures, which declare that God infuses new qualities of faith, of obedience, and of the consciousness of his love into our hearts: *I will put my law within them, and I will write it on their hearts* (Jer 31:33). And: *I will pour water on the thirsty land, and streams on the dry ground* (Is 44:3). And: *God's love has been poured into our hearts through the Holy Spirit who has been given to us* (Rom 5:5). This also conflicts with the constant practice of the church, which prays by the mouth of the prophet: *bring me back that I may be restored, for you are the* LORD *my God* (Jer 31:18).

7

Error: The grace whereby we are converted to God is only a gentle advising. This manner of working which consists in advising is the most noble manner in the conversion of man and is most in harmony with man's nature. There is no reason why this advising grace alone should not be sufficient to make the natural man spiritual. Indeed, God does not bring about the consent of the will except through this moral persuasion. The power of the divine working surpasses the working of Satan, in that God promises eternal while Satan promises only temporal goods.

Refutation: This is entirely Pelagian and contrary to the whole Scripture, which teaches beyond this moral persuasion yet another, far more powerful and divine manner of the working of the Holy Spirit in the conversion of man: *I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh* (Ezek 36:26).

8

Error: In regenerating man God does not use the powers of his omnipotence so as to forcefully and unfailingly bend man's will to faith and conversion. Even if all the works of grace have been accomplished which God employs to convert man and even if God intends his regeneration and wills to regenerate him, man may yet so resist God and the Holy Spirit, and indeed often does so resist, that he entirely prevents his regeneration. It therefore remains in man's power to be regenerated or not.

Refutation: This is nothing less than the denial of all the efficacy of God's grace in our conversion, and the subjecting of the working of Almighty God to the will of man. It

is contrary to the apostles, who teach *what is the immeasurable greatness of his power towards us who believe* (Eph 1:19); who pray that *our God may make you worthy of his calling and may fulfil every resolve for good and every work of faith by his power* (2 Thess 1:11), and who declare that *His divine power has granted to us all things that pertain to life and godliness* (2 Pet 1:3).

9

Error: Grace and free will are partial causes which together work the beginning of conversion. In the order of these causes grace does not precede the working of the will. God does not effectually help the will of man to come to conversion until the will of man moves itself and determines to do this.

Refutation: The early church long ago condemned this doctrine of the Pelagians according to the words of the apostle: *So then it depends not on human will or exertion, but on God, who has mercy* (Rom 9:16). Also: *For who sees anything different in you? What do you have that you did not receive?* (1 Cor 4:7). And: *for it is God who works in you, both to will and to work for his good pleasure* (Phil 2:13).

FIFTH HEAD OF DOCTRINE

THE PERSEVERANCE OF THE SAINTS

ARTICLE 1

The Regenerate Not Free from Indwelling Sin

Those whom God according to his purpose calls into the fellowship of his Son, our Lord Jesus Christ, and regenerates by his Holy Spirit, he certainly sets free from the dominion and slavery of sin,[1] but not entirely in this life from the flesh and the body of sin.[2]

[1] Jn 8:34; Rom 6:17. [2] Rom 7:21-24.

ARTICLE 2

Daily Sins of Weakness

Therefore daily sins of weakness spring up and defects cling to even the best works of the saints.[1] These are for them a constant reason to humble themselves before God, to flee to the crucified Christ, to put the flesh to death more and more through the Spirit of prayer and by holy exercises of godliness,[2] and to long and strive for the goal of perfection until at last,[3] delivered from this body of death, they reign with the Lamb of God in heaven.[4]

[1] 1 Jn 1:8. [2] Col 3:5. [3] 1 Tim 4:7; Phil 3:12, 14. [4] Rev 5:6, 10.

ARTICLE 3

God Preserves His Own

Because of these remnants of indwelling sin and also because of the temptations of the world and of Satan, those who have been converted could not remain standing in that grace if left to their own strength.[1] But God is faithful, who mercifully confirms them in the grace once conferred upon them and powerfully preserves them in that grace to the end.[2]

[1] Rom 7:20. [2] 1 Cor 10:13; 1 Pet 1:5.

ARTICLE 4

Saints May Fall into Serious Sins

Although the power of God whereby he confirms and preserves true believers in grace is so great[1] that it cannot be conquered by the flesh, yet the converted are not always so led and moved by God that they cannot in certain particular actions turn aside through their own fault from the guidance of grace and be seduced by and yield to the lusts of the flesh. They must therefore constantly watch and pray that they may not be led into temptation.[2] When they do not watch and pray,[3] they not only can be drawn away by the flesh, the world, and Satan into serious and atrocious sins, but with the righteous permission of God are sometimes actually drawn away. The lamentable fall of David, Peter, and other saints, described in Holy Scripture, demonstrates this.[4]

[1] Eph 1:19. [2] Mt 26:41. [3] 1 Thess 5:6, 17. [4] 2 Sam 11; Mt 26.

ARTICLE 5

The Effects of Such Serious Sins

By such gross sins, however, they greatly offend God, incur the guilt of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound their consciences, and sometimes for a while lose the sense of God's favour[1]—until they return to the right way through sincere repentance and God's fatherly face again shines upon them.[2]

[1] 2 Sam 12; Eph 4:30. [2] Ps 32:3-5; Num 6:25.

ARTICLE 6

God Will Not Permit His Elect to Be Lost

For God, who is rich in mercy, according to the unchangeable purpose of his election,[1] does not completely withdraw his Holy Spirit from his own even in their deplorable fall.[2] Neither does he permit them to sink so deep that they fall away from the grace of adoption and the state of justification,[3] or commit the sin unto death[4] or the sin against the Holy Spirit and, totally deserted by him, plunge themselves into eternal ruin.[5]

[1] Eph 1:11; 2:4. [2] Ps 51:11. [3] Gal 4:5. [4] 1 Jn 5:16-18. [5] Mt 12:31-32.

ARTICLE 7

God Will Again Renew His Elect to Repentance

For in the first place, in their fall, he preserves in them his imperishable seed of regeneration, so that it does not perish and is not cast out.[1] Further, through his Word and Spirit he certainly and effectually renews them to repentance.[2] As a result they grieve from the heart with a godly sorrow for the sins they have committed;[3] they seek and obtain through faith with a contrite heart forgiveness in the blood of the Mediator; they again experience the favour of a reconciled God and adore his mercies and faithfulness.[4] And from now on they more diligently work out their own salvation with fear and trembling.[5]

[1] 1 Pet 1:23. [2] 1 Jn 3:9. [3] 2 Cor 7:10. [4] Ps 32:5; 51:19. [5] Phil 2:12.

ARTICLE 8

The Grace of the Triune God Preserves

So it is not through their own merits or strength but through the undeserved mercy of God that they neither totally fall away from faith and grace nor remain in their downfall and are finally lost. With respect to themselves this could not only easily happen but would undoubtedly happen. But with re-

spect to God this cannot possibly happen, since his counsel cannot be changed,[1] his promise cannot fail, the calling according to his purpose cannot be revoked,[2] the merit, intercession, and preservation of Christ cannot be nullified,[3] and the sealing of the Holy Spirit can neither be frustrated nor destroyed.[4]

[1] Ps 33:11. [2] Heb 6:17; Rom 8:30, 34; 9:11. [3] Lk 22:32. [4] Eph 1:13.

ARTICLE 9

The Assurance of This Preservation

Believers themselves can be certain of this preservation of the elect to salvation and the perseverance of true believers in the faith.[1] And they are indeed certain according to the measure of their faith,[2] by which they firmly believe that they are and always shall remain true and living members of the church, and that they have forgiveness of sins and life eternal.[3]

[1] Rom 8:31-39. [2] 2 Tim 4:8. [3] 2 Tim 4:18.

ARTICLE 10

The Source of This Assurance

This assurance is not produced by a certain private revelation besides or outside the Word, but by faith in the promises of God, which he has most abundantly revealed in his Word for our comfort; by the testimony of the Holy Spirit, witnessing with our spirit that we are children and heirs of God;[1] and, finally, by the serious and holy pursuit of a clear conscience[2] and of good works. And if the elect of God did not have in this world the solid comfort of obtaining the victory[3] and this unfailing pledge of eternal glory, they would be of all men the most miserable.[4]

[1] Rom 8:16-17; 1 Jn 3:1-2. [2] Acts 24:16. [3] Rom 8:37. [4] 1 Cor 15:19.

ARTICLE 11

This Assurance Not Always Felt

Scripture meanwhile testifies that believers in this life have to struggle with various doubts of the flesh and, placed under severe temptation, do not always feel this full assurance of faith and certainty of perseverance. But God, the Father of all comfort,[1] will not let them be tempted beyond their strength, but with the temptation will also provide the way of escape, and by the Holy Spirit will again revive in them the certainty of perseverance.[2]

[1] 2 Cor 1:3. [2] 1 Cor 10:13.

ARTICLE 12

This Assurance Is an Incentive to Godliness

This certainty of perseverance, however, so far from making true believers proud and complacent, is rather the true root of humility, childlike reverence,[1] genuine godliness, endurance in every struggle, fervent prayers, constancy in suffering and in the confession of the truth, and lasting joy in God.[2] Further, the consideration of this benefit is for them an incentive to the serious and constant practice of gratitude and good works,[3] as is evident from the testimonies of Scripture and the examples of the saints.

[1] Rom 12:1. [2] Ps 56:12-13. [3] Ps 116:12; Tit 2:11-14; 1 Jn 3:3.

ARTICLE 13

This Assurance Does Not Lead to Carelessness

Neither does this renewed confidence produce carelessness or neglect of godliness in those who have been restored after their fall;[1] rather, it produces in them a much greater

concern to observe carefully the ways of the Lord, which he prepared beforehand.[2] They observe these ways in order that by walking in them they may retain the certainty of their perseverance. Then shall the face of their gracious God not turn away from them again[3] because of their abuse of his fatherly goodness, with the result that they would fall into still greater anguish of spirit. Indeed, to those who fear God the contemplation of his face is sweeter than life, but its withdrawal is more bitter than death.[4]

[1] 2 Cor 7:10. [2] Eph 2:10. [3] Ps 63:4; Is 64:7. [4] Jer 33:5.

ARTICLE 14

The Use of Means in Perseverance

Just as it has pleased God to begin this work of grace in us by the preaching of the gospel, so he maintains, continues, and perfects it by the hearing and reading of his Word,[1] by meditation on it, by its exhortations, threats, and promises,[2] and by the use of the sacraments.[3]

[1] Deut 6:20-25. [2] 2 Tim 3:16-17. [3] Acts 2:42.

ARTICLE 15

This Doctrine Is Hated by Satan but Loved by the Church

This doctrine of the perseverance of true believers and saints, and of their assurance of it,[1] God has most abundantly revealed in his Word for the glory of his name and for the consolation of the godly, and he impresses it on the hearts of believers. It is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the heretics attack. The Bride of Christ, on the other hand, has always loved this doctrine most tenderly and defended it steadfastly as a treasure of inestimable value;[2] and God, against whom no counsel can avail and no strength can prevail,[3] shall see to it that she will continue to do so. To this God alone, Father, Son, and Holy Spirit, be honour and glory forever.[4] Amen.

[1] Rev 14:12. [2] Eph 5:32. [3] Ps 33:10-11. [4] 1 Pet 5:10-11.

REJECTION OF ERRORS

Having explained the true doctrine of the perseverance of the saints, Synod rejects the following errors:

1

Error: The perseverance of the true believers is not a fruit of election or a gift of God obtained by the death of Christ, but a condition of the new covenant, which man before his so-called decisive election and justification must fulfil through his free will.

Refutation: Holy Scripture testifies that perseverance follows from election and is given to the elect by virtue of the death, resurrection, and intercession of Christ: *The elect obtained it, but the rest were hardened* (Rom 11:7). Also: *He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ?* (Rom 8:32-35).

2

Error: God does indeed provide the believer with sufficient strength to persevere, and is ready to preserve this in him if he will do his duty. But even with all those things in place which are necessary to persevere in faith and

which God will use to preserve faith, it still always depends on the decision of man's will whether he will persevere or not.

Refutation: This idea contains outright Pelagianism. While it wants to make men free, it makes them robbers of God's honour. It conflicts with the consistent teaching of the gospel, which takes from man all cause for boasting, and ascribes all the praise for this benefit to the grace of God alone. It is also contrary to the testimony of the apostle: It is God who *will sustain you to the end, guiltless in the day of our Lord Jesus Christ* (1 Cor 1:8).

3

Error: True regenerate believers not only can fall completely and definitely from justifying faith and also from grace and salvation, but indeed they often do fall from them and are lost forever.

Refutation: This opinion nullifies the grace of justification and regeneration and the continuous preservation by Christ, contrary to the clear words of the apostle Paul: *God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God* (Rom 5:8, 9). And contrary to the apostle John: *No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God* (1 Jn 3:9), and also to the words of Jesus Christ: *I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand* (Jn 10:28, 29).

4

Error: True regenerate believers can commit the sin that leads to death or the sin against the Holy Spirit.

Refutation: The same apostle John, after speaking of those who commit the sin that leads to death and forbidding prayer for them, immediately adds: *We know that everyone who has been born of God does not keep on sinning* (namely, with that kind of sin); *but he who was born of God protects him, and the evil one does not touch him* (1 Jn 5:16-18).

5

Error: Without a special revelation we can have no certainty of future perseverance in this life.

Refutation: By this doctrine the sure comfort of true believers in this life is taken away, and the doubting of the followers of the pope is again introduced into the church. The Holy Scriptures, however, always deduce this assurance, not from a special and extraordinary revelation, but from the marks peculiar to the children of God and from the very constant promises of God. So especially the apostle Paul declares that nothing in all creation *will be able to separate us from the love of God in Christ Jesus our Lord* (Rom 8:39). And John writes: *Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us* (1 Jn 3:24).

6

Error: By its very nature the doctrine of the certainty of perseverance and salvation causes false security and is harmful to godliness, good morals, prayers, and other holy exercises. On the contrary, it is praiseworthy to doubt.

Refutation: This error ignores the effective power of God's grace and the working of the Holy Spirit who dwells in us. It contradicts the apostle John, who teaches the opposite with these clear words: *Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure* (1 Jn 3:2, 3). Furthermore, it is refuted by the example of the saints in both the Old and the New Testament who, although they were certain of their perseverance and salvation, nevertheless continued in prayer and other exercises of godliness.

7

Error: The faith of those who believe for a time does not differ from justifying and saving faith except with respect to its duration.

Refutation: In Matthew 13:20-23 and Luke 8:13-15 Christ himself clearly indicates, besides this duration, a threefold difference between those who believe only for a time and true believers. He declares that the former receive the seed on rocky ground, but the latter in good soil, or in a good heart; that the former are without root, but the latter have a firm root; and that the former are without fruit, but the latter bring forth fruit in varying measure, constantly and steadfastly.

8

Error: It is not absurd that one, having lost his first regeneration, is again and even often born anew.

Refutation: This doctrine denies that the seed of God, by which we are born again, is imperishable, contrary to the testimony of the apostle Peter: *you have been born again, not of perishable seed but of imperishable* (1 Pet 1:23).

9

Error: Christ did not pray anywhere that believers should unfailingly continue in faith.

Refutation: This contradicts Christ himself, who says: *I have prayed for you that your faith may not fail* (Lk 22:32). It also contradicts the apostle John, who declares that Christ did not pray only for the apostles, but also for all who would believe through their word*: Holy Father, keep them in your name,* and, *I do not ask that you take them out of the world, but that you keep them from the evil one* (Jn 17:11, 15; cf. 17:20).

CONCLUSION

This is the clear, simple, and straightforward explanation of the orthodox doctrine with respect to the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the churches have for some time been disturbed. The Synod judges this explanation and rejection to be taken from the Word of God and to be in agreement with the confessions of the Reformed churches. Hence it clearly appears that some have acted very improperly and against all truth, fairness, and love in wishing to persuade the public of the following:

- The doctrine of the Reformed churches concerning predestination and related subjects, by its very character and tendency, turns the hearts of men away from all godliness and religion.
- It is an opiate for the flesh administered by the devil, and a stronghold of Satan, where he lies in wait for all, wounds multitudes

and mortally pierces many with the darts both of despair and false security.

- It makes God the author of sin, an unjust tyrant and hypocrite; and is nothing more than a renewed Stoicism, Manicheism, Libertinism, and Mohammedanism.
- It leads to sinful carelessness, since it makes people believe that nothing can prevent the salvation of the elect, no matter how they live, and that, therefore, they may safely commit the most atrocious crimes. On the other hand, it would not in the least contribute to the salvation of the reprobate, even if they had performed all the works of the saints.
- The same doctrine teaches that God has predestined and created the greatest part of the world for eternal damnation by a mere arbitrary act of his will, without taking into account any sin.
- In the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness.
- Many innocent children of believers are torn from their mothers' breasts and tyrannically thrown into hell, so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any help to them.

And there are many more teachings of this kind which the Reformed churches not only do not confess but even detest wholeheartedly.

Therefore, this Synod of Dort adjures, in the name of the Lord, all who piously call upon our Saviour Jesus Christ not to judge the faith of the Reformed churches from the slander gathered from here and there. Neither are they to judge from personal statements of some ancient or modern teachers, often quoted in bad faith, or taken out of context and explained contrary to their meaning. But one ought to judge the faith of the Reformed churches from the public confessions of these churches themselves and from the present explanation of the orthodox doctrine, confirmed by the unanimous consent of the members of the entire Synod, one and all.

Moreover, the Synod warns the slanderers themselves to consider how severe a judgment of God awaits those who bear false witness against so many churches and their confessions, disturb the consciences of the weak, and try to make many suspicious of the community of true believers.

Finally, this Synod exhorts all fellow ministers in the gospel of Christ to conduct themselves in a God-fearing and reverent manner when they deal with this doctrine in schools and churches. In teaching it, both in speaking and writing, they ought to seek the glory of God's name, the holiness of life, and the consolation of afflicted souls. Their thinking and speaking about this doctrine should be in agreement with Scripture according to the analogy of faith. And they must refrain from all those expressions which exceed the prescribed limits of the true meaning of the Holy Scriptures and which may provide shameless sophists with a good opportunity to scoff at the doctrine of the Reformed churches, or even to slander it.

May Jesus Christ, the Son of God, who is seated at the Father's right hand and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the slanderers of the sound doctrine, and equip the faithful ministers of his Word with the Spirit of wisdom and discretion, that everything they say may tend to the glory of God and the building up of those who hear them. Amen.,

TABLE OF CROSS REFERENCES TO THE THREE FORMS OF UNITY

Heidelberg Catechism (Lord's Day)	(Question & Answer)	*Belgic Confession* (Article)	*Canons of Dort* (Head & Article) (RE = Rejection of Errors)
1	1	–	I, 12-14; RE I, 6, 7; III/IV, 11; V, 8-12; RE V, 5
	2	–	I, 1-4
2	3	–	III/IV, 5, 6
	4	–	–
	5	14, 15	III/IV, 3-6; V, 2, 3
3	6	14	III/IV, 1
	7	14, 15	I, 1; III/IV, 1-4
	8	14, 15, 24	III/IV, 3,4
4	9	14, 15, 16	I, 1; III/IV, 1
	10	15, 37	I, 4; II, 1; III/IV, 1
	11	16, 17, 20	I, 1-4; II, 1, 2
5	12	20	II, 1
	13	14	II, 2; III/IV, 1-4
	14	–	–
	15	19	II, 1-4
6	16	18, 19, 20, 21	II, 1-4
	17	19	II, 1-4
	18	10, 18, 19, 20, 21	II, 1-4
	19	2, 3, 4, 5, 6, 7	I, 3; II, 5; III/IV, 6-8
7	20	22	I, 1-5; II, 5-7; III/IV, 6
	21	23, 24	III/IV, 9-14; RE III/IV, 6
	22	7	I, 3; II, 5; III/IV, 6-8
	23	9	–
8	24	8, 9	–
	25	8, 9	–
9	26	12, 13	–
10	27	13	–
	28	12, 13	–
11	29	21, 22	II, 3
	30	21, 22, 24	II, 5; RE II, 3-6
12	31	21, 26	–
	32	–	V, 1, 2
13	33	10, 18, 19	–
	34	–	–
14	35	18, 19, 26	–
	36	18, 19	–
15	37	20, 21	II, 2-4
	38	21	–
	39	20, 21	II, 2-4
16	40	20, 21	II, 3, 4; RE II, 7
	41	–	–
	42	–	–
	43	–	II, 8
	44	21	II, 4
17	45	20	RE V, 1
18	46	26	–
	47	19, 26	–
	48	19, 26	–
	49	26	–
19	50	26	–
	51	–	II, 8; V, 1-15
	52	37	–
20	53	11, 24	III/IV, 11, 12; RE III/IV, 5-8; V, 6, 7
21	54	16, 27, 28, 29	I, 1-18; II, 1-9; V, 9
	55	28	–
	56	22, 23	II, 7, 8; V, 5

TABLE OF CROSS REFERENCES

THE THREE FORMS OF UNITY

Heidelberg Catechism (Lord's Day)	(Question & Answer)	*Belgic Confession* (Article)	*Canons of Dort* (Head & Article) (RE = Rejection of Errors)
22	57	37	–
	58	37	–
23	59	21, 22, 23	II, 7, 8
	60	21, 22, 23	II, 7, 8
	61	21, 22, 23	II, 7, 8; RE II, 4
24	62	23, 24	II, 1; III/IV, 3-6; RE III/IV, 4, 5
	63	24	–
	64	24	III/IV, 11; V, 12, 13; RE V, 6
25	65	24, 33	III/IV, 17; RE III/IV, 7-9; V, 14
	66	33	–
	67	33	–
	68	33	–
26	69	15, 34	–
	70	15, 34	–
	71	15, 34	–
27	72	34	–
	73	34	–
	74	15, 34	I, 17
28	75	35	–
	76	35	–
	77	35	–
29	78	35	–
	79	35	–
30	80	35	–
	81	35	–
	82	35	–
31	83	29, 30, 32	–
	84	29, 32	–
	85	29, 32	–
32	86	24	III/IV, 11, 12; V, 10, 12
	87	24	–
33	88	24	III/IV, 11, 12; V, 5, 7
	89	24	III/IV, 11, 12; V, 5, 7
	90	24	III/IV, 11, 12; V, 5, 7
	91	24, 25	–
34	92	–	–
	93	–	–
	94	1	–
	95	1	–
35	96	25, 32	–
	97	25	–
	98	7, 25	III/IV, 17; V, 14
36	99	–	–
	100	–	–
37	101	36	–
	102	–	–
38	103	–	V, 14
39	104	36	–
40	105	36	–
	106	–	–
	107	–	–
41	108	–	–
	109	–	–
42	110	–	–
	111	–	–
43	112	–	–

Heidelberg Catechism (Lord's Day) (Question & Answer)		*Belgic Confession* (Article)	*Canons of Dort* (Head & Article) (RE = Rejection of Errors)
44	113	–	–
	114	24, 29	V, 4
	115	25	III/IV, 17
45	116	–	–
	117	–	–
	118	–	–
	119	26	–
46	120	12, 13, 26	–
	121	13	–
47	122	2, 7	–
48	123	36, 37	–
49	124	12, 24	III/IV, 11, 16
50	125	13	–
51	126	15, 21, 22, 23	II, 7
52	127	26	V, 6-8
	128	26	–
	129	–	–

ORDERS OF WORSHIP

LITURGICAL FORMS

ORDERS OF WORSHIP

The following are the orders of worship in common use:

A

For the Morning Service

1. Votum: Psalm 124:8
2. Salutation: 1 Corinthians 1:3 or Revelation 1:4, 5a
3. Congregational Singing
4. The Ten Words of the Covenant, from Exodus 20:2-17 or Deuteronomy 5:6-21
5. Congregational Singing
6. Reading of Holy Scripture (one or more passages related to the sermon, often followed by singing)

(7. Administration of Baptism)

8. Prayer (with confession of sins, prayer for forgiveness, renewal, and illumination, and intercessions)
9. Offertory
10. Congregational Singing
11. Reading of the Text
12. Ministry of the Word (often followed by responsive song)
13. Prayer of Thanksgiving

(14. Celebration of the Lord's Supper)

15. Closing Song
16. Benediction: from Numbers 6:24-26 or 2 Corinthians 13:14

(Sometimes the Scripture reading follows the prayer.)

For the Afternoon Service

1. Votum: Psalm 124:8
2. Salutation: Revelation 1:4, 5a or 1 Corinthians 1:3 or 1 Timothy 1:2
3. Congregational Singing
4. Profession of Faith:
   (a) the Apostles' Creed or Nicene Creed (followed by a song, if so desired), or
   (b) the Apostles' Creed sung by the congregation (Hymn 1 or 2)
5. Reading of Holy Scripture (one or more passages relevant to the part of the Heidelberg Catechism to be explained, often followed by singing)

(6. Administration of Baptism)

7. Prayer (for the opening of the Word, and intercessions)
8. Offertory
9. Congregational Singing
10. Reading of the Heidelberg Catechism (the Lord's Day to be explained)
11. Ministry of the Word (often followed by responsive song)
12. Prayer of Thanksgiving

(13. Celebration of the Lord's Supper)

14. Closing Song
15. Benediction: from 2 Corinthians 13:14 or Numbers 6:24-26

(Sometimes the Scripture reading follows the prayer. The Lord's Supper is often celebrated between 4 and 5 instead.)

B

For the Morning Service

1. Votum: Psalm 124:8
2. Salutation: 1 Corinthians 1:3 or 1 Timothy 1:2 or Revelation 1:4, 5a
3. Congregational Singing
4. The Ten Words of the Covenant, from Exodus 20:2-17 or Deuteronomy 5:6-21
5. Congregational Singing
6. Prayer (public confession of sins; prayer for forgiveness, renewal, and illumination)
7. Reading of Holy Scripture (one or more passages related to the sermon, often followed by singing)
8. Reading of the Text
9. Ministry of the Word
10. Responsive Song
(11. Administration of Baptism)
12. Prayer (thanksgiving, and prayer for all the needs of Christendom)
13. Offertory
(14. Celebration of the Lord's Supper)
15. Closing Song
16. Benediction: from Numbers 6:24-26 or 2 Corinthians 13:14

(Baptism is often administered between 5 and 6 instead.)

For the Afternoon Service

1. Votum: Psalm 124:8
2. Salutation: Revelation 1:4, 5a or 1 Corinthians 1:3 or 1 Timothy 1:2
3. Congregational Singing
4. Prayer (for the opening of the Word)
5. Reading of Holy Scripture (one or more passages relevant to the part of the Heidelberg Catechism to be explained)
6. Reading of the Heidelberg Catechism (the Lord's Day to be explained)
7. Ministry of the Word (often followed by responsive song)
8. Profession of Faith:
   (a) the Apostles' Creed or Nicene Creed (followed by a song, if so desired), or
   (b) the Apostles' Creed sung by the congregation (Hymn 1 or 2)
(9. Administration of Baptism)
10. Prayer (thanksgiving and intercessions)
11. Offertory
(12. Celebration of the Lord's Supper)
13. Closing Song
14. Benediction: from 2 Corinthians 13:14 or Numbers 6:24-26

(Baptism is often administered between 3 and 4 instead. Similarly the Lord's Supper is frequently celebrated at that point.)

LITURGICAL FORMS

FORM FOR THE BAPTISM OF INFANTS

Doctrine of Baptism

Beloved congregation of our Lord Jesus Christ:

The doctrine of holy baptism is summarized as follows:

First, we and our children are conceived and born in sin and are therefore by nature children of wrath,[1] so that we cannot enter the kingdom of God unless we are born again.[2] This is what the immersion in or sprinkling with water teaches us. It signifies the impurity of our souls, so that we may detest ourselves, humble ourselves before God, and seek our cleansing and salvation outside of ourselves.

Second, baptism signifies and seals to us the washing away of our sins through Jesus Christ. We are, therefore, baptized into the name of the Father, the Son, and the Holy Spirit.[3]

When we are baptized into the name of the Father, God the Father testifies and seals to us that he establishes an eternal covenant of grace with us. He adopts us for his children and heirs, and promises to provide us with all good and avert all evil or turn it to our benefit.[4]

When we are baptized into the name of the Son, God the Son promises us that he washes us in his blood from all our sins and unites us with him in his death and resurrection.[5] Thus we are freed from our sins and accounted righteous before God.

When we are baptized into the name of the Holy Spirit, God the Holy Spirit assures us by this sacrament that he will dwell in us and make us living members of Christ, imparting to us what we have in Christ, namely, the cleansing from our sins and the daily renewal of our lives, till we shall finally be presented without blemish[6] among the assembly of God's elect in life eternal.

Third, since every covenant contains two parts, a promise and an obligation, we are, through baptism, called and obliged by the Lord to a new obedience. We are to cleave to this one God, Father, Son, and Holy Spirit, to trust him, and to love him with our whole heart, soul, and mind, and with all our strength.[7] We must not love the world[8] but put off our old nature[9] and lead a God-fearing life.[10] And if we sometimes through weakness fall into sins, we must not despair of God's mercy nor continue in sin, for baptism is a seal and trustworthy testimony that we have an eternal covenant with God.

Although our children do not understand all this, we may not therefore exclude them from baptism. Just as they share without their knowledge in the condemnation of Adam, so are they, without their knowledge, received into grace in Christ. For the Lord spoke to Abraham, the father of all believers, and thus also speaks to us and our children, saying, *I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you* (Gen 17:7). Peter also testifies to this when he says, *For the promise is for you and for your children and for all who are far off, everyone whom the Lord our*

[1] Eph 2:3. [2] Jn 3:3, 5. [3] Mt 28:19. [4] Rom 8:28. [5] Rom 6:5. [6] Eph 5:27. [7] Mt 22:37. [8] 1 Jn 2:15. [9] Eph 4:22. [10] Col 3:5.

God calls to himself (Acts 2:39). Therefore, in the old dispensation God commanded that infants be circumcised. This circumcision was a seal of the covenant and of the righteousness of faith.[11] Christ also *took them in his arms and blessed them, laying his hands on them* (Mk 10:16). In the new dispensation baptism has replaced circumcision.[12] Therefore, infants must be baptized as heirs of the kingdom of God and of his covenant; and as they grow up, their parents have the duty to instruct them in these things.

In order that we may now administer this holy sacrament of God to his glory, for our comfort, and to the upbuilding of the congregation, let us call upon his holy name.

Prayer Before Baptism

Almighty, eternal God, in your righteous judgment you punished the unbelieving and unrepentant world with the flood, but in your great mercy saved and protected the believer Noah and his family. You drowned the obstinate Pharaoh and all his host in the Red Sea, but led your people Israel through the midst of the sea on dry ground—by which baptism was signified.

We therefore pray that you, in your infinite mercy, will graciously look upon this your child and incorporate him (her) by your Holy Spirit into your Son Jesus Christ, so that he (she) may be buried with him by baptism into death and raised with him to walk in newness of life.

We pray that he (she), following him day by day, may joyfully bear his (her) cross and cleave to him in true faith, firm hope, and ardent love. Grant that he (she), comforted in you, may leave this life, which is no more than a constant death, and at the last day may appear without terror before the judgment seat of Christ your Son.

All this we ask through him, our Lord Jesus Christ, your Son, who with you and the Holy Spirit, one only God, lives and reigns forever. Amen.

Address to the Parents

Beloved in Christ the Lord:

You have heard that baptism is an ordinance of the Lord our God to seal to us and our children his covenant; we must therefore use this sacrament for that purpose and not out of custom or superstition. That it may be clear, then, that you desire baptism for the right purpose, you are to answer sincerely the following questions:

First, do you confess that our children, though conceived and born in sin, and therefore subject to all sorts of misery, even to condemnation, are sanctified in Christ and thus as members of his church ought to be baptized?

Second, do you confess that the doctrine of the Old and New Testament, summarized in the confessions and taught here in this Christian church, is the true and complete doctrine of salvation?

Third, do you promise as father and mother to instruct your child in this doctrine, as soon as he (she) is able to understand, and to have him (her) instructed therein to the utmost of your power?

What is your answer?

[11] Rom 4:13. [12] Col 2:11.

Answer: *I do* (to be answered by each parent)

Baptism

_____ , *I baptize you into the name of the Father and of the Son and of the Holy Spirit.*

Prayer of Thanksgiving

Almighty, merciful God and Father, we thank and praise you that you have forgiven us and our children all our sins through the blood of your beloved Son Jesus Christ. You received us through your Holy Spirit as members of your only-begotten Son, and so adopted us to be your children. You sealed and confirmed this to us by holy baptism.

We pray through your beloved Son that you will always govern this child by your Holy Spirit, that he (she) may be nurtured in the Christian faith and in godliness, and may grow and increase in the Lord Jesus Christ. Grant that he (she) thus may acknowledge your fatherly goodness and mercy, which you have shown to him (her) and to us all. May he (she) live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ, and valiantly fight against and overcome sin, the devil, and his whole dominion. May he (she) forever praise and magnify you and your Son Jesus Christ, together with the Holy Spirit, the one only true God. Amen.

FORM FOR THE BAPTISM OF ADULTS

(Those who were not baptized in their infancy, and at a later age declare that they desire Christian baptism, must first be thoroughly instructed in the essentials of the Christian doctrine. After having confessed this doctrine before the overseers, they shall be admitted to the public profession of their faith and to baptism. For the administration of their baptism the following form shall be used.)

Doctrine of Baptism

Beloved congregation of our Lord Jesus Christ:

The doctrine of holy baptism is summarized as follows:

First, we and our children are conceived and born in sin and are therefore by nature children of wrath,[1] so that we cannot enter the kingdom of God unless we are born again.[2] This is what the immersion in or sprinkling with water teaches us. It signifies the impurity of our souls, so that we may detest ourselves, humble ourselves before God, and seek our cleansing and salvation outside of ourselves.

Second, baptism signifies and seals to us the washing away of our sins through Jesus Christ. We are therefore baptized into the name of the Father, the Son, and the Holy Spirit.[3]

[1] Eph 2:3. [2] Jn 3:3, 5. [3] Mt 28:19.

When we are baptized into the name of the Father, God the Father testifies and seals to us that he establishes an eternal covenant of grace with us. He adopts us for his children and heirs, and promises to provide us with all good and avert all evil or turn it to our benefit.[4]

When we are baptized into the name of the Son, God the Son promises us that he washes us in his blood from all our sins and unites us with him in his death and resurrection.[5] Thus we are freed from our sins and accounted righteous before God.

When we are baptized into the name of the Holy Spirit, God the Holy Spirit assures us by this sacrament that he will dwell in us and make us living members of Christ, imparting to us what we have in Christ, namely, the cleansing from our sins and the daily renewal of our lives, till we shall finally be presented without blemish[6] among the assembly of God's elect in life eternal.

Third, since every covenant contains two parts, a promise and an obligation, we are, through baptism, called and obliged by the Lord to a new obedience. We are to cleave to this one God, Father, Son, and Holy Spirit, to trust in him, and to love him with our whole heart, soul, and mind, and with all our strength.[7] We must not love the world[8] but put off our old nature[9] and lead a God-fearing life.[10] And if we sometimes through weakness fall into sins, we must not despair of God's mercy nor continue in sin, for baptism is a seal and trustworthy testimony that we have an eternal covenant with God.

Although the children of believers are not able to understand these things, they must be baptized by virtue of the covenant. Adults, however, may not be baptized unless they, conscious of their sins, repent and profess their faith in Christ. For this reason John the Baptist, following the command of God, preached a *baptism of repentance for the forgiveness of sins* (Mk 1:4; Lk 3:3), and only those who confessed their sins were baptized.[11] Our Lord Jesus Christ also commanded his apostles to *make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit* (Mt 28:19), adding the promise, *whoever believes and is baptized will be saved* (Mk 16:16).

According to this rule the apostles baptized only those adults who had repented and professed their faith.[12] Therefore also today no other adults should be baptized than those who have learned to understand, by the preaching and instruction of the Gospel, the glorious contents of holy baptism, and are thus able to give account of their faith by personal profession.

In order that we may now administer this holy sacrament of God to his glory, for our comfort, and to the upbuilding of the congregation, let us call upon his holy name.

Prayer Before Baptism

Almighty, eternal God, in your righteous judgment you punished the unbelieving and unrepentant world with the flood, but in your great mercy saved and protected the believer Noah and his family. You drowned the obstinate Pharaoh and all his host in the Red Sea, but led your people Israel through the midst of the sea on dry ground—by which baptism was signified.

[4] Rom 8:28. [5] Rom 6:5. [6] Eph 5:27. [7] Mt 22:37. [8] 1 Jn 2:15. [9] Eph 4:22. [10] Col 3:5. [11] Mk 1:5. [12] Acts 2:38; 8:36, 37; 10:47, 48; 16:14, 15; 16:31, 33.

We therefore pray that you, in your infinite mercy, will graciously look upon this brother (sister) and incorporate him (her) by your Holy Spirit into your Son Jesus Christ, so that he (she) may be buried with him by baptism into death and raised with him to walk in newness of life.

We pray that he (she), following him day by day, may joyfully bear his (her) cross and cleave to him in true faith, firm hope, and ardent love. Grant that he (she), comforted in you, may leave this life, which is no more than a constant death, and at the last day may appear without terror before the judgment seat of Christ your Son.

All this we ask through him, our Lord Jesus Christ, your Son, who with you and the Holy Spirit, one only God, lives and reigns forever. Amen.

Public Profession of Faith

Beloved brother (sister) _____, you desire to receive holy baptism as a seal of your incorporation into the church of God. You have been instructed by us in the Christian religion and have made profession of it before the overseers. It must become clear to all that you not only accept the Christian doctrine, but also intend, by the grace of God, to live according to it. Therefore, we ask you to answer sincerely the following questions before God and his church:

First, do you believe in the one and only true God, distinct in three Persons, Father, Son, and Holy Spirit, who has created of nothing heaven and earth, with all that is in them, and still upholds and governs them, so that nothing happens without his divine will?

Second, do you believe that you were conceived and born in sin and are therefore by nature a child of wrath, totally unable to do any good and inclined to all evil? Do you confess that you have often transgressed the commandments of the Lord in thought, word, and deed, and do you sincerely repent of these your sins?

Third, do you believe that Jesus Christ, who is both true and eternal God and true man, who assumed his human nature from the virgin Mary, is given by God as your Saviour? Believing in him, do you confess that you receive the remission of sins in his blood and that by the power of the Holy Spirit you have become a member of Jesus Christ and his church?

Fourth, do you wholeheartedly agree with the doctrine of the Word of God, summarized in the confessions and taught here in this Christian church? Do you promise to continue steadfastly in this doctrine to the end of your life, and do you reject all heresies and errors conflicting with this doctrine? Do you promise to persevere in the fellowship of this Christian church and be diligent in the hearing of the Word of God and in the use of the holy sacraments?

Fifth, do you firmly resolve, as is proper for a member of Christ and his church, always to lead a Christian life and not to love the world and its evil desires? Do you promise to submit willingly to the Christian admonition and discipline of the church, if it should happen, and may God graciously prevent it, that you become delinquent either in doctrine or in conduct?

_____, what is your answer?

Answer: *I do.*

Our merciful God grant you his grace and blessing to fulfil this your holy intention through Jesus Christ our Lord. Amen.

Baptism

_____, *I baptize you into the name of the Father and of the Son and of the Holy Spirit.*

Prayer of Thanksgiving

Almighty, merciful God and Father, we thank and praise you that you have forgiven us and our children all our sins through the blood of your beloved Son Jesus Christ. You received us through your Holy Spirit as members of your only-begotten Son, and so adopted us to be your children. You sealed and confirmed this to us by holy baptism.

We pray through your beloved Son that you will always govern this brother (sister) by your Holy Spirit, that he (she) may live a truly Christian and godly life and grow in the Lord Jesus Christ. Grant that he (she) may acknowledge your fatherly goodness and mercy, which you have shown to him (her) and to us all. May he (she) live in all righteousness under our only Teacher, King, and High Priest, Jesus Christ, and valiantly fight against and overcome sin, the devil, and his whole dominion. May he (she) forever praise and magnify you and your Son Jesus Christ, together with the Holy Spirit, the one only true God. Amen.

FORM FOR THE PUBLIC PROFESSION OF FAITH

Address

Beloved in our Lord Jesus Christ:

We thank the Lord our God for the grace given us by adopting us to be his children and receiving us into his covenant. We acknowledge his love and power, by which he instills in his children the desire publicly to profess their faith in him in the presence of his holy church, so that they may receive admission to the holy supper.

Profession

Since you have now come here to make this profession before God and his holy church, and hereby to receive admission to the holy supper, we ask you to answer sincerely the following questions:

First, do you wholeheartedly believe the doctrine of the Word of God, summarized in the confessions and taught here in this Christian church? Do you promise by the grace of God steadfastly to continue in this doctrine in life and death, rejecting all heresies and errors conflicting with God's Word?

Second, do you acknowledge God's covenant promises, which have been signified and sealed to you in your baptism? Do you truly detest and humble yourself before God because of your sins and seek your life outside of yourself in Jesus Christ?

Third, do you declare that you love the Lord God and that it is your heartfelt desire to serve him according to his Word, to forsake the world, and to crucify your old nature?

Fourth, do you firmly resolve to commit your whole life to the Lord's service as a living member of his church? Do you promise to submit willingly to the admonition and discipline of the church, if it should happen, and may God graciously prevent it, that you become delinquent either in doctrine or in conduct?

_____ , what is your answer?

Answer: *I do.*

After you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, confirm, strengthen, and establish you. To him be the dominion for ever and ever. Amen. (1 Pet 5:10, 11).

FORM FOR THE CELEBRATION OF THE LORD'S SUPPER

Institution

Beloved in our Lord Jesus Christ:

The holy supper has been instituted by our Lord Jesus Christ.

Listen to the words of this institution as described by the apostle Paul in 1 Corinthians 11:23-29: *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.*

In order that we may now celebrate this holy supper of the Lord to our comfort, we must first rightly examine ourselves. Further, we must use it as Christ intended it, namely, to his remembrance.

Self-examination

True self-examination consists of the following three parts:

First, let everyone consider his sins and accursedness, so that he, detesting himself, may humble himself before God. For the wrath of God against sin is so great that he could not leave it unpunished, but has punished it in his beloved Son Jesus Christ by the bitter and shameful death on the cross.

Second, let everyone search his heart whether he also believes the sure promise of God that all his sins are forgiven him only for the sake of the suffering and death of Jesus

Christ and that the perfect righteousness of Christ is freely given him as his own, as if he himself had fulfilled all righteousness.

Third, let everyone examine his conscience whether it is his sincere desire to show true thankfulness to God with his entire life and, laying aside all enmity, hatred, and envy, to live with his neighbour in true love and unity.

Invitation and Admonition

God will certainly receive in grace all who are thus minded and count them worthy to partake of the supper of our Lord Jesus Christ.

But those who do not feel this testimony in their hearts, eat and drink judgment upon themselves. Therefore, according to the command of Christ and of the apostle Paul, we admonish all those who know themselves to be guilty of the following offensive sins to abstain from the table of the Lord, and we declare to them that they have no part in the kingdom of Christ:[1] all who refuse to trust in the LORD alone or who serve him in their own manner; all who abuse the name of the LORD by cursing or in any other way; all who do not diligently attend the worship services and who despise the proclamation of God's Word or the sanctity of the sacraments; all who are disobedient to their parents or to others in authority over them; all who violate human life or cherish hatred against their neighbour and refuse to be reconciled to him; all who, either within or outside of holy wedlock, do not keep their bodies pure; all who by stealing, greed, or extravagance, lead a worldly life; all liars, backbiters, and slanderers; briefly, all who either in word or conduct show themselves to be unbelieving by leading an offensive life. While they persist in their sins, they shall not take of this food, which Christ has ordained only for his believers; otherwise their judgment and condemnation will be the heavier.

But all this, beloved brothers and sisters, is not meant to discourage broken and contrite hearts,[2] as if only those who are without sin may come to the table of the Lord. For we do not come to this supper to declare that we are perfect and righteous in ourselves. On the contrary, we seek our life outside of ourselves in Jesus Christ and, in doing so, we acknowledge that we are dead in ourselves. We also are aware of our many sins and shortcomings. We do not have perfect faith and we do not serve God with such zeal as he requires. Daily we have to contend with the weakness of our faith and with the evil desires of our flesh. Yet, by the grace of the Holy Spirit, we are heartily sorry for these shortcomings and desire to fight against our unbelief and to live according to all the commandments of God. Therefore we may be fully assured that no sin or weakness which still remains in us against our will can prevent us from being received by God in grace and from being made worthy partakers of this heavenly food and drink.

Remembrance of Christ

Let us now consider for what purpose the Lord has instituted his supper; namely, that we should use it in remembrance of him. We are to remember him in the following manner:

First of all, let us fully trust that the Lord Jesus Christ was sent by the Father into this world, according to the promises made from the beginning to the fathers in the Old Tes-

[1] 1 Cor 6:9, 10. [2] Psalm 51:17.

tament, and that he assumed our flesh and blood.

From the beginning of his incarnation to the end of his life on earth, he bore for us the wrath of God, under which we should have perished eternally. By his perfect obedience he has for us fulfilled all the righteousness of God's law. We remember in particular that the weight of the wrath of God caused by our sins pressed out of him sweat like drops of blood falling on the ground in the garden of Gethsemane.[3] There he was bound that he might free us from our sins. He suffered countless insults that we might never be put to shame. Though innocent, he was condemned to death that we might be acquitted at the judgment seat of God. He even let his blessed body be nailed to the cross that he might cancel the bond which stood against us because of our sins.[4] By all this he has taken our curse upon himself that he might fill us with his blessing.[5] On the cross he humbled himself, in body and soul, to the very deepest shame and anguish of hell. Then he called out with a loud voice, *My God, my God, why have you forsaken me?* (Mt 27:46) that we might be accepted by God and nevermore be forsaken by him. Finally, by his death and the shedding of his blood, he confirmed the new and eternal testament, the covenant of grace, when he said, *It is finished* (Jn 19:30).

Assurance

In order that we might firmly believe that we belong to this covenant of grace, the Lord Jesus Christ during his last Passover instituted the holy supper. He gave the bread and the cup to his disciples in remembrance of him.[6] He taught us to understand that as often as we eat this bread and drink from this cup, we are reminded and assured of his hearty love and faithfulness towards us. It is a sure pledge that he has given his body and shed his blood for us; otherwise we would have suffered eternal death. He nourishes and refreshes our hungry and thirsty souls with his crucified body and shed blood to everlasting life as certainly as this bread is broken before our eyes and this cup is given to us and we eat and drink in remembrance of him.

From this institution of the holy supper of our Lord Jesus Christ we learn that he directs our faith and trust to his perfect sacrifice,[7] once offered on the cross. It is the only ground for our salvation. Thereby he has become to our hungry and thirsty souls the true food and drink of life eternal. For by his death he has removed the cause of our eternal hunger and misery, which is sin, and obtained for us the life-giving Spirit.[8] By this Spirit, who dwells in Christ as the Head and in us as his members, we have true communion with him and share in all his riches, life eternal, righteousness, and glory.

Fellowship

By the same Spirit we are also united in true brotherly love as members of one body. For the apostle Paul says, *Because there is one bread, we who are many are one body, for we all partake of the one bread* (1 Cor 10:17). As one bread is baked out of many grains and one wine is pressed out of many grapes, so we all, incorporated in Christ by faith, are together one body. For the sake of Christ, who so exceedingly loved us first, we shall now love one another,[9] and shall show this to one another not just in words but also in deeds.

[3] Lk 22:44. [4] Col 2:14. [5] Gal 3:13, 14. [6] Lk 22:19, 20. [7] Heb 9:12. [8] Acts 2:33. [9] 1 Jn 4:10, 11, 19.

Expectation of Christ's Coming

Finally, Christ has commanded us to celebrate the holy supper until he comes. We receive at his table a foretaste of the abundant joy which he has promised and look forward to the marriage feast of the Lamb, when he will drink the wine new with us in the kingdom of his Father.[10] Let us rejoice and give him the glory, for the marriage feast of the Lamb is coming! [11]

May the almighty, heavenly God and Father of our Lord Jesus Christ help us in this through his Holy Spirit. Amen.

To receive all this, let us now humble ourselves before God in prayer and call upon him in true faith.

Prayer

Merciful God and Father, we thank you that in this supper we cherish the blessed memory of the bitter death of your dear Son Jesus Christ. Work in our hearts through the Holy Spirit so that we may entrust ourselves more and more to your Son Jesus Christ. Grant that our contrite hearts may be nourished with his true body and blood, yes, with him who is the only heavenly bread, that we may not live in our sins, but Christ in us and we in him.

Let us so truly be partakers of the new and everlasting testament, the covenant of grace, that we do not doubt that you will forever be our gracious Father, nevermore imputing to us our sins but providing us with all things for body and soul as your dear children and heirs.

Grant us your grace that we may take up our cross joyfully, deny ourselves, and confess our Saviour. Let us in all tribulation await our Lord Jesus Christ, who will come from heaven to change our mortal body to be like his glorious body and take us to himself forever.

Hear us through Jesus Christ, our Lord. Amen. (Or:... through Jesus Christ, who taught us to pray,

Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have
forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom and the power and the glory forever.
Amen.)

Profession of Faith

Let us now profess our catholic, undoubted Christian faith. (The Apostles' Creed may be recited by the minister, said in unison, or sung by the congregation.)

Exhortation

Brothers and sisters, in order that we may now be nourished with Christ, the true heavenly bread, we must not cling with our hearts to the outward symbols of bread and wine, but lift our hearts on high in heaven, where Christ, our advocate, is, at the right hand of his heavenly Father.[12] Let us not doubt that we shall be nourished and refreshed in our souls with his body and blood, through the working of the Holy Spirit, as truly as we receive the holy bread and drink in remembrance of him.

[10] Mk 14:25. [11] Rev 19:7. [12] Rom 8:34.

Communion

(When he breaks the bread, the minister shall say:)

The bread which we break is the communion of the body of Christ. Take, eat, remember and believe that the body of our Lord Jesus Christ was broken for the complete forgiveness of all our sins.

(And when he gives the cup:)

The cup of blessing, for which we give thanks, is the communion of the blood of Christ. Take, drink from it, all of you, remember and believe that the precious blood of our Lord Jesus Christ was poured out for the complete forgiveness of all our sins.

(During the communion some suitable portion of Scripture may be read and a Psalm or hymn be sung.)

Doxology

(After the communion, the minister shall say:)

Beloved in the Lord, since the Lord has now nourished our souls at his table, let us together praise his holy name. Let everyone say in his heart:

Bless the Lord, *O my soul, and all that is within me, bless his holy name! Bless the* Lord, *O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy* (Ps 103:1-4).

The Lord *is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will he keep his anger forever. He does not deal with us according to our sins, nor repay us according to our iniquities. For as high as the heavens are above the earth, so great is his steadfast love towards those who fear him; as far as the east is from the west, so far does he remove our transgressions from us. As a father shows compassion to his children, so the* Lord *shows compassion to those who fear him* (Ps 103:8-13).

He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? (Rom 8:32)

But God shows his love for us in that while we were still sinners, Christ died for us. Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life (Rom 5:8-10).

Therefore my heart and my mouth shall proclaim the praise of the Lord, from now on and for evermore. Amen.

Thanksgiving

Merciful God and Father, we thank you that in your boundless mercy you have given us your only-begotten Son as our Mediator. We praise you that he is the sacrifice for our sins and our food and drink to life eternal.

We thank you that you give us a true faith, through which we may share in such great benefits.

Through your Son you have instituted the holy supper for the strengthening of our faith. We earnestly ask you, faithful God and Father, that by your Holy Spirit this celebration may lead to our daily increase in true faith and fellowship with Christ, your beloved Son.

In his name we pray. Amen.

ABBREVIATED FORM FOR THE CELEBRATION OF THE LORD'S SUPPER

(For the Second Service)

Institution

Brothers and sisters:

The apostle Paul describes the institution of the holy supper in 1 Corinthians 11:23-29: *For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself.*

Self-examination

If we are to celebrate the holy supper for the strengthening of our faith, we must first examine ourselves.

Let everyone consider his sins and accursedness that he may humble himself before God.

Let everyone examine his heart whether he believes the sure promise of God that all his sins are forgiven him only for the sake of the suffering and death of Jesus Christ and that the perfect righteousness of Christ is freely given him as his own.

Finally, let everyone determine whether he intends gratefully to serve the Lord with his entire life and to live in true love and harmony with his neighbour.

Invitation and Admonition

All who by the grace of God repent of their sins, desire to fight against their unbelief and live according to God's commandments, will certainly be received by God at the table of his Son Jesus Christ. They may be fully assured that no sin or weakness which still remains in them against their will shall keep God from accepting them in grace and granting them this heavenly food and drink.

But to all who do not truly grieve over their sins and do not repent of them, we declare that they have no part in the kingdom of Christ. We admonish them to abstain from the holy supper; otherwise their judgment will be the heavier.

Remembrance of Christ

Christ has commanded us to use this supper in remembrance of him. At this table we remember that our Lord was sent by the Father into the world, assumed our flesh and blood, and from the beginning to the end of his life bore for us the wrath of God. He was bound that we might be set free. Though innocent, he was condemned to death that we might be acquitted at the judgment seat of God. He let his blessed body be nailed to the

cross and so took our curse upon himself to fill us with his blessing. He was forsaken by God that we might nevermore be forsaken by him. By his death and the shedding of his blood he confirmed the new and everlasting covenant of grace when he said, *It is finished* (Jn 19:30).

Assurance

Therefore, as often as we eat this bread and drink of this cup, we are reminded and assured of Christ's hearty love towards us. He died on the cross and shed his blood for us that he might feed our hungry and thirsty souls unto eternal life with his crucified body and shed blood, as truly as we receive this bread and drink in remembrance of him.

Fellowship

By his suffering and death Christ has obtained for us the Spirit of life. By this Spirit we are united with him and receive all his gifts. The same Spirit unites us in brotherly love as members of one body.[1] Therefore we all, incorporated into Christ by true faith, are one body and shall show this to one another not just in words but also in deeds.

Expectation of Christ's Coming

Finally, Christ has commanded us to celebrate the holy supper until he comes. We receive at his table a foretaste of the abundant joy which he has promised and look forward to the marriage feast of the Lamb, when he will drink the wine new with us in the kingdom of his Father.

Let us rejoice and give him the glory, for the marriage feast of the Lamb is coming![2]

Let us pray.

Prayer

Gracious God and Father, we thank you that you have given us your only Son as a sacrifice for our sins and as our food and drink unto eternal life.

We pray, work in our hearts by your Holy Spirit through this supper so that, entrusting ourselves more and more to your Son Jesus Christ, we may not live in our sins, but he in us and we in him. Strengthen our faith that you will forever be our gracious Father, who gives us all things necessary for body and soul. Grant us your grace that we may joyfully take up our cross, deny ourselves, and confess our Saviour.

Teach us to expect our Lord Jesus Christ from heaven, who will change our mortal body to be like his glorious body and take us to himself in eternity. Amen.

Exhortation

In order to be nourished with Christ, the true heavenly bread, let us not cling to the outward symbols of bread and wine, but lift up our hearts to Jesus Christ, our advocate at the Father's right hand.

Let us firmly believe that we will be nourished with his body and blood as certainly as we receive this bread and drink in remembrance of him.

Communion

(When he breaks the bread, the minister shall say:)

The bread which we break is the communion of the body of Christ. Take, eat, remember and believe that the body of our Lord Jesus Christ was broken for the complete forgiveness of all our sins.

[1] 1 Cor 10:17. [2] Rev 19:7.

(And when he gives the cup:)

The cup of blessing, for which we give thanks, is the communion of the blood of Christ. Take, drink from it, all of you, remember and believe that the precious blood of our Lord Jesus Christ was poured out for the complete forgiveness of all our sins.

(During the communion some suitable portion of Scripture may be read and a Psalm or hymn be sung.)

Doxology

(After the communion, the minister shall say:)

Beloved in the Lord, now that the Lord has nourished us at his table, let us together praise his name with thanksgiving.

Bless the Lord, *O my soul, and all that is within me, bless his holy name! Bless the* Lord, *O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy* (Ps 103:1-4).

The Lord *is merciful and gracious, slow to anger and abounding in steadfast love. He will not always chide, nor will he keep his anger for ever. He does not deal with us according to our sins, nor repay us according to our iniquities. For as high as the heavens are above the earth, so great is his steadfast love towards those who fear him; as far as the east is from the west, so far does he remove our transgressions from us. As a father shows compassion to his children, so the* Lord *shows compassion to those who fear him* (Ps 103:8-13).

Therefore my heart and my mouth shall proclaim the praise of the Lord, from now on and for evermore. Amen.

Thanksgiving

Merciful God and Father, we thank you for the opportunity to partake of the supper of your Son Jesus Christ, by eating of the bread and drinking of the cup, and so proclaiming the death of our Lord as the only ground of our salvation.

We praise you that you give us the privilege to rejoice in the communion of your Son, as well as in the fellowship with one another.

We also earnestly ask you that we, being strengthened in faith by the celebration of this sacrament, may bring forth fruits of thankfulness.

Cause us to show in our whole life our heartfelt love towards you and towards each other.

Grant that with ardent expectation we may await the return of our Saviour, who promised that he would drink with us of the fruit of the vine in the kingdom of his Father.

To you, Father, be all glory, and to the Son, and to the Holy Spirit, now and forever. Amen.

FORM FOR THE EXCOMMUNICATION OF NON-COMMUNICANT MEMBERS

First Announcement

Beloved in the Lord:

The consistory has the sad duty of informing the congregation that a brother (sister), by baptism incorporated into the Christian church, is guilty of sin against the. . . commandment and that he (she), in spite of many earnest admonitions, did not show evidence of true repentance. Therefore the consistory, to its great sorrow, is obliged to deal further with this brother (sister), and, if he (she) persists in his (her) sin, to proceed to his (her) excommunication. The consistory is making this known to you for the first time and seriously exhorts you to pray for him (her) continually, that it might please the Lord to bring him (her) to repentance.

Second Announcement

Beloved in the Lord:

The consistory, having taken the advice of classis, has the sad duty of informing the congregation that _____ , by baptism incorporated into the Christian church, in spite of continual earnest admonitions, obstinately persists in sinning against the . . . commandment. Unless he (she) within . . . shows repentance and amendment of life, the consistory will be obliged to exclude this brother (sister) from the communion of the church because of his (her) wilful disobedience to the covenant of God. The congregation is exhorted to admonish this member with affection and to pray the Lord for his (her) conversion.

The Excommunication

Beloved in the Lord:

The consistory previously had the sad duty of informing the congregation that _____ , by baptism incorporated into the Christian church, in spite of continual earnest admonitions, obstinately persisted in sinning against the. . . commandment, and that the consistory would be obliged to exclude this brother (sister) from the communion of the church, unless he (she) showed repentance and amendment of life.

The consistory must now inform the congregation that _____ , in spite of many earnest admonitions, obstinately denies the communion with Christ and his church, which was signified and sealed to him (her) in holy baptism.

Therefore, we as the elders of the church of God in this place, assembled in the name and authority of Jesus Christ our Lord, declare before you all that for these reasons we hereby excommunicate _____ from the church of the Lord and that, as long as he (she) persists obstinately and impenitently in his (her) sins, he (she) is excluded from the fellowship of Christ and all the spiritual blessings and benefits which God promises to and bestows upon his church; and that he (she) is therefore to be accounted by you as a Gentile and an outcast, according to the command of Christ, who says that whatever his ministers shall bind on earth shall be bound in heaven.[1]

[1] Mt 18:17,18.

Further we exhort you, beloved Christians, not to associate with him (her), that he (she) may be ashamed. Do not look on him (her) as an enemy but warn him (her) as a brother (sister).[2]

In the meantime, take care lest there be in any of you an evil, unbelieving heart, departing from the living God.[3] *Children, obey your parents in the Lord, for this is right. "Honour your father and mother" (this is the first commandment with a promise), "that it may go well with you and that you may live long in the land." Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord* (Eph 6:1-4). *Likewise, you who are younger, be subject to the elders* (1 Pet 5:5).

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the desires of the flesh and the desires of the eyes and pride in possessions—is not from the Father but is from the world. And the world is passing away along with its desires, but whoever does the will of God abides for ever (1 Jn 2:15-17).

But since it is God who works in us both to will and to work for his good pleasure,[4] let us call upon his holy name with confession of our sins.

Prayer

Righteous God and merciful Father, before your holy majesty we accuse ourselves because of our sins. We acknowledge that we have deserved the sorrow and grief caused by the excommunication of our brother (sister). Yes, we all are worthy to be excluded from your presence because of our many transgressions.

But, O Lord, be gracious to us for Christ's sake. We repent of our sins and ask for forgiveness. Work in us by your Spirit, so that we may endeavour to serve you more and more. Grant that we may shun pollution by the world and by those who have strayed from you.

Grant that the excluded member may become ashamed of his (her) sins and return to you, for you have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Therefore we, your people, will always welcome those who return to you. Kindle in our hearts love and zeal that, by our admonitions as well as by our example, this excommunicated brother (sister) and others who live in unbelief may be brought back to you.

Bless our endeavours, that we may have reason to rejoice again over him (her) for whom we now must mourn, so that in this way your holy name be praised, through our Lord Jesus Christ. Amen.

(Or: . . . through our Lord Jesus Christ, who taught us to pray,

Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have
forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom and the power and the glory forever.
Amen.)

[2] 2 Thess 3:14,15. [3] Heb 3:12. [4] Phil 2:13.

FORM FOR THE EXCOMMUNICATION OF COMMUNICANT MEMBERS

First Announcement

Beloved in the Lord:

The consistory informs you with sorrow, that a brother (sister) of the congregation has become guilty of sin against the. . . commandment. In spite of several earnest admonitions, there is no evidence of repentance. Therefore the consistory had to suspend him (her) from the communion of the table of the Lord. However, this did not lead to repentance. Continuing admonitions also proved fruitless. To its great sorrow the consistory is now obliged to exercise further discipline, and will have to proceed to the excommunication of this brother (sister) if he (she) persists in his (her) sin. We make this known to you for the first time, and seriously exhort you to pray the Lord that he may bring this member of the body to repentance.

Second Announcement

Beloved in the Lord:

With sorrow the consistory has informed you previously that a brother (sister) has become guilty of sin against the. . . commandment. You then heard that he (she) was suspended from the holy supper because he (she) refused to repent. In spite of continued discipline no true repentance has become apparent. On the contrary, all admonitions remained fruitless. The only result was a further hardening of heart. We have asked the advice of classis and now inform you with sorrow that we will proceed with the excommunication. We seriously exhort you to admonish this sinner continually in love. His (Her) name and address are _____ . Pray the Lord that he may bring this brother (sister) to repentance, that this sin may be banned from the congregation and the sinner be saved.

Third Announcement

Beloved in the Lord:

The consistory had the sad duty to inform you already twice that brother (sister) _____ has become guilty of sinning against the … commandment. You also heard that he (she) refused to repent and further hardened his (her) heart, so that he (she) had to be suspended from the holy supper. Yet, no true repentance was shown. On the contrary, all admonitions remained fruitless. Therefore, to our great sorrow, we now inform you for the third time that we have to deal further with this brother (sister). If he (she) does not come to repentance, he (she) will be excluded from the communion of the church of Christ on … For the last time we call upon you to admonish him (her) most urgently and in love. Pray the Lord that it may please him to lead this brother (sister) to repentance, so that he (she) may not harden himself (herself) to the utmost.

The Excommunication

Beloved in the Lord Jesus Christ:

The consistory has informed you that brother (sister) _____ has persisted in a life of sin. The purpose of these announcements was that by your prayers and admonitions he (she) might turn to the living God and thus be delivered from the power of Satan, who has taken him (her) captive. But,

to our deep sorrow, no one has informed us of the least evidence of true repentance, although he (she) was warned by many. His (her) guilt, which was already serious, has only become all the heavier because of his (her) persistence in sin. We have shown much patience with him (her), but now we know ourselves bound to proceed to the ultimate remedy given us by the Lord in his Word, namely, exclusion from the communion of his church. This excommunication is intended to make this brother (sister) ashamed of his (her) sins, and also to ensure that this corrupt member does not affect the whole body which is Christ's church. Moreover, in this way the blaspheming of God's name is prevented. Christ Jesus has assigned the exercise of discipline to his office-bearers with the words, *Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven* (Mt 18:18).

Therefore we, as the elders of the church of God in this place, in the name of our Lord Jesus Christ excommunicate _____ from the church of the Lord, because he (she) obstinately persists in his (her) sin.

He (she) is now excluded from the fellowship of Christ and from his kingdom. He (she) may no longer use the sacraments. He (she) has no part any more in the spiritual blessings and benefits which Christ bestows upon his church. As long as he (she) persists in sin, let him (her) be to you as a Gentile and an outcast.[1]

Warning to the Congregation

We exhort you, beloved Christians, not to look on him (her) as an enemy. On the contrary, try to warn him (her) as a brother (sister). But do not associate with him (her), that he (she) may be ashamed and come to repentance.[2]

This excommunication, beloved, is a warning for us all. Let us fear the Lord and be cautious, for he who thinks he stands must take heed lest he fall.[3] Continue in the true fellowship with the Father and his Son Jesus Christ, and also with all upright believers, so that we may obtain eternal salvation.

You have seen in what manner our excommunicated brother (sister) has lost the way: how he (she) began to fall and gradually came to ruin. Learn from this how subtle Satan is in bringing man to destruction,[4] and how he causes him to despise God's Word and his sacraments.

Therefore, resist evil from the very beginning. *Let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith* (Heb 12:1, 2).

Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour (1 Pet 5:8).

Pray that you may not enter into temptation (Lk 22:46).

Today, if you hear his voice, do not harden your hearts (Heb 4:7).

Work out your own salvation with fear and trembling (Phil 2:12). Let everyone repent of his sins lest our God humble us again and we have to grieve for another member of the body. Live with one accord in godliness; be our crown and joy in the Lord.

Only the Lord, *who works in you, both to will and to work for his good pleasure* (Phil

[1] Mt 18:17. [2] 2 Thess 3:14,15. [3] 1 Cor 10:12. [4] 2 Cor 2:11.

2:13), is able to keep us in the way of his commandments.

Let us, therefore, call upon his holy name with confession of our sins.

Prayer

Righteous God and merciful Father, before your holy majesty we accuse ourselves because of our sins. We acknowledge that we have deserved the sorrow and grief caused by the excommunication of our brother (sister). Yes, we all are worthy to be excluded from your presence because of our many transgressions.

But, O Lord, be gracious to us for Christ's sake. We repent of our sins and ask for forgiveness. Work in us by your Spirit, so that we may endeavour to serve you more and more. Grant that we may shun pollution by the world and by those who have strayed from you.

Grant that the excluded member may become ashamed of his (her) sins and return to you, for you have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Therefore we, your people, will always welcome those who return to you. Kindle in our hearts love and zeal that, by our admonitions as well as by our example, this excommunicated brother (sister) and others who live in unbelief may be brought back to you.

Bless our endeavours, that we may have reason to rejoice again over him (her) for whom we now must mourn, so that in this way your holy name be praised, through our Lord Jesus Christ. Amen.

(Or: . . . through our Lord Jesus Christ, who taught us to pray,

Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have
forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom and the power and the glory forever.
Amen.)

FORM FOR READMISSION INTO THE CHURCH OF CHRIST

Announcement

Beloved in the Lord:

In the year . . . brother (sister) _____ was excommunicated from the church of Christ. The consistory may now inform you with gratitude that this remedy has borne fruit. The Lord has blessed our admonitions and prayers, so that _____ has repented and has requested to be received again into the communion of the church.

It is the gracious will of God that we receive penitent sinners with joy.

Since all things have to be done in good order,[1] we inform you that at the next celebration of the holy supper we shall loose this man (woman) from the bond of excommunication and readmit him (her) to the fellowship of the saints.

If any of you should have valid reason against such readmission, he should give notice to the consistory within . . . week(s). Meanwhile let us thank the Lord, who has shown favour to this lost sheep, and let us beseech him to perfect his work of conversion to eternal salvation.

(If no lawful objection has been brought forward, the readmission shall take place with the following form.)

Readmission According to the Scriptures

Beloved Christians:

We have recently informed you of the conversion of _____ , to the end that, with your approbation, he (she) might be received again into the church of God. No one has brought forward any objection against this readmission, and therefore we will now receive him (her) again into the communion of saints.

The Lord Christ instructed his church to excommunicate impenitent sinners and said, *Whatever you bind on earth shall be bound in heaven.* But he immediately added, *And whatever you loose on earth shall be loosed in heaven* (Mt 18:18).

He taught us that excommunication does not take away all hope of salvation. For God has sworn by himself, saying, *As I live, declares the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live* (Ezek 33:11). Therefore the church keeps hoping and praying for the repentance and return of the lost sinner, always eager to receive the penitent. The apostle Paul commanded the congregation at Corinth to forgive and comfort the brother who had been reproved and had come to repentance. He exhorted them to reaffirm their love for him lest he should be overwhelmed by excessive sorrow.[2]

Christ also teaches us that the sentence of absolution, passed upon a repentant sinner according to the Word of God, is counted binding by the Lord. *Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven* (Mt 16:19). For this reason no one who truly repents needs to doubt in the least that he is certainly received by God in grace, as Christ has declared, saying: *If you forgive the sins of any, they are forgiven them* (Jn 20:23).

[1] 1 Cor 14:40. [2] 2 Cor 2:5-7.

Questions

Before we proceed to the act of loosing the bond of excommunication and readmit you, _____ , to the church of Christ, we request you to answer the following questions.

_____ , do you declare with all your heart, here before God and his church, that you are sincerely sorry for the sin and stubbornness on account of which you were justly excluded from the church? Do you also truly believe that God has forgiven all your sins for the sake of Christ's blood and now receives you in grace?

Do you, therefore, desire to be readmitted to the church of Christ and do you promise, by the grace of the Lord, to live from now on in all godliness according to the Word of God?

Answer: *I do.*

Readmission

Assembled in the name and authority of Christ Jesus, we as the elders of the church of God in this place, absolve you, _____ , from the bond of excommunication. We receive you again into the church of the Lord with joy and gratitude, and declare that you share in the fellowship of Christ, of the holy sacraments, and of all spiritual gifts and blessings of our Saviour which God promises to and bestows upon his church. May the eternal God preserve you in this grace to the end, through his only Son Jesus Christ. *He who calls you is faithful; he will surely do it* (1 Thess 5:24). Amen.

Charge

Beloved brother (sister), be assured in your heart that the Lord himself has received you in grace. Be diligent to guard yourself against the subtleties of Satan, the wickedness of the world, and the fallacies of the flesh, lest you again become entangled in sin. The love of Christ has brought you back; love him, for he has forgiven you much. Do not grieve the Holy Spirit again, who has promised in your baptism to dwell in you and to sanctify you to be a member of Christ.

Beloved Christians, receive this brother (sister) in love. Rejoice and be thankful, for this brother (sister) was dead and is alive; he (she) was lost and is found.[3] Rejoice with the angels, for Christ said, *I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance* (Lk 15:7). Look on him (her) no longer as a stranger but as a fellow citizen with the saints and a member of the household of God.[4]

Since there is no good in ourselves, let us, with praise and thanksgiving, implore the Lord Almighty for his grace.

Prayer

Gracious God and Father, we thank and praise you through Jesus Christ that you have granted this brother (sister) godly grief and repentance unto life and have caused us to rejoice in this.

We pray, show him (her) your grace, that he (she) may become more and more assured of the complete remission of all sins, and may derive from that assurance unspeakable joy and delight to serve you.

Since for a time he (she) has grieved many by his (her) sins, grant that he (she) now may edify many by his (her) conversion. Grant

[3] Lk 15:32. [4] Eph 2:19.

that he (she) may walk steadfastly in your ways till the end.

Teach us, Father, by this example that with you there is forgiveness, that you may be praised. Grant that we now with our brother (sister) may together serve you with childlike fear and obedience all the days of our life, through Jesus Christ our Lord, who with you and the Holy Spirit is the one only true God. Amen.

(Or: . . . through Jesus Christ our Lord, in whose name we conclude our prayer:

Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have
forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom and the power and the glory forever.

Amen.)

FORM FOR THE ORDINATION (OR INSTALLATION) OF MINISTERS OF THE WORD

The consistory has now twice published the name of our brother _____ , to learn if anyone had objections against his ordination to the ministry of the Word (or: installation as minister in this church). Since no one has brought forward anything lawful against his doctrine and life, we will now in the name of the Lord proceed to his ordination (or: installation).

Let us first hear what Holy Scripture teaches about the office of ministers of the Word.

Institution by Christ

The exalted Christ gathers his church through his Word and Spirit, and in his grace uses the ministry of man. The apostle Paul indicates this when he says, *And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ* (Eph 4:11, 12). As the Chief Shepherd, who unceasingly cares for his flock,[1] he appoints shepherds to take heed to the flock in his name. They are to take care of the sheep of Christ by means of the proclamation of the Word, by the administration of the sacraments, and by prayers and pastoral supervision. In this way the flock is tended and led in the right paths.

In the early Christian church this task was fulfilled by the apostles.[2] They, in turn, under the guidance of the Holy Spirit, appointed elders in every church. Accord-

[1] 1 Pet 5:4. [2] Acts 6:4.

ing to 1 Timothy 5:17 there were elders who ruled the congregation. Some of them were also called to labour in preaching and teaching. The latter are now called ministers of the Word. They have received the ministry of reconciliation, of which Paul speaks, saying, *All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God* (2 Cor 5:18-20).

Duties of the Minister

The task of the minister of the Word can be described as follows:

First, he must declare the whole counsel of God[3] to his congregation, proclaiming the Word according to the command of the apostle Paul: *I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching* (2 Tim 4:1, 2). After the example of the apostle he is to perform this duty in public and from house to house.[4] He shall expose all errors and heresies as unfruitful works of darkness, and exhort the membership to walk as children of the light. He shall teach the Word of God to the youth of the church and to others whom God calls, for the Holy Scriptures are able to instruct them for salvation through faith in Jesus Christ.[5] It is also his duty to visit the members of the congregation and to comfort the sick and sorrowing. Thus comforting and admonishing, he shall call the whole congregation to the redemption which is in Christ Jesus.

Second, he is called to administer the sacraments, because Christ has joined this administration to the preaching of the gospel. It is therefore the duty of the minister of the Word to administer holy baptism according to the command of Christ, *Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit* (Mt 28:19). He also is to administer the holy supper as instituted by Christ when he said, *Do this in remembrance of me* (1 Cor 11:24).

Third, it is his duty as pastor and teacher of the congregation to call upon the name of the Lord in public worship with *supplications, prayers, intercessions, and thanksgivings* (1 Tim 2:1, 2).

Fourth, it is the duty of the minister of the Word, with the elders as stewards of the house of God, to see to it that in the congregation all things are done in peace and good order.[6] Together they shall supervise the doctrine and life of the membership, as the apostle Peter said: *shepherd the flock of God, . . . not domineering over those in your charge, but being examples to the flock* (1 Pet 5:2, 3). In so doing they are to shut and open the kingdom of God by Christian discipline, according to the charge given them by Christ. From all this we see what glorious work the ministers of the Word may perform. When the Chief Shepherd is manifested they as faithful servants will obtain the unfading crown of glory.[7]

[3] Acts 20:27. [4] Acts 20:20. [5] 2 Tim 3:15. [6] 1 Cor 14:33. [7] 1 Pet 5:4.

Ordination (or: Installation)

Beloved brother _____ , you are now about to enter upon your office. We ask you to answer the following questions before God and his holy church.

First, do you feel in your heart that God himself, through his congregation, has called you to this holy ministry?

Second, do you believe the Old and the New Testament to be the only Word of God and the complete doctrine of salvation? Do you reject all doctrines conflicting with it?

Third, do you promise faithfully to discharge the duties of your office and to adorn the doctrine of God with a godly life? Do you also promise to submit to the discipline of the church in case you should become delinquent in doctrine or life?

What is your answer?

Answer: *I do.*

Laying On of Hands*

God, our heavenly Father, who has called you to this holy office, enlighten you with his Spirit and so govern you in your ministry that you may fulfil it obediently and that it may bear fruit to the honour of his name and the expansion of the kingdom of his Son Jesus Christ. Amen.

Charge to the Minister

Beloved brother in Christ, God our Father has obtained the church for himself with the blood of his own Son, our Lord Jesus Christ. The Holy Spirit has made you pastor and teacher of this congregation. Love Christ, feed his lambs and tend his sheep,[8] *not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly* (1 Pet 5:2). Keep watch over yourself; *set the believers an example in speech, in conduct, in love, in faith, in purity* (1 Tim 4:12).

Preach the pure doctrine, so that by your preaching and teaching the congregation may be kept in obedience to the Word of God. *Share in suffering as a good soldier of Christ Jesus* (2 Tim 2:3). *Do not neglect the gift you have* (1 Tim 4:14), with which the Lord has endowed you for this ministry. Devote yourself to your duties with all your strength and with perseverance, *for by so doing you will save both yourself and your hearers* (1 Tim 4:16).

Charge to the Congregation

Beloved brothers and sisters, the Lord has granted you this servant. Receive him with all joy. *How beautiful upon the mountains are the feet of him who brings good news* (Is 52:7). Take heed to receive the Word of God, which you shall hear from him, and accept his words, spoken according to the Holy Scriptures, *not as the word of men but as what it really is, the word of God* (1 Thess 2:13).

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you (Heb 13:17).

If you thus receive this servant from the Lord, the peace of God will come upon you, and you will inherit eternal life through Christ.[9]

[8] Jn 21:15, 16. [9] Mt 10:12, 13.

Since we of ourselves are not capable of all this, we will call upon the almighty God.

Prayer

Merciful Father, it pleases you to gather to yourself out of the whole human race a church chosen to life eternal. We thank you that you gather this church by the ministry of men and that you give this minister of the Word to this congregation. We pray that by your Spirit you will equip him for the ministry to which you have called him. Enlighten his mind that he may understand the Scriptures, and open his mouth that he may proclaim the mysteries of the gospel with boldness. Grant him wisdom and faithfulness to guide the flock in the right path and to keep them in Christian peace, that by his ministry and under his good leadership your church may be preserved and increased.

Encourage and comfort him by your Spirit, so that he may remain steadfast in troubles and temptations during his ministry, and, finally, with all your faithful servants, may enter into the joy of his Lord.

Grant that those entrusted to his pastoral care may acknowledge this servant as sent by you. Give that they may receive the instruction and admonition of Christ which this shepherd shall bring to them and that they may joyfully submit to his direction. Grant that through his ministry all may believe in Christ and thus inherit eternal life.

Hear us, O Father, through Jesus Christ your Son, who with you and the Holy Spirit, one only God, lives and reigns forever. Amen.

**The laying on of hands shall not take place in the case of those who are already in the ministry.*

FORM FOR THE ORDINATION (OR INSTALLATION) OF MISSIONARIES

Beloved in our Lord Jesus Christ:

The consistory has now twice published the name of our brother _____ , to learn if anyone had objections against his ordination (or: installation) as a missionary. Since no one has brought forward anything lawful against his doctrine and life, we will now in the name of the Lord proceed to his ordination.

Office

Let us first hear what Holy Scripture teaches about the office of those ministers of the Word who are set apart for the preaching of the gospel to those who are outside.

God, our heavenly Father, in his good pleasure, gathers a church from every tribe and tongue and people and nation.[1] He calls

[1] Mt 24:14; Rev 5:9.

them out of the corrupt race of man unto life eternal.

For this purpose God sent his only Son into the world,[2] who came as the Good Shepherd who lays down his life for the sheep,[3] that they may have life and have it abundantly. He calls his sheep not only from Israel but also from all the nations, and leads them to his fold, that there may be one flock, one Shepherd.[4]

In order to gather his church, Christ has sent the Spirit as he promised, saying, *when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me* (Jn 15:26). The apostles were also witnesses, sent by Christ as he had been sent by the Father;[5] they testified that the Father had sent his Son as the Saviour of the world.[6]

It is the calling of the church, through this testimony of the apostles, to move people to believe in Christ crucified.[7] From the time of the apostles, the Holy Spirit has commanded the church to set men apart for the work to which he has called them.[8]

In order that this command may be fulfilled, the Lord Christ has now given to this congregation a minister of the Word.

Duties of the Missionary

According to the mandate of the Lord Jesus Christ and his apostles, a missionary shall first of all preach the Word of God to those who are without Christ, alienated from the commonwealth of Israel, and strangers to the covenant of promise. Thus he brings hope to those who have no hope and are without God in the world, that they, being far off, may come near through the blood of Christ.[9]

God was in Christ reconciling the world to himself. He has entrusted the ministry of reconciliation to men whom he made ambassadors of Christ. Therefore the missionary shall beseech men in the name of Christ to *be reconciled to God* (2 Cor 5:19, 20).

He must hold firm to the reliable Word of God, so that he may be able to give instruction in sound doctrine and also to refute those who contradict it.[10]

Second, he ought to baptize believers and their children into the name of the Father and of the Son and of the Holy Spirit,[11] teaching them to observe all that the Lord has commanded his church.

And since the Lord Jesus has commanded his church to proclaim his death until he comes,[12] he shall also prepare the table of the Lord in the midst of the believers. It shall be his duty to admonish the believers when they sin in doctrine and life and to deny them the use of the sacraments if they do not heed his admonitions, for the apostle Paul warned, *You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons* (1 Cor 10:21).

Third, as soon as it becomes feasible he shall, in good order, ordain overseers and deacons, according to the charge and example of the apostle Paul;[13] so that they, as faithful men who are able to teach others also,[14] may guide the flock of the Lord, which he obtained with the blood of his Son.[15] He shall, however, not be hasty in the laying on of hands,[16] according to the warning of Paul to Timothy.

[2] Jn 3:16, 17. [3] Jn 10:11. [4] Jn 10:16. [5] Jn 20:21, 22. [6] 1 Jn 4:14. [7] Rom 10:14, 15, 17. [8] Acts 13:2. [9] Eph 2:12, 13. [10] Tit 1:9.
[11] Mt 28:19. [12] 1 Cor 11:23, 26. [13] Acts 14:23; Tit 1:5, 6. [14] 2 Tim 2:2. [15] Acts 20:28. [16] 1 Tim 5:22.

In order that the apostles would be able to fulfil this charge, the Lord Christ, to whom has been given all authority in heaven and on earth, comforted and encouraged them, and in them his whole church, with the promise, *And behold, I am with you always, to the end of the age* (Mt 28:20). This promise shall stand until the holy city, the new Jerusalem, has come down out of heaven from God.[17] Then the promise will be fulfilled that the nations shall walk by its light and the kings of the earth shall bring their glory into it.[18] Therefore the Lord Christ calls those blessed who wash their robes that they may have the right to the tree of life and that they may enter the city by the gates.[19]

Ordination (or: Installation)

And now, beloved brother _____ , you are about to enter upon your office, as it has been described. Therefore you are to answer the following questions before God and his holy church.

First, do you feel in your heart that God himself through his congregation has called you to this holy ministry?

Second, do you receive the Old and the New Testament as the only Word of God and the complete doctrine of salvation and do you reject all doctrines conflicting with it?

Third, do you promise faithfully to discharge the duties of your office and to adorn the doctrine of God with a godly life? Do you also promise to do your work under the direction of and in close cooperation with the consistory of this church? Do you promise to submit to the discipline of the church, in case you should become delinquent in doctrine or life?

What is your answer?

Answer: *I do.*

Charge to the Missionary

Beloved brother, go then in the power of the Holy Spirit to the work to which God, through his church, has called you as a servant of the Lord Jesus Christ. Do not be ashamed, then, of testifying about our Lord[20] and take your share of suffering for the gospel in the power of God, who saved us and called us with a holy calling. *And when the chief Shepherd appears, you will receive the unfading crown of glory* (1 Pet 5:4).

Laying On of Hands*

God, our heavenly Father, who has called you to this holy office, enlighten you with his Spirit and so govern you in your ministry that you may fulfil it obediently and that it may bear fruit to the honour of his name and the expansion of the kingdom of his Son Jesus Christ. Amen.

Charge to the Congregation

Beloved brothers and sisters, the Lord has granted you this servant. Receive him with all joy. Beseech the Father of our Lord Jesus Christ that he may guard him (together with his family) in all his (their) ways. Pray for him, that the Word of the Lord may speed on and triumph, as it did among you.[21]

Since we of ourselves are not capable of all this, we will call upon the Almighty God.

[17] Rev 21:10. [18] Rev 21:24. [19] Rev 22:14. [20] 2 Tim 1:8, 9. [21] 2 Thess 3:1.

Prayer

Merciful Father, you are pleased to gather to yourself out of the whole human race a church chosen to life eternal. We thank you that you gather this church by the ministry of man and that you have graciously provided this congregation with a faithful servant who is to labour in the ministry of your Word to those who are outside.

We pray that by your Spirit you will equip him for the ministry to which you have called him. Enlighten his mind that he may understand the Scriptures, and open his mouth that he may boldly proclaim your gospel, so that through his preaching many may come to believe in the Lord Jesus Christ. Grant him wisdom and perseverance in all difficulties and oppression which may confront him in his ministry. Guard him in all his ways. Grant him your grace that he may remain steadfast to the end and with all your faithful servants may enter into the joy of his Lord.

Grant this congregation (and the cooperating churches) your grace, that they may see what you are doing in this ministry and continually remember your servant in their prayers, in order that they may rejoice in the propagation of the gospel to the ends of the earth.

Hear us, O merciful Father, through your dear Son, our Lord Jesus Christ. Amen.

**The laying on of hands shall not take place in the case of those who are already in the ministry.*

FORM FOR THE ORDINATION OF ELDERS AND DEACONS

The consistory has now twice published the names of the brothers who were elected and appointed to the office of elder and deacon in this church, to learn if anyone had objections to their ordination. Since no one has brought forward anything lawful against their doctrine and life, we shall now in the name of the Lord proceed to their ordination.

Let us first hear what Holy Scripture teaches about the offices of elders and deacons.

Institution

Already in the old dispensation the people of God enjoyed the leadership and guidance of elders.[1] The Lord told Moses to gather the elders of Israel together in Egypt[2] and to inform them of his promises to deliver them from bondage. While these elders were with Moses in the desert, the Lord told him to select from their midst seventy men to bear the burden of the people with him.[3] Together with Moses these elders had authority to command the people.[4] At the end of his ministry, Moses gave to all the elders of Israel the law to rule God's people.[5] Once in the promised land, these elders fulfilled their calling in every city.[6]

In his unceasing care for his flock the Good Shepherd called apostles to be the founda-

[1] Ex 3:16. [2] Ex 17:5. [3] Num 11:16. [4] Deut 27:1. [5] Deut 31:9. [6] Josh 20:4; Judg 8:16.

tion of his catholic church. The apostles, in turn, appointed elders in every church[7] with the cooperation of the congregation. Apostles and elders gathered together to take decisions to which the churches had to submit.[8] Paul charged the overseers to take heed to the flock in which the Holy Spirit had made them guardians. Peter admonished the elders to be shepherds of God's flock that is under their care.[9]

In his epistle to the Philippians, the apostle Paul addressed the saints together with the overseers and deacons.[10] In order that these offices might remain, he also gave his fellow workers detailed instructions for selecting brothers to these offices of overseers and deacons.[11]

He directed Titus to appoint elders in every town. The New Testament calls these office-bearers not only presbyters or elders but also bishops or overseers as well as shepherds and guardians.

The office of elder is, therefore, one of authority given by Christ. Elders are to fulfil their duties by reminding God's people of his ordinances and by exercising discipline over the disobedient, by caring for the flock and defending the sheep against the dangers that threaten them.

Mandate of the Elders

As for their mandate, the task of the elders is, together with the ministers of the Word, to have supervision over Christ's church, that every member may conduct himself properly in doctrine and life, according to the gospel. For this purpose they shall faithfully visit the members of the congregation in their homes to comfort, instruct, and admonish them with the Word of God, reproving those who behave improperly.[12] They shall exercise Christian discipline, according to the command of Christ, against those who show themselves unbelieving and ungodly and refuse to repent.[13] They shall watch that the sacraments are not profaned.

Second, being stewards of the house of God,[14] they are to take care that in the congregation all things are done decently and in good order.[15] For this purpose they form, together with the minister of the Word, the consistory of the church. Together they shepherd God's flock that is under their care.[16] They must prevent anyone from serving in the church without having been lawfully called.

Third, it is their duty to assist the ministers of the Word with good counsel and advice. They are also charged with the supervision over the doctrine and conduct of these fellow servants. They shall permit no strange teaching, so that in every respect the congregation is edified by the pure doctrine of the gospel. Therefore they must watch diligently that no wolves enter the sheepfold of the Good Shepherd.[17]

To do their work well as shepherds of God's flock, the overseers should train themselves in godliness and diligently search the Scriptures, which are profitable in every respect, that the man of God may be equipped for every good work.[18]

The Ministry of Mercy

Concerning the ministry of mercy, assigned to the deacons, the Lord impressed upon his people Israel the obligation to show mercy to the needy.[19] God repeatedly commanded that the sojourner, the fatherless, and the

[7] Acts 14:23. [8] Acts 15:23; 16:4. [9] Acts 20:28; 1 Pet 5:2. [10] Phil 1:1. [11] Tit 1:5-9; 1 Tim 3:1-13. [12] 1 Thess 2:11, 12; Tit 1:9. [13] Mt 18:17, 18. [14] Tit 1:7. [15] 1 Cor 14:40. [16] 1 Pet 5:1-4. [17] Acts 20:29-31. [18] Jn 10:7-13; 2 Tim 3:14-17. [19] Deut 14:28, 29.

widow might eat within their towns and be filled.[20] In the old dispensation the needy and suffering were protected and provided for by God's fatherly love:[21] His ordinances taught the covenant people to imitate that love as beloved children.

The Lord Jesus Christ, who has shown us the Father,[22] came into the world to serve.[23] In his mercy he fed the hungry, healed the sick, and showed compassion to the afflicted.[24] Thus he gave an example, that his church should do likewise.[25] The ministry of mercy, as assigned to the deacons, proceeds, therefore, from this love of our Saviour.

After the example of her Lord, the first Christian congregation took care that no one in her midst suffered want.[26] To each was distributed according to need.[27]

Also today the Lord calls on us to show hospitality, generosity, and mercy, so that the weak and needy may share abundantly in the joy of God's people. No one in the congregation of Christ may live uncomforted under the pressure of sickness, loneliness, and poverty.[28]

For the sake of this service of love, Christ has given deacons to his church.[29] When the apostles realized that they would have to give up preaching the Word of God if they had to devote their full attention to the daily support of the needy, they assigned this duty to seven brothers chosen by the congregation.[30] It is therefore the responsibility of the deacons to see to the good progress of this service of charity in the church. They shall acquaint themselves with existing needs and difficulties, and exhort the members of Christ's body to show mercy. They shall gather and manage the offerings and distribute them in Christ's name, according to need. They are called to encourage and comfort with the Word of God those who receive the gifts of Christ's love. They shall promote with word and deed the unity and fellowship in the Holy Spirit which the congregation enjoys at the table of the Lord.

In this way God's children will increase in love to one another and to all men.[31]

Ordination

Beloved brothers, you are about to enter upon your respective offices. We request you to answer the following questions before God and his holy church.

First, do you feel in your hearts that God himself, through his congregation, has called you to these offices?

Second, do you believe the Old and New Testament to be the only Word of God and the complete doctrine of salvation? Do you reject all doctrines conflicting with it?

Third, do you promise to discharge faithfully the duties of your office and to adorn it with a godly life—you elders in the government of the church and you deacons in the ministry of mercy? Do you also promise to submit to the discipline of the church in case you should become delinquent in doctrine or life?

What is your answer?

Answer: *I do* (to be answered by each personally).

The almighty God and Father grant you his grace, that you may faithfully and fruitfully discharge your offices. Amen.

[20] Deut 16:11, 14. [21] Deut 24:19-21; 26:12, 13; 27:19. [22] Jn 14:9. [23] Mk 10:45. [24] Mt 4:23, 24. [25] Jn 13:15.
[26] Acts 2:45. [27] Acts 4:32-37. [28] Mt 25:31-46; Rom 12:13; Heb 13:2, 16; 1 Pet 4:9. [29] Phil 1:1. [30] Acts 6:1-7.
[31] Gal 6:10; 1 Thess 3:12; 2 Pet 1:7.

Charge

You, elders, as good shepherds of Christ's flock and faithful watchmen over the house of God, be diligent in governing the church, in comforting the distressed, and in admonishing the wayward. Take heed that the congregation abide by the pure doctrine and lead a godly life. *Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory* (1 Pet 5:2-4).

You, deacons, be faithful and diligent in the gathering of gifts and distribute them cheerfully to those who need assistance, especially to the widows and orphans. Do good to all men, especially to those of the household of faith.[32] Support those who are burdened with cares or who are lonely. Give in your ministry of mercy a good example to the congregation of the service to which all are called by Christ Jesus.

Be all with one accord faithful in your offices. Hold the mystery of the faith with a clear conscience.[33] If you serve well, you will gain a good standing for yourselves, always have great confidence in the faith which is in Christ Jesus,[34] and finally enter into the joy of your Master.

On the other hand, beloved brothers and sisters, receive these men as servants of God.

Respect the overseers who labour among you and are over you in the Lord and admonish you; esteem them very highly in love because of their work.[35] *Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you* (Heb 13:17).

Take care that the deacons have sufficient means to fulfil their ministry. Be good stewards of all that the Lord has entrusted to you. Remember Christ, your example in serving the church of God.

Since we are unable of ourselves to do all this, let us call upon the Lord our God.

Prayer

Lord God and heavenly Father, it pleases you for the edification of your church to ordain overseers and deacons besides the ministers of the Word. We thank you that you give us men who are endowed with your Holy Spirit. Grant them more and more the gifts they need—wisdom, courage, discretion, and mercy—so that each of them may fulfil his office as it is pleasing to you.

Give your grace to both elders and deacons that they may persevere in faithful service, without being hindered by trouble and sorrow or by persecution of the world.

Grant that this congregation, over whom you have set them, may submit willingly to the good exhortation of the overseers and esteem them in love because of their work. Give us ardent love for each other. Grant that we may cheerfully provide the deacons with sufficient means, so that the needy may be liberally supplied.

We pray that by the faithful service of everyone the kingdom of your Son may come and your name be glorified, for yours is the kingdom and the power and the glory, for ever, Amen.

[32] Gal 6:10. [33] 1 Tim 3:9. [34] 1 Tim 3:13. [35] 1 Thess 5:12, 13.

FORM FOR THE SOLEMNIZATION OF MARRIAGE

Announcement

The consistory announces that _____ and _____ have indicated their intention to enter into the married state, according to the ordinance of God. They desire to begin this holy state in the name of the Lord and to complete it to his glory. If no lawful objection is brought forward, the ceremony will take place, the Lord willing, on…

Introduction

_____ and _____ , since the consistory has duly made known to the congregation your desire to enter into the married state, and no lawful objection has been presented, we may now proceed to the solemnization of your marriage in the name of the Lord.

The Institution of Marriage

Let us first listen to a summary of what the Word of God teaches us about marriage. We find there that marriage is an institution of God which pleases him, and must therefore be held in honour among all.[1] After God our Father made heaven and earth, he created man in his own image.[2] And *the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." Now out of the ground the Lord God had formed every beast of the field and every bird of the heavens and brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam there was not found a helper fit for him. So the Lord God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh* (Gen 2:18-24). We therefore believe that the Lord also today gives husband and wife to one another. Since they are united by his hand, nothing shall separate them in this life.

Also, our Lord Jesus Christ honoured marriage when he revealed his glory at the marriage feast at Cana.[3] He teaches us that marriage is an institution of God and should not be broken, when he says, *What therefore God has joined together, let not man separate.* (Mt 19:6).

Since God has made marriage such a strong bond, he hates divorce,[4] as also our Lord Jesus Christ shows in these words: *And I say to you: whoever divorces his wife, except for sexual immorality, and marries another, commits adultery* (Mt 19:9).

As the Lord forbids immorality *each man should have his own wife and each woman her own husband* (1 Cor 7:2), so that our bodies may be preserved as temples of the Holy Spirit and we may glorify God in our bodies.[5]

[1] Heb 13:4. [2] Gen 1:27. [3] Jn 2:1-11. [4] Mal 2:16. [5] 1 Cor 6:19, 20.

The Profound Mystery

The apostle Paul teaches us that the unity of husband and wife in marriage is a profound mystery, reflecting the relationship between Christ and his church. As Christ is the Head of the church, so the husband is the head of his wife. Christ loved his church to the end, and gave himself up for her, that she might be holy and without blemish; likewise the husband shall love his wife as his own body, take care of her, and cherish her. As the church is subject to Christ, so the wife shall be subject in everything to her husband, respect him, and entrust herself to his loving care,[6] following the example of godly women who trusted in God and were subject to their husbands.[7]

Husband and wife shall assist each other in all good things, heartily forgiving one another their sins and shortcomings. United in love, they will more and more reflect in their marriage the unity of Christ and his church.

Although it is true, as the apostle says, that those who marry will face trouble in this state[8] and because of sin will experience many difficulties and afflictions, yet they may also believe the promise of God that they, as heirs of the grace of life, will always receive his aid and protection, even when they least expect it.

The Purpose of Marriage

The Word of God also teaches us about the purpose of marriage.

First, husband and wife shall live together in sincere love and holiness, helping each other faithfully in all things that belong to this life and to the life to come.

Second, by marriage the human race is to be continued and increased,[9] and, under the blessing of God, husband and wife will be fruitful and increase in number. If it pleases God to give them children, they shall nurture these children in the true knowledge and fear of the Lord.[10]

(The minister shall ask them to rise.)

The Duties of Marriage

Bridegroom and bride, hear from the Word of God what the Lord requires of you in marriage.

Bridegroom, know that God has set you to be the head of your wife. You shall love her as your own body, as Christ loved his church and gave himself up for her. Guide, protect, and comfort your wife. Live with her wisely and honour her, because she is an heir to eternal life together with you; then your prayers will not be hindered.[11] Work faithfully in your daily calling, that you may support your family and also help those in need.[12]

Bride, you shall love your husband and be subject to him, as the church is subject to Christ. Accept his guidance and assist him in all good things. Take proper care of your family and household, and live modestly, in faith, love, and holiness.

Assist each other always and be faithful to each other. Diligently fulfil the calling which the Lord has given you in the church and in this world. Believe God's sure promise, *Blessed is everyone who fears the Lord, who walks in his ways! You shall eat the fruit of the labour of your hands; you shall be blessed, and it shall be well with you* (Psalm 128:1, 2).

[6] Eph 5:22-33; Jn 13:1. [7] 1 Pet 3:5. [8] 1 Cor 7:28. [9] Gen 1:28. [10] Eph 6:4. [11] 1 Pet 3:7. [12] Eph 4:28.

_____ and _____ , you have now heard what the Lord requires of you and what he has promised you. May our gracious God give you the strength and the faithfulness to live together as husband and wife in this manner and may your help be in the name of the LORD who made heaven and earth.[13]

(Minister: Will you now join right hands?)

The Marriage Vows

(To the bridegroom:)

_____ , do you declare here before the Lord and these witnesses that you take as your lawful wife _____ , here present? Do you promise to love and guide her faithfully, to care for her, and to live with her in holiness, according to the holy gospel? Do you also promise never to forsake her, but to be true to her always, in good days and bad, in riches and poverty, in health and sickness, for as long as you both shall live?

What is your answer?

Answer: *I do.*

(To the bride:)

_____ , do you declare here before the Lord and these witnesses that you take as your lawful husband _____ , here present? Do you promise to love and obey him, to assist him, and to live with him in holiness, according to the holy gospel? Do you also promise never to forsake him, but to be true to him always, in good days and bad, in riches and poverty, in health and sickness, for as long as you both shall live?

What is your answer?

Answer: *I do.*

Pronouncement

(Minister:) I now pronounce you husband and wife. The Father of all mercies, who by his grace called you to this holy state of marriage, bind you together in true love and faithfulness, and grant you his blessing. Amen.

Bridegroom and bride, since we cannot expect anything from ourselves, you shall kneel before the Lord and we shall pray with you and for you that he may enable you to fulfil your vows and grant you his blessing.

Intercession

Almighty and heavenly Father, you have said from the beginning that man should not be alone. We thank and praise you that you have given this brother and sister to each other in marriage, that they may be one.

We pray that you will grant them your Holy Spirit that they may live together according to your will in true faith. Help them to resist the power of sin, and to live in holiness before you. Lift up your countenance upon them, and guide them in prosperity and adversity by your fatherly hand. Grant them your blessing according to the covenant promises given to Abraham, Isaac, and Jacob. If it should please you to give them children, confirm your covenant to them and to their seed; and grant that they may nurture these children in the fear of the Lord, to the glory of your name, and to the edification of the church.

Let them live in communion with your Son Jesus Christ, in the harmony of true love, and to the benefit of their neighbour. Cause

[13] Ps 124:8.

them to look forward with all the church to the great day of the marriage feast of the Lamb.

Hear us, merciful Father, for the sake of Jesus Christ, your beloved Son, who with you and the Holy Spirit, the only true God, lives and reigns for ever, Amen.

(Or add:

Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts, as we also have
forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one.
For yours is the kingdom and the power and the glory forever.
Amen.)

Benediction

Brother and sister _____ , our Lord God bless you richly and grant you a long and holy life together in all godliness, love, and unity. Amen.

PRAYERS

PRAYERS

1. A General Confession of Sins and Prayer Before the Sermon and on Days of Fasting and Prayer

O eternal and merciful God and Father, we humble ourselves before your great majesty, for we have frequently and grievously sinned against you. We acknowledge that if you were to enter into judgment with us, we would deserve nothing but temporal and eternal death. We are deeply conscious of the fact that we are conceived and born in sin, and that all manner of evil desires against you and our neighbour fill our hearts. We continually transgress your commandments, failing to do what you have commanded us, and doing that which you have expressly forbidden. We all, like sheep, have gone astray and each of us has turned to his own way. We acknowledge our waywardness, and are heartily sorry for all our sins. We confess that our transgressions are innumerable, and that we have nothing with which to repay our debt. Therefore we are not worthy to be called your children, nor to lift up our eyes to you in heaven.

Nevertheless, O Lord God and gracious Father, we know that you do not desire the death of the sinner, but rather that he should turn to you and live. We know that your mercy toward those who turn to you is infinite; and so we take courage to call upon you from the depths of our hearts, trusting in our Mediator Jesus Christ, the Lamb of God who takes away the sins of the world. Have compassion on us and forgive us all our sins for Christ's sake. Wash us in the pure fountain of his blood, so that we may become clean and white as snow. Cover our nakedness with his righteousness, for the glory of your name. Free our understanding from all blindness, and our hearts from all stubbornness and rebellion.

Open now the mouth of your servant, and fill it with your wisdom and knowledge, that he may boldly proclaim your Word in all its purity. Prepare our hearts to receive it, to understand it, and to preserve it. Inscribe your law, as you have promised, on our hearts, and give us the desire and the strength to walk in the ways of your precepts, to the praise and glory of your name, and to the edification of the church.

All this, gracious Father, we implore in the name of Jesus Christ. Amen.

(Or: . . . who taught us to pray, *Our Father* . . . .)

2. A Prayer for All the Needs of Christendom

Almighty and merciful God, we confess that we are unworthy to come before you in prayer. Our consciences accuse us and our sins testify against us. We also know that you are a righteous judge who punishes the sins of those who transgress your commandments.

But you, Lord, have commanded us to call upon you in all our needs and have in mercy promised to listen to our petitions. We realize that this is not because of our merits, for we have none, but because of the merits of our Lord Jesus Christ, whom you have appointed as our Mediator and Advocate. Therefore we forsake all other help and refuse to take our refuge in anything but your mercy alone.

Heavenly Father, you have showered upon us so many blessings that we are not able to comprehend them, much less to count them.

We especially thank you that you have led us to the light of your truth and to the knowledge of your holy gospel. Time and again, however, we have ungratefully forgotten your benefits, deserted you, and followed the desires of our own hearts. We have not honoured you as we should have. We have grievously sinned against you. If you were to bring us into judgment, we could expect nothing but condemnation and eternal death. But, LORD, look upon the face of your Anointed. Hide your eyes from our sins and remove your wrath through his intercession. Work in us mightily by your Spirit, that he may daily put to death our sinful nature and work the daily renewal of our life.

As it pleases you that we should pray for all mankind, we implore you, bless the spreading of your holy gospel, that it may be proclaimed and received universally so that the whole world may know you. Enlighten the ignorant, strengthen the weak. May everyone by word and deed magnify your holy name. To this end send faithful servants into your harvest and equip them to discharge the duties of their office diligently. Destroy, we pray, all false teachers, fierce wolves and hirelings who seek their own honour and profit rather than the honour of your holy name and the salvation of men.

Graciously preserve and govern your Christian churches throughout the world in the unity of the true faith and in godliness of life, that your kingdom may come day by day. Destroy the kingdom of Satan until the perfection of your kingdom arrive when you shall be all in all.

We pray for the mission among Jews, Muslims, and heathens, who live without hope and without you in the world. Grant your blessing upon the spreading of the gospel among those who still call themselves Christians but have deviated from your truth in doctrine and life.

Remember all Christian instruction and all who are engaged in it. Bless all societies which, in accordance with your holy Word, seek to hallow your name, to further your kingdom, and to fulfil your will. Be with all Christian institutions of mercy and grant those who work there the full measure of your love.

We also pray for the civil government, for our Queen and her house, and for all national, provincial, and local authorities, whom you have set over us. Grant that they may perform their task in such a manner that the rule of the King of kings is acknowledged by them and by their subjects. May they as your servants more and more oppose the kingdom of Satan, which is a kingdom of lawlessness. Grant that under the rule and protection of the governing authorities we may lead a quiet and peaceful life, godly and respectful in every way.

We pray for all your children who suffer persecution for the sake of your name and the gospel of our Lord Jesus Christ. Comfort them with your Holy Spirit and deliver them from the hands of their enemies. Do not permit the memory of your name to be removed from the earth. Do not let the enemies of your truth have occasion to dishonour and blaspheme your name. But if it is your will that persecuted Christians by their death bear witness to the truth and glorify your name, comfort them in their sufferings. May they accept their trials as from your fatherly hand and remain faithful in life and death to the honour of your name, to the edification of the church, and to their salvation.

We remember before you all those whom you are chastening with poverty, imprisonment, physical illness, or spiritual distress. May it please you to heal the sick and to

restore soundness of mind to the mentally ill. Surround those who are handicapped in body or mind with your care and bless all that is done to help them. Lift up those who are cast down. Be a Comforter to the widowers, a Protector to the widows, a Father to the orphans. Show your love to the lonely, your strength to the weak, your grace to the dying, your sustaining power to the bereaved. Grant that all trials may yield the peaceful fruit of righteousness. Glorify yourself in the faith, love, and endurance of all those whom you have called to your eternal glory in Christ.

O Lord, take us and our dear ones into your care and keeping. Watch over our families. Strengthen the expectant mothers and grant them a good delivery. Bless the bond between husbands and wives, and between parents and children. Be with those married couples whom you, in your wisdom, do not give children. Bless them and cause them to be a blessing in the midst of your household.

Help us in our daily work, and protect us when we travel. Bless our work for the promotion of your kingdom and for the benefit of our country, or for the advancement of honourable personal interests. Bless the products of the soil and grant favourable weather and fruitful increase.

Enable us in our respective callings to live according to your will. May we use the talents we have received from your hand in such a way that they may not hinder but rather promote our life in your kingdom. In all temptations strengthen us so that we fight the good fight of the faith, obtain the victory, and hereafter with Christ inherit eternal life.

We pray all this in the name of our faithful Lord and Saviour Jesus Christ. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

3. A Public Confession of Sins and Prayer Before the Sermon

Heavenly Father, eternal and merciful God, we acknowledge and confess before your divine majesty that we are poor wretched sinners. We were conceived and born in sin and corruption, and are inclined to all manner of evil and incapable by nature of doing any good. We also transgress your holy commandments continually. We grieve you by our sins and bring judgment on ourselves because of them. But, Lord, we are truly sorry for our sins, by which we have provoked you to anger. Our conscience accuses us and we acknowledge that we are to blame for our sinfulness and transgressions. Yet we plead for your mercy on the ground of the suffering of your dear Son, Jesus Christ. Have compassion on us, gracious God and Father, and forgive us our sins for the sake of his death. Grant us also the grace of your Holy Spirit, that he may teach us to confess our sins sincerely and to know our wretchedness. May he so lead us that we die to sin, rise up to a new life, and bring forth fruits of holiness and righteousness acceptable to you through Jesus Christ.

Make us understand your holy Word in accordance with your divine will, so that we may learn to put our trust in you alone and not in any creature. May our old nature with all its evil desires be put to death day by day and may we present ourselves a living sacrifice to you, to the honour of your name and the benefit of our neighbour.

We also implore you, gracious God, to bring back to yourself in true repentance all who depart from your truth, that we all with one accord may serve you through Jesus Christ, our Lord. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

4. A Prayer After the Sermon

We thank you, merciful God and Father, that you have brought us to know you and your Son by your Spirit and Word and have caused your Word to be proclaimed to us. Grant that we, having received Christ Jesus the Lord, may live in him, rooted and built up in him, strengthened in the faith, as we were taught, and overflowing with thankfulness. But since we, through ignorance, unthankfulness, and discontent, do not obey you as we should, we implore you, O Lord, remember your great mercy and have compassion on us. Teach us truly to know our sins, sincerely to repent, and to amend our life. Strengthen the ministers to preach your holy Word faithfully and steadfastly. Likewise, Lord, give strength to all civil authorities, that they may use the sword entrusted to them in justice and equity.

Keep us, we implore you, from all hypocrisy and unfaithfulness, and frustrate all evil and subtle designs against your Word and your church. O Lord, do not withdraw from us your Word and Spirit, but grant us a strong faith, patience, and steadfastness in all suffering and adversity. Help and sustain your church, and deliver your people from opposition, ridicule, and tyranny. We pray in particular for _____ . Strengthen those who are weak and burdened with sorrow. Grant us your peace through Jesus Christ, our Lord, who gave us this sure promise: *I tell you the truth, my Father will give you whatever you ask in my name.* Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

5. A Prayer Before the Explanation of the Catechism

Heavenly Father, your Word is perfect, reviving the soul; your testimony is sure, making wise the simple. Your gospel is the power unto salvation to everyone who believes. We, however, are by nature blind and incapable of doing any good. Therefore we implore you, illumine our darkened minds by your Holy Spirit. Give us a humble heart, free from all conceit and worldly wisdom, which is enmity against you, so that, hearing your Word, we may rightly understand it and let ourselves be governed by it. Confirm us in our catholic and undoubted Christian faith. Graciously bring back those who are leaving your truth, that we all in unity may serve you in true holiness and righteousness all the days of our life. We ask these things only for the sake of Christ. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

6. A Prayer After the Explanation of the Catechism

Gracious God and merciful Father, we thank you that you have established your covenant with the believers and their children. You have not only sealed this by holy baptism, but also show it daily by preparing praise to yourself out of the mouths of children and infants, whereby the wise and prudent of this world are put to shame. You reveal it also by teaching us your ways and will in Christ Jesus our Lord. You gave pastors and teachers to equip the saints for serving you so that the body of Christ may be built up. We implore you to continue to work in the hearts of all the children of the covenant, both old and young, in order that we all may grow in the knowledge of your grace in Christ until we

reach complete maturity in him. May we, by your power, not be tossed back and forth by the waves and blown here and there by every wind of teaching. Bless our families and endow the parents by your Spirit with wisdom from above, that they may bring up their children in the discipline and instruction of the Lord. We pray for all teaching which is based on your holy Word, as we have summarized it in the confessions of the church. Be with all who labour in it and provide them with knowledge and wisdom which is rooted in the fear of your name. Put to shame those who are high and mighty in their own eyes and in the estimation of the world. May by the godliness of your people, the kingdom of Satan be destroyed and the kingdom of our Lord Jesus Christ in all your churches be strengthened, to the glory of your holy name and unto our salvation.

All this we ask in the name of Jesus Christ your Son. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

7. A Prayer Before Meals

Almighty God, faithful Father, you have made the world and uphold it by your powerful Word. You provided Israel in the desert with food from on high. Also bless us, your humble servants, and renew our strength by these gifts, which, through our Lord Jesus Christ, we have received from your bountiful, fatherly hand. Give that we may use them in moderation. Help us to put them to use in a life devoted to you and your service, for we do acknowledge that you are our Father and the Source of all good things. Grant also that at all times we may long for the lasting food of your Word. May we so be nourished to everlasting life, which you have prepared for us by the precious blood of Jesus Christ, your Son, our Saviour. In his name we pray. Amen.

8. Thanksgiving After Meals

Lord God, our heavenly Father, we thank you for the food and drink which we have enjoyed in this meal, and for all your gracious gifts, which we continually receive out of your hand. We thank you especially for your divine Word which we were allowed to read together. Through it you have caused us to be born anew to a living hope, which you have revealed in the holy gospel. Merciful God and Father, we pray, let our hearts not be weighed down by the cares of this life nor become too deeply attached to earthly and perishable things. Grant us your grace, that in our daily tasks we may seek the things which are above, expecting our Saviour Jesus Christ, who is coming on the clouds for our deliverance.

We give our thanks and submit our prayer in his name. Amen.

9. A Prayer for the Sick and the Spiritually Distressed

Merciful God and Father, you give eternal hope and salvation to the living and eternal life to the dying. You alone have life and death in your hands, and Christ alone has the keys of death and of the grave. All things are in your power so that neither health nor sickness, good nor evil, life nor death can happen to us without your will. We also know that by your power and direction all things must serve our salvation. Gracious Father, we implore you to grant us the grace of your Holy Spirit, that he may teach us truly to know our misery and to bear patiently with your chastisements. If you, O Lord, kept a record of our sins these chastisements should have been ten thousand times more severe. We believe that they are not evidence of your wrath but of your

fatherly love towards us, that we might not be condemned with the world.

Lord, strengthen our faith by your Holy Spirit, so that we become more and more united with Christ our Head, since it is your good pleasure to unite us to him in both suffering and glory. Enable us to bear what is brought upon us by your fatherly wisdom. We submit ourselves entirely to your will, whether you leave us on earth or whether you take us home unto yourself. We trust that with body and soul, both in life and in death, we belong to Christ, whose resurrection is the guarantee of our blessed resurrection.

Grant that we may experience the comfort of the forgiveness of sins through Jesus Christ. May his innocent blood wash away the dirt of our sins and may his righteousness cover our unrighteousness in your sight. Arm us with faith and hope, so that we may overcome the assaults of Satan and not be put to shame by any fear of death. When our eyes grow dim, let your eyes be open toward us. When you take away from us the ability to speak will you then hear the sighing of our hearts. When our hands have lost their strength, continue to support and carry us on your everlasting arms.

Father, we commit our spirit into your hands. Deal with us according to your promise. Never forsake us, but always be with us, even in the hour of death.

Hear and answer us for the sake of Christ, our dear Saviour. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

10. A Prayer for the Sick and the Spiritually Distressed

Righteous God and merciful Father, you are the Almighty, without whose will nothing occurs in heaven or on earth. Life and death are also in your hand. We are not worthy to call upon you and, if you were to keep a record of our sins we could not hope that you would hear us and answer us. We pray that you will look upon us according to your mercy in Christ Jesus, who carried our sorrows and was pierced for our transgressions. We acknowledge that of ourselves we are incapable of doing any good and are inclined to all evil. Therefore we are justly chastised and disciplined by you and yet we do not nearly receive what we deserve.

Lord, you have made us your people and you are our God. Your mercy, which you have never withheld from those who turn to you, is our only refuge. We pray, therefore, do not hold our sins against us but impute to us the satisfaction, righteousness, and holiness of Christ, so that in him we may stand before you. Graciously grant us recovery, take this suffering and sickness away from us, and bless the means of healing you have provided. If it pleases you to prolong our trial, give us patience and strength to bear it all according to your will. You are wise and good. May whatever you decide serve the renewal of our life.

Lord, rather chastise us here than that we should perish with the world hereafter. Grant that we may forsake the world and crucify our old nature, and that we may more and more be renewed after the image of our Lord Jesus Christ. Let us never be separated from your love, but draw us closer to you from day to day. Grant that we with joy may fulfill our calling, which is to die with Christ, to rise with him triumphantly, and to live with him eternally. We believe that you will hear us through Jesus Christ our Lord. Amen.

(Or: Who taught us to pray, *Our Father* . . . .)

11. A Morning Prayer

Merciful Father, we thank you that in your great faithfulness you kept watch over us during this past night. Strengthen and guide us by your Holy Spirit, that we may use this new day and all the days of our life in holiness and righteousness. Grant that we in all our undertakings may always have your glory foremost in our minds. May we always work in such a manner that we expect all results and fruits of our work from your generous hand alone.

We ask that you will graciously forgive all our sins according to your promise, for the sake of the passion and blood of our Lord Jesus Christ. Through your grace we are heartily sorry for all our transgressions. Illumine our hearts, that we may lay aside all works of darkness and as children of light may walk in the light and live a new life in all godliness.

Bless the proclamation of your divine Word here and in the mission fields. Strengthen all faithful labourers in your vineyard.

We pray for those whom you have set over us, that as servants of you, the King of kings and Lord of lords, they may rule according to the calling you give them. Give endurance to all who are persecuted because of their faith and deliver them from their enemies. Destroy all the works of the devil. Comfort the distressed. Show your mercy and help to all who call upon your holy name in sickness and other trials of life. Deal with us and with all your people according to your grace in Christ Jesus our Lord, who assured us that you will do whatever we ask in his name. Amen.

12. An Evening Prayer

Merciful God, in whom is no darkness at all, we come before you at the end of this day. We thank you that you have given us strength for our daily work, and have guided us safely through this day. Bless what was good in our labour and conduct.

Since you ordained that man should labour during the day and rest at night, we pray you to give us peaceful and undisturbed rest so that we may be able to take up our daily task again. Command your angels to guard us and cause your face to shine upon us. We cast all our anxieties on you, for you take care of us.

Control our sleep and rule our hearts, in order that we may not be defiled in any way but may glorify you even in our nightly rest. Defend and protect us against all assaults of the devil and take us into your divine protection.

We confess that we did not spend this day without grievously sinning against you. In your mercy please cover our sins as you cover the earth in the darkness of the night.

Grant comfort and rest to all who are ill, bowed down with grief, or afflicted with spiritual distress. Your steadfast love, O Lord, endures forever. Do not abandon the works of your hands.

All this we ask in the name of Jesus Christ our Lord. Amen.

13. An Opening Prayer for Ecclesiastical Assemblies

Heavenly Father, merciful God, it has pleased you according to your infinite wisdom and lovingkindness to gather a church unto yourself out of the peoples of the earth.

Through your Word and Spirit, you govern her through the service of men. You have graciously called us to be office-bearers and have charged us to keep watch over ourselves and all the flock which Christ has bought with his precious blood.

In your name we are now together to deal with matters concerning the edification and welfare of your churches and to do so in an ecclesiastical manner. We realize that we are unworthy and unable of ourselves to think, speak, or accomplish any good. We implore you that your Holy Spirit may govern us in our deliberations and decisions and may lead us into your truth.

Keep all misunderstanding away from us and guard us against the sinful inclinations of our hearts. May your Word be our only rule and standard, so that our work may glorify your name, serve the well-being of your churches, and bring peace to our consciences.

We ask this in the name of our Lord Jesus Christ, the great Shepherd of the sheep. Amen.

14. A Closing Prayer for Ecclesiastical Assemblies

Lord God, heavenly Father, we thank you that in the gathering and preservation of your church in our country you are pleased to use our services. You have graciously ordered all things so that your gospel can be preached without hindrance and we may engage in public worship and have our ecclesiastical assemblies. At the close of this meeting we humbly ask forgiveness for the shortcomings and sins which did not remain hidden from your eyes. We bring thanks for the good we received from your fatherly hand. Will you, O faithful God and Father, bless all decisions taken in agreement with your holy Word. Preserve your church by the purity of doctrine, by the proper administration and use of the sacraments, and by the faithful exercise of church discipline.

Destroy all wicked counsels conceived against your Word and church, and strengthen the ministers to preach your gospel boldly and steadfastly.

Give perseverance to the overseers and the deacons, that they may be a blessing to your people through the faithful administration of their offices.

Bless our Queen and her house, that she may reign by your wisdom. So govern the civil authorities that they may rule in justice and with wise restraint. May their rule be directed to your supremacy as the King of both rulers and subjects. Let in this way the shameful and wicked dominion of Satan be increasingly broken down. Grant that we may lead a quiet and peaceful life, godly and respectful in every way.

Hear us, O God and Father, through Jesus Christ our Lord. Amen.

15. An Opening Prayer for the Meetings of the Deacons

Merciful God and Father, you have not only declared that we will always have the poor with us, but have also commanded us to support them in their need. You have ordained the service of deacons for your church, in order that the needy members may receive the necessary support. You have called us to the office of deacon in this congregation, and we are now assembled in your name to deal with the matters pertaining to our office. We humbly implore you to dwell among us with the Spirit of discretion. Grant us his help, that we may be able to establish who are the ones that are truly in need. Lead us to them and help us to distribute the offerings that

have been collected in a spirit of joy, fidelity, and liberality.

Kindle fervent love for the needy in the hearts of your people, that they may generously contribute to them as your stewards. Grant us sufficient means to bring relief to the needy. May we discharge the duties of our office as Christ's ministers of mercy.

Give us your grace to relieve needs by means of material gifts and to instill the comfort of your holy Word into the hearts of the afflicted, that they may put their trust in you alone. Bless, we pray, our work of mercy that we all may praise and thank you, while we await the blessed appearance of your Son, Jesus Christ, who became poor for our sakes that he might enrich us with eternal treasures.

In his name we pray. Amen.

CHURCH ORDER

FORMS OF SUBSCRIPTION

CHURCH ORDER

The Church Order of Dort, which was adopted by the Synod of Dort in 1618-19, has its roots in the early organization of the Reformed Churches in the Netherlands. As early as 1563, these churches began to meet in ecclesiastical assemblies, and in the next eight years the rudiments of the church order were developed and put into practice. For the most part, the decisions of the assemblies in this period leaned heavily on the church orders of the Reformed churches in France and Geneva.

The persecution and the ensuing expansion of the churches in this period fuelled the desire of church leaders to unite the brotherhood in one federation. In 1568, during the darkest days of the persecution, leaders of Reformed churches of the Netherlands met in Wesel to address the great organizational needs in the churches. In 1571, the first Synod of the Reformed Churches of the Netherlands met in the city of Emden, which at the time served as a haven for many persecuted Reformed believers.

The church order adopted at Emden was revised at the Synods of Dort (1574 and 1578), Middelburg (1581), and The Hague (1586), before being adopted by the Synod of Dort in 1618-19. Since this Synod of Dort the Church Order remained in force until 1816, when King William I set it aside and introduced a new Regulation governing the life of the churches. This contributed in part to a conflict in the Netherlands Reformed Church (*Nederlands Hervormde Kerk*), leading to the secession of 1834. At the Union of 1892, a union of the seceded churches with the churches stemming from a second reformational movement (the *Doleantie*), the Church Order of Dort was again recognized as the form of government for the Reformed Churches in the Netherlands (*De Gereformeerde Kerken in Nederland*).

The Canadian Reformed Churches have revised the Church Order to reflect changed circumstances, and to incorporate minor improvements. Fundamentally, the revised Church Order follows the principles and structure of the Church Order of Dort.

I. INTRODUCTION

ARTICLE 1
Purpose and Division

For the maintenance of good order in the church of Christ it is necessary that there be offices and supervision of doctrine; assemblies; worship, sacraments, and ceremonies; and discipline.

II. OFFICES AND SUPERVISION OF DOCTRINE

ARTICLE 2
The Offices

The offices are those of the minister of the Word, of the elder, and of the deacon.

ARTICLE 3
The Calling to Office

No one shall take any office upon himself without having been lawfully called thereto.

Only male members who have made profession of faith and may be considered to meet the conditions as set forth in Holy Scripture (e.g., in 1 Timothy 3 and Titus 1) shall be eligible for office.

The election to any office shall take place with the cooperation of the congregation, after preceding prayers, and according to the regulations adopted for that purpose by the consistory with the deacons.

The consistory with the deacons shall be free to give the congregation the opportunity beforehand to draw the attention of the consis-

tory to brothers deemed fit for the respective offices.

The consistory with the deacons shall present to the congregation either as many candidates as there are vacancies to be filled, or at the most twice as many, from which number the congregation shall choose as many as are needed.

Those elected shall be appointed by the consistory with the deacons in accordance with the adopted regulations.

Prior to the ordination or installation the names of the appointed brothers shall be publicly announced to the congregation for its approbation on at least two consecutive Sundays.

The ordination or installation shall take place with the use of the relevant forms.

ARTICLE 4
Eligibility for the Ministry

A. Eligibility

Only those shall be called to the office of minister of the Word who

1. have been declared eligible for call by the churches;
2. are already serving in that capacity in one of the churches; or
3. have been declared eligible in, or are serving in, one of the churches with which the Canadian Reformed Churches maintain a sister-church relationship.

B. Declared Eligible

Only those shall be declared eligible for call within the churches who

1. have passed a preparatory examination by the classis in which they live, which examination shall not take place unless those presenting themselves for it submit the documents necessary to prove that they are members in good standing of one of the churches and have successfully completed a course of study as required by the churches;
2. have served in churches with which the Canadian Reformed Churches do not maintain a sister-church relationship, and have been well tested for a reasonable period of time and examined by the classis in which they live, with due observance of the general ecclesiastical regulations adopted for that purpose; or
3. have been examined according to the rule described in Article 8.

C. Calling Twice

The approval of classis shall be required for a second call to the same minister regarding the same vacancy.

D. Counsellor

When a vacant church extends a call, the advice of the counsellor shall be sought.

ARTICLE 5
Ordination and Installation of Ministers of the Word

A. Regarding those who have not served in the ministry before, the following shall be observed:

1. They shall be ordained only after classis has approved the call. Classis shall approve the call
   a. upon satisfactory testimony concerning the soundness of doctrine and conduct of the candidate, signed by the consistory of the church to which he belongs;

b. upon a peremptory examination of the candidate by classis with satisfactory results. This examination shall take place with the cooperation and concurring advice of deputies of the regional synod.

2. For the ordination they shall show also to the consistory good testimonials concerning their doctrine and conduct from the church(es) to which they have belonged since their preparatory examination.

B. Regarding those who are serving in the ministry the following shall be observed:

1. They shall be installed after classis has approved the call.

   For this approbation as well as for the installation the minister shall show good testimonials concerning his doctrine and conduct, together with a declaration from the consistory with the deacons and from classis that he has been honourably discharged from his service in that church and classis, or from the church only, in case he remains within the same classis.

2. For the approbation by classis of a call to those who are serving in one of the churches with which the Canadian Reformed Churches maintain a sister-church relationship a colloquium shall be required which will deal especially with the doctrine and polity of the Canadian Reformed Churches.

C. Further, for the approbation by classis of a call, the calling church shall submit a declaration that the proper announcements have been made and that the congregation has given its approval to the call.

ARTICLE 6
Bound to a Church

No one shall serve in the ministry unless he is bound to a certain church, either to be stationed in a certain place, or to be sent out for the gathering of the church from among the heathen or from among those who have become estranged from the gospel, or to be charged with some other special ministerial task.

ARTICLE 7
Recent Converts

No one who has recently come to the confession of the Reformed religion shall be declared eligible for call within the churches unless he has been well tested for a reasonable period of time and has been carefully examined by classis with the cooperation of the deputies of the regional synod.

ARTICLE 8
Exceptional Gifts

Persons who have not pursued the regular course of study shall not be admitted to the ministry unless there is assurance of their exceptional gifts of godliness, humility, modesty, good intellect, and discretion, as well as the gift of public speech.

When such persons present themselves for the ministry, classis, after the approval of regional synod, shall examine them in a preparatory examination and allow them to speak an edifying word in the churches of the classis; and further deal with them as it shall deem edifying, with observance of the general ecclesiastical regulations adopted for this purpose.

ARTICLE 9
From One Church to Another

A minister, once lawfully called, shall not leave the church to which he is bound to take up the ministry elsewhere without the consent of the consistory with the deacons and the approval of classis.

On the other hand, no church shall receive him unless he has presented a proper certificate of release from the church and the classis where he served, or of the church only, if he remains within the same classis.

ARTICLE 10
Proper Support

The consistory with the deacons, as representing the congregation, shall be bound to provide for the proper support of its minister(s).

ARTICLE 11
Dismissal

If a minister of the Word is judged unfit and incapable of serving the congregation fruitfully and to its edification, without there being any reason for church discipline, the consistory with the deacons shall not dismiss him from his service within the congregation without the approbation of classis and the concurring advice of the deputies of regional synod, and not without proper arrangements regarding the support of the minister and his family for a reasonable period of time.

If no call is forthcoming in three years, he shall be declared released from his ministerial status by the classis in which he served last.

ARTICLE 12
Bound for Life

Inasmuch as a minister of the Word, once lawfully called, is bound to the service of the church for life, he is not allowed to enter upon another vocation unless it be for exceptional and substantial reasons, of which the consistory with the deacons shall judge, and which shall receive the approval of classis with the concurring advice of deputies of regional synod.

ARTICLE 13
Retirement of Ministers

If a minister of the Word retires because of age, or because he is rendered incapable of performing the duties of his office on account of illness or physical or mental disability, he shall retain the honour and title of minister of the Word. He shall also retain his official bond with the church which he served last, and this church shall provide honourably for his support. The same obligation exists towards a minister's widow and/or dependants.

Retirement of a minister shall take place with the approval of the consistory with the deacons and with the concurring advice of classis and of deputies of regional synod.

ARTICLE 14
Temporary Release

If a minister, because of illness or for other substantial reasons, requests a temporary release from his service to the congregation, he can receive the same only with the approval of the consistory with the deacons and shall at all times be and remain subject to the call of the congregation.

ARTICLE 15
Preaching in Other Places

No one shall be permitted to preach the Word or to administer the sacraments in another church without the consent of the consistory of that church.

ARTICLE 16
The Office of Ministers of the Word

The specific duties of the office of minister of the Word are thoroughly and sincerely to proclaim to the congregation the Word of the Lord, to administer the sacraments, and publicly to call upon the name of God in behalf of the whole congregation; also to instruct the children of the church in the doctrine of salvation, to visit the members of the congregation in their homes, and to comfort the sick with the Word of God; and further, with the elders, to keep the church of God in good order, to exercise discipline, and to govern it in such a manner as the Lord has ordained.

ARTICLE 17
Equality Among the Ministers of the Word

Among the ministers of the Word equality shall be maintained with respect to the duties of their office and in other matters as far as possible, according to the judgment of the consistory and, if necessary, of classis.

ARTICLE 18
Missionaries

When ministers of the Word are sent out as missionaries, they shall be and remain subject to the Church Order. They shall report and give account of their labours to the church which sent them and shall at all times remain subject to its calling.

It shall be their task, in the specific region assigned to them or chosen by them in consultation with the church that sent them, to proclaim the Word of God, to administer the sacraments to those who have come to the profession of their faith, teaching them to observe all that Christ has commanded his church, and to ordain elders and deacons when this appears feasible, according to the rules given in the Word of God.

ARTICLE 19
Training for the Ministry

The churches shall maintain an institution for the training for the ministry. The task of the professors of theology is to instruct the students of theology in those disciplines which have been entrusted to them, so that the churches may be provided with ministers of the Word who are able to fulfil the duties of their office as these have been described above.

ARTICLE 20
Students of Theology

The churches shall endeavour that there be students of theology, extending financial aid to those who are in need of it.

ARTICLE 21
An Edifying Word

Besides those who have been permitted, according to Article 8, to speak an edifying word, others may be given such consent in accordance with general ecclesiastical regulations, for their own training and in order that they may become known to the congregations.

ARTICLE 22

The Office of Elder

The specific duties of the office of elder are, together with the ministers of the Word, to have supervision over Christ's church, that every member may conduct himself properly in doctrine and life according to the gospel; and faithfully to visit the members of the congregation in their homes to comfort, instruct, and admonish them with the Word of God, reproving those who behave improperly. They shall exercise Christian discipline according to the command of Christ against those who show themselves unbelieving and ungodly and refuse to repent and shall watch that the sacraments are not profaned. Being stewards of the house of God, they are further to take care that in the congregation all things are done decently and in good order, and to tend the flock of Christ which is in their charge. Finally, it is the duty of elders to assist the ministers of the Word with good counsel and advice and to supervise their doctrine and conduct.

ARTICLE 23

The Office of Deacon

The specific duties of the office of deacon are to see to the good progress of the service of charity in the congregation; to acquaint themselves with existing needs and difficulties and exhort the members of Christ's body to show mercy; and further, to gather and manage the offerings and distribute them in Christ's name according to need. They shall encourage and comfort with the Word of God those who receive the gifts of Christ's love, and promote with word and deed the unity and fellowship in the Holy Spirit which the congregation enjoys at the table of the Lord.

ARTICLE 24

Term of Office

The elders and deacons shall serve two or more years, according to local regulations, and a proportionate number shall retire each year. The place of the retiring office-bearers shall be taken by others, unless the consistory with the deacons judges that the circumstances and the benefit of the church render it advisable to have them serve another term, or to extend their term, or to declare them immediately eligible for re-election.

ARTICLE 25

Equality to Be Maintained

Among the elders as well as among the deacons equality shall be maintained with respect to the duties of their office, and also, as far as possible, in other matters, of which the consistory shall judge.

ARTICLE 26

Subscription to the Confession

All ministers of the Word, elders, deacons, and professors of theology shall subscribe to the confessions of the Canadian Reformed Churches by signing the form(s) adopted for that purpose.

Anyone refusing to subscribe in that manner shall not be ordained or installed in office. Anyone who, being in office, refuses to do so shall, because of that very fact, be immediately suspended from office by the consistory with the deacons, and classis shall not receive him. If he obstinately persists in his refusal, he shall be deposed from office.

ARTICLE 27
False Doctrine

To ward off false doctrines and errors which could enter the congregation and constitute a danger to the purity of its doctrine or conduct, the ministers and elders shall use the means of instruction, of refutation, of warning, and of admonition, in the ministry of the Word as well as in Christian teaching and family visiting.

ARTICLE 28
Civil Authorities

As it is the office of the civil authorities to promote in every way the holy ministry, so all office-bearers are in duty bound to impress diligently and sincerely upon the whole congregation the obedience, love, and respect which are due to the civil authorities; they shall set a good example to the whole congregation in this matter, and endeavour by due respect and communication to secure and retain the favour of the authorities towards the church, so that the church of Christ may lead a quiet and peaceable life, godly and respectful in every way.

III. THE ASSEMBLIES

ARTICLE 29
The Ecclesiastical Assemblies

Four kinds of ecclesiastical assemblies shall be maintained: the consistory, the classis, the regional synod, and the general synod.

ARTICLE 30
Ecclesiastical Matters

These assemblies shall deal with no other than ecclesiastical matters and that in an ecclesiastical manner.

A major assembly shall deal with those matters only which could not be finished in the minor assembly or which belong to its churches in common.

A new matter which has not previously been presented to that major assembly may be put on the agenda only when the minor assembly has dealt with it.

ARTICLE 31
Appeals

If anyone complains that he has been wronged by the decision of a minor assembly, he shall have the right to appeal to the major assembly; and whatever may be agreed upon by a majority vote shall be considered settled and binding, unless it is proved to be in conflict with the Word of God or with the Church Order.

ARTICLE 32
Credentials

Delegates to the major assemblies shall bring with them their credentials, signed by those sending them; they shall have a vote in all matters except those in which either they themselves or their churches are particularly involved.

ARTICLE 33
Proposals

Matters once decided upon may not be proposed again unless they are substantiated by new grounds.

ARTICLE 34
Proceedings

The proceedings of all assemblies shall begin and end with calling upon the name of the Lord.

At the close of major assemblies, censure shall be exercised over those who in the meeting have done something worthy of reproof, or who have scorned the admonition of the minor assemblies.

Furthermore, each classis, regional synod, or general synod shall determine the time and place of the next classis, regional synod, or general synod respectively and appoint the convening church for that meeting.

ARTICLE 35
President

In all assemblies there shall be a president whose task it is to present and explain clearly the matters to be dealt with, to ensure that every one observe due order in speaking, to deny the floor to those who argue about minor things or who let themselves be carried away and cannot control their strong emotions, and to discipline those who refuse to listen.

In major assemblies the office of the president shall cease when the assembly has ended.

ARTICLE 36
Clerk

A clerk shall be appointed whose task it shall be to keep an accurate record of all things worthy to be recorded.

ARTICLE 37
Jurisdiction

The classis has the same jurisdiction over the consistory as the regional synod has over the classis, and the general synod over the regional synod.

ARTICLE 38
Consistory

In all churches there shall be a consistory composed of the ministers of the Word and the elders who, as a rule, shall meet at least once a month. As a rule the ministers of the Word shall preside. If a church is served by more than one minister, they shall preside in turn.

ARTICLE 39
Consistory and the Deacons

Where the number of elders is small, the deacons may be added to the consistory by local arrangement; this shall invariably be done where the number of elders or the number of deacons is less than three.

ARTICLE 40
Constitution of a Consistory

In places where a consistory is to be constituted for the first time or anew, this shall be done only with the advice of classis.

ARTICLE 41
Places without a Consistory

Places where as yet no consistory can be constituted shall be assigned by classis to the care of a neighbouring consistory.

ARTICLE 42
Meetings of Deacons

When the deacons meet separately, as a rule once a month, to deal with the matters pertaining to their office, they shall do so with calling upon the name of God. They shall give account of their labours to the consistory.

The ministers shall acquaint themselves with the work of the ministry of mercy and, if need be, may visit these meetings.

ARTICLE 43
Archives

The consistories and the major assemblies shall ensure that proper care is taken of the archives.

ARTICLE 44
Classis

Neighbouring churches shall come together in a classis by delegating, with proper credentials, a minister and an elder, or, if a church has no minister, two elders. Such meetings shall be held at least once every three months, unless the convening church, in consultation with the neighbouring church, concludes that no matters have been sent in by the churches which would warrant the convening of a classis. Cancellation of a classis shall, however, not be permitted to occur twice in succession.

In these meetings the ministers shall preside in rotation, or one shall be chosen to preside; however, the same minister shall not be chosen twice in succession.

The president shall ask whether the ministry of the office-bearers is being continued, whether the decisions of the major assemblies are being honoured, and whether there is any matter in which the consistories need the judgment and help of classis for the proper government of their church.

The last classis before regional synod shall choose the delegates to that synod.

If two or more ministers are serving a church, those who have not been delegated shall have the right to attend classis in an advisory capacity.

ARTICLE 45
Counsellors

Each vacant church shall request classis to appoint as counsellor the minister it desires as such, to the end that he may assist the consistory in maintaining good order and especially may lend his aid in the matter of the calling of a minister; he shall also sign the letter of call.

ARTICLE 46
Church Visitors

Each year classis shall authorize at least two of the more experienced and able ministers to visit the churches in that year.

It shall be the task of these visitors to inquire whether all things are regulated and done in full harmony with the Word of God, whether the office-bearers fulfil the duties of their office faithfully as they have promised, and whether the adopted order is being observed and maintained in every respect, in order that they may in good time fraternally admonish those who are found negligent in any thing, and that by their good counsel and advice all things may be directed towards the edification and preservation of Christ's church.

They shall submit a written report of their visits to classis.

ARTICLE 47
Regional Synod

Each year some neighbouring classes shall send delegates to meet in a regional synod. If there are two classes, each classis shall delegate four ministers and four elders. If there are three classes, the number shall be three ministers and three elders. If there are four or more classes, the number shall be two ministers and two elders.

If it appears necessary to convene a regional synod before the appointed time, the convening church shall determine the time and place with the advice of classis.

The last regional synod before the general synod shall choose delegates to that general synod.

ARTICLE 48
Deputies of Regional Synod

Each regional synod shall appoint deputies who are to assist the classes in all cases provided for in the Church Order, and, upon the request of the classes, in cases of special difficulties.

These deputies shall keep proper record of their actions and submit a written report to regional synod, and, if so required, they shall give account of their actions.

They shall not be discharged from their task before and until regional synod itself discharges them.

ARTICLE 49
General Synod

The general synod shall be held once every three years. Each regional synod shall delegate to this synod six ministers and six elders.

If it appears necessary to convene a general synod before the appointed time, the convening church shall determine the time and place with the advice of regional synod.

ARTICLE 50
Churches Abroad

The relation with churches abroad shall be regulated by general synod. With foreign churches of Reformed confession a sister-church relationship shall be maintained as much as possible. On minor points of Church Order and ecclesiastical practice churches abroad shall not be rejected.

ARTICLE 51
Mission

The churches shall endeavour to fulfil their missionary task.

When churches cooperate in this matter, they shall, as much as possible, observe the division into classes and regional synods.

IV. WORSHIP, SACRAMENTS, AND CEREMONIES

ARTICLE 52
Worship Services

The consistory shall call the congregation together for worship twice on the Lord's day.

The consistory shall ensure that, as a rule, once every Sunday the doctrine of God's Word as summarized in the Heidelberg Catechism is proclaimed.

ARTICLE 53
Days of Commemoration

Each year the churches shall, in the manner decided upon by the consistory, commemorate the birth, death, resurrection, and ascension of the Lord Jesus Christ, as well as his outpouring of the Holy Spirit.

ARTICLE 54
Days of Prayer

In time of war, general calamities, and other great afflictions the presence of which is felt throughout the churches, a day of prayer

may be proclaimed by the churches appointed for that purpose by general synod.

ARTICLE 55
Psalms and Hymns

The metrical Psalms adopted by general synod as well as the hymns approved by general synod shall be sung in the worship services.

ARTICLE 56
Administration of Sacraments

The sacraments shall be administered only under the authority of the consistory, in a public worship service, by a minister of the Word, with the use of the adopted forms.

ARTICLE 57
Baptism

The consistory shall ensure that the covenant of God is sealed by baptism to the children of believers as soon as feasible.

ARTICLE 58
Schools

The consistory shall ensure that the parents, to the best of their ability, have their children attend a school where the instruction given is in harmony with the Word of God as the church has summarized it in her confessions.

ARTICLE 59
Baptism of Adults

Adults who have not been baptized shall be incorporated into the Christian church by holy baptism upon their public profession of faith.

ARTICLE 60
Lord's Supper

The Lord's supper shall be celebrated at least once every three months.

ARTICLE 61
Admission to the Lord's Supper

The consistory shall admit to the Lord's supper only those who have made public profession of the Reformed faith and lead a godly life.

Members of sister-churches shall be admitted on the ground of a good attestation concerning their doctrine and conduct.

ARTICLE 62
Attestations

Communicant members who move to a sister-church shall be given, after previous announcements to the congregation, an attestation regarding their doctrine and conduct, signed on behalf of the consistory by two of its members.

In the case of non-communicant members such an attestation shall be sent directly to the consistory of the church concerned.

ARTICLE 63
Marriage

The Word of God teaches that marriage is a union between one man and one woman.

The consistory shall ensure that the members of the congregation marry only in the Lord, and that the ministers—as authorized by the consistory—solemnize only such marriages as are in accordance with the Word of God.

The solemnization of a marriage may take place either in a private ceremony or in a public worship service. The adopted Form for the Solemnization of Marriage shall be used.

ARTICLE 64
Church Records

The consistory shall maintain church records in which the names of the members and the dates of their birth, baptism, public profession of faith, marriage, and departure or death are properly recorded.

ARTICLE 65
Funerals

Funerals are not ecclesiastical but family affairs, and should be conducted accordingly.

V. CHRISTIAN DISCIPLINE

ARTICLE 66
Nature and Purpose

Since church discipline is of a spiritual nature and, as one of the keys of the kingdom of heaven, has been given to the church to shut and to open that kingdom, the consistory shall ensure that it is used to punish sins against both the purity of doctrine and the piety of conduct, in order to reconcile the sinner with the church and with his neighbour, and to remove all offence out of the church of Christ—which can be done only when the rule given by our Lord in Matthew 18:15-17 is followed in obedience.

ARTICLE 67
Consistory Involvement

The consistory shall not deal with any matter pertaining to purity of doctrine or piety of life that is reported to it unless it has first ascertained that both private admonitions and admonitions in the presence of one or two witnesses have remained fruitless, or that the sin committed is of a public character.

ARTICLE 68
Excommunication

Anyone who obstinately rejects the admonition by the consistory or who has committed a public sin shall be suspended from the Lord's supper. If he continues to harden himself in sin, the consistory shall so inform the congregation by means of public announcements, in order that the congregation may be engaged in prayer and admonition, and the excommunication may not take place without its cooperation.

In the first public announcement the name of the sinner shall not be mentioned.

In the second public announcement, which shall be made only after the advice of classis has been obtained, the name and address of the sinner shall be mentioned.

In the third public announcement a date shall be set at which the excommunication of the sinner shall take place.

In case a non-communicant member hardens himself in sin, the consistory shall in the same manner inform the congregation by means of public announcements.

In the first public announcement the name of the sinner shall not be mentioned.

In the second public announcement, which shall be made only after the advice of classis has been obtained, the name and address of the sinner shall be mentioned and a date shall be set at which the excommunication of the sinner shall take place.

The time between the various announcements shall be determined by the consistory.

ARTICLE 69
Repentance

When someone repents of a public sin or of a sin which had to be reported to the consistory, the latter shall not accept his confession of sin unless he has shown real amendment.

The consistory shall determine whether the benefit of the congregation requires that this confession of sin shall be made publicly and, in case it is made before the consistory or before two or three office-bearers, whether the congregation shall be informed afterwards.

ARTICLE 70
Readmission

When someone who has been excommunicated repents and desires to be again received into the communion of the church, the congregation shall be informed of his desire in order to see whether there are any lawful objections.

The time between the public announcement and the readmission of the sinner shall be not less than one month.

If no lawful objection is raised, the readmission shall take place with the use of the form for that purpose.

ARTICLE 71
Suspension and Deposition of Office-Bearers

When ministers, elders, or deacons have committed a public or otherwise gross sin, or refuse to heed the admonitions by the consistory with the deacons, they shall be suspended from office by the judgment of their own consistory with the deacons and of the consistory with the deacons of the neighbouring church. When they harden themselves in their sin or when the sin committed is of such a nature that they cannot continue in office, elders or deacons shall be deposed by the judgment of the above-mentioned consistories with the deacons. Classis, with the concurring advice of the deputies of regional synod, shall judge whether the ministers are to be deposed.

ARTICLE 72
Serious and Gross Sins on the Part of Office-Bearers

As serious and gross sins which are grounds for the suspension or deposition of office-bearers the following are to be mentioned particularly: false doctrine or heresy, public schisms, blasphemy, simony, faithless desertion of office or intrusion upon that of another, perjury, adultery, fornication, theft, acts of violence, habitual drunkenness, brawling, unjustly enriching oneself, and, further, all sins and serious misdemeanours that rate as ground for excommunication with respect to other members of the church.

ARTICLE 73
Christian Censure

The ministers, elders, and deacons shall mutually exercise Christian censure and shall exhort and kindly admonish one another with regard to the execution of their office.

ARTICLE 74
No Lording It over Others

No church shall in any way lord it over other churches, no office-bearer over other office-bearers.

ARTICLE 75
Property of the Churches

All property, both real and personal, which belongs to the churches comprised respectively in classes, regional synods, and general synods in common, shall be held in trust for such churches in equal shares by deputies or trustees appointed for that purpose from time to time by the appropriate classis, regional synod, or general synod, and such deputies or trustees shall be bound by the terms of their appointment and instruction and are subject to being discharged by a subsequent classis, regional synod, or general synod.

ARTICLE 76
Observance and Revision of the Church Order

These articles, which regard the lawful order of the church, have been adopted with common accord. If the interest of the churches demand such, they may and ought to be changed, augmented, or diminished. However, no consistory, classis, or regional synod shall be permitted to do so, but they shall endeavour diligently to observe the articles of this Church Order as long as they have not been changed by a general synod.

FORMS OF SUBSCRIPTION

Form to be used in the local congregation:

We, the undersigned, ministers of God's Word, elders and deacons of the Canadian Reformed Church at _____, do, by our subscription, declare sincerely and in good conscience before the Lord that we heartily believe that the whole doctrine contained in the Belgic Confession, the Heidelberg Catechism and the Canons of Dort fully agrees with the Word of God.

We promise, therefore, that we will diligently teach this doctrine and faithfully defend it without contradicting it publicly or privately in teaching or writing. We also declare that we reject all errors conflicting with the doctrine expressed in these confessions and promise to oppose, refute and help prevent such errors.

If at any time in the future it should happen that we would disagree with this doctrine or any part of it, we promise that we will not propose, teach, preach or publish our opinion, either publicly or privately; rather, we will first make this known to the consistory and the classis, and if necessary to the broader assemblies, for judgment. We are willing to submit to their decision; if we refuse we will by that very fact be suspended from our office.

If at any time the consistory, classis or regional synod, upon sufficient grounds of suspicion and in order to maintain the unity and purity of the teaching, would decide to require of us a further explanation of our views, we do hereby promise that we are always willing and ready to comply under the penalty of suspension.

However, we reserve the right of appeal if we believe ourselves wronged. During the time of appeal we will acquiesce in the decision of consistory or classis or regional synod.

Form to be used at classis meetings:

We, the undersigned, ministers of God's Word belonging to Classis _____, do, by our subscription, declare sincerely and in good conscience before the Lord that we heartily believe that the whole doctrine contained in the Belgic Confession, the Heidelberg Catechism and the Canons of Dort fully agrees with the Word of God.

We promise, therefore, that we will diligently teach this doctrine and faithfully defend it without contradicting it publicly or privately in teaching or writing. We also declare that we reject all errors conflicting with the doctrine expressed in these confessions and promise to oppose, refute and help prevent such errors.

If at any time in the future it should happen that we would disagree with this doctrine or any part of it, we promise that we will not propose, teach, preach or publish our opinion, either publicly or privately; rather, we will first make this known to the consistory and the classis, and if necessary to the broader assemblies, for judgment. We are willing to submit to their decision; if we refuse we will by that very fact be suspended from our office.

If at any time the classis or regional synod, upon sufficient grounds of suspicion and in order to maintain the unity and purity of the teaching, would decide to require of us a further explanation of our views, we do hereby promise that we are always willing and ready to comply under the penalty of suspension.

However, we reserve the right of appeal if we believe ourselves wronged. During the time of appeal we will acquiesce in the decision of classis or regional synod.

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32 © 1980/2007, WH
33 1972, WvdK; 1980/2009, WH. © 2009, SCBP
34 © 1980/2007, WH
35 1967, WvdK; revised. © 2009, SCBP
36 2009, WH. © 2009, SCBP
37 1972, DW; 1980/2008, WH. © 2009, SCBP
38 © 1980/2007, WH
39 © 1980/2007, WH
40 1972, WvdK; revised. © 2009, SCBP
41 1972, WvdK; 2009, WH. © 2009, SCBP

Book II

42 1931/1972, DW; 2009, WH. © 2009, SCBP
43 1931, William Kuipers; revised. © 2009, SCBP
44 1972, WvdK; 2009, WH. © 2009, SCBP
45 1972, WvdK; 2009, WH. © 2009, SCBP
46 1972, WvdK; 2009, WH. © 2009, SCBP
47 © 2007, WH
48 1972, WvdK; revised. © 2009, SCBP
49 © 1980, WH
50 1972, WvdK; 2009, WH. © 2009, SCBP
51 © 2007, WH
52 1972, WvdK; revised. © 2009, SCBP
53 1972, WvdK; revised. © 2009, SCBP
54 1972, WWJvO; 2009, WH. © 2009, SCBP
55 2009, WH, with elements from WvdK, 1972. © 2009, SCBP
56 1972, WvdK; revised. © 2009, SCBP
57 1961, DW; 1980/2009, WH. © 2009, SCBP
58 1972, WvdK, altered. © 2009, SCBP
59 1972, WvdK; 2009, WH. © 2009, SCBP
60 © 2007, WH
61 1972, WvdK; revised. © 2009, SCBP
62 1972, WvdK; 2009, WH. © 2009, SCBP
63 © 1980/2007, WH
64 2009, WH. © 2009, SCBP
65 1931, William Kuipers; 1980/2009, WH. © 2009, SCBP
66 © 1980/2007, WH
67 © 1980/2007, WH
68 1972, WWJvO; revised. © 2009, SCBP
69 1972, WvdK; revised. © 2009, SCBP
70 2009, WH. © 2009, SCBP
71 2009, WH, with elements from WvdK, 1972. © 2009, SCBP
72 1972, WvdK; revised. © 2009, SCBP

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73 © 1972/2007, WH
74 1972, WWJvO; revised. © 2009, SCBP
75 1972, WvdK; 2009, WH. © 2009, SCBP
76 © 1972/2007, WH
77 1972, WvdK; revised. © 2009, SCBP
78 1972, WvdK; revised. © 2009, SCBP
79 © 1972/2007, WH
80 1972, WWJvO and WH; revised. © 2009, SCBP
81 © 1972/2007, WH
82 1972, WvdK; 2009, WH. © 2009, SCBP
83 1972, WvdK; 2009, WH. © 2009, SCBP
84 © 2007, WH
85 © 1972/2007, WH
86 1967, WvdK; 2009, WH. © 2009, SCBP
87 2009, WH. © 2009, SCBP
88 1972, WvdK; 2009, WH. © 2009, SCBP
89 2009, WH, with elements from WvdK, 1972. © 2009, SCBP

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90 1972, WvdK; 2009, WH. © 2013, SCBP
91 1972, WH, with elements from DW, 1961. © 2009, SCBP
92 © 1972/2007, WH
93 1972, WvdK; revised. © 2009, SCBP
94 1967, WvdK; 2009, WH. © 2009, SCBP
95 1972, WvdK; 2009, WH. © 2009, SCBP
96 © 1972/2007, WH
97 2009, WH. © 2009, SCBP
98 1931/1972, DW; 2009, WH. © 2009, SCBP
99 1972/1980, Dirk VanderBoom; revised. © 2009, SCBP
100 © 1980/2007, WH
101 © 2007, WH
102 1972, author unknown; revised. © 2009, SCBP
103 © 1972/2007, WH
104 1972, WvdK; 2009, WH. © 2009, SCBP
105 1972, WvdK; revised. © 2009, SCBP
106 1972, WvdK; revised. © 2009, SCBP

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107 1972/1980, WvdK and WH; revised. © 2009, SCBP
108 © 2007, WH
109 1972, WvdK; revised. © 2009, SCBP
110 1972, WWJvO; revised. © 2009 SCBP
111 1961, DW; 1972/2009, WH. © 2009, SCBP
112 © 2007, WH
113 © 1980, WH
114 1972, WvdK; revised. © 2009, SCBP
115 1972, WvdK; revised. © 2009, SCBP
116 1931/1980, William Kuipers and others; revised, © 2009, SCBP
117 © 1980/2007, WH
118 © 1972/2007, WH
119 © 1972/2007, WH
120 © 1972, WH
121 © 2007, WH

122 © 2007, WH
123 2009, WH, with elements from DW, 1931. © 2009, SCBP
124 2009, WH. © 2009, SCBP
125 1972, WvdK; revised. © 2009, SCBP
126 © 2007, WH
127 2009, WH. © 2009, SCBP
128 1972, WWJvO; altered. © 2009, SCBP
129 1972, WvdK; revised. © 2009, SCBP
130 1931, DW; 2009, WH. © 2009, SCBP
131 2009, WH. © 2009, SCBP
132 1972, WvdK; revised. © 2009, SCBP
133 2009, WH. © 2009, SCBP
134 1928, Lambertus J. Lamberts; revised. © 2009, SCBP
135 © 1980/2007, WH
136 1934/1961, author unknown; adapted and revised. © 2009, SCBP
137 1972, WvdK. © 2009, SCBP
138 © 2007, WH
139 2009, WH, with elements from WvdK, 1972. © 2009, SCBP
140 2009, WH. © 2009, SCBP
141 2009, WH. © 2009, SCBP
142 1912, author unknown; revised. © 2009, SCBP
143 1967, DW; 2009, WH. © 2009, SCBP
144 1972, WvdK; 2009, WH. © 2009, SCBP
145 1961/1972, DW; 2009, WH. © 2009, SCBP
146 1967/1980, WvdK; revised. © 2009, SCBP
147 © 1972/2007, WH
148 © 2007, WH
149 2009, WH. © 2009, SCBP
150 2009, WH, adapted from DW, 1931. © 2009, SCBP

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1 4th c. or earlier; author unknown
2 © 1982, WH
3 © 1979/2009, WH; translation of *Te Deum*, attributed to Nicetas, late 4th c.
4 1979, with elements from *O Pater sancte,* 11th c., as translated by Alfred E. Alston, 1904; revised. © 2009, SCBP
5 1827, Reginald Heber
6 2009, SCBP; based on a prayer in Book 7, Section 5, of the *Apostolic Constitutions*, 4th c. © 2009, SCBP
7 1866, Horatius Bonar; revised
8 1693, Thomas Ken
9 2nd c., author unknown
10 1650, *Scottish Psalter;* altered
11 © 1979/2009, WH
12 © 1979, WH
13 © 1979, WH
14 © 1979/2009, WH
15 1671, Johannes Olearius; translated by Catherine Winkworth, 1863; altered
16 1851, John M. Neale; translated from 9th c. Latin antiphons; altered
17 Stanza 1: 1967, WWJvO. Stanzas 2-6: © 2009, WH
18 © 2009, WH
19 © 1979, SCPB; supplemented adaptation of a hymn by John Morrison, 1781; altered
20 © 1979, SCPB; adapted from John M. Neale, 1862; based on a hymn by Germanus, 734
21 1700, Nahum Tate; altered
22 © 2009, WH
23 © 1979, WH
24 © 1979, WH
25 1972, DW; revised. © 2009, SCBP
26 1890-91, J. J. L. ten Kate; based on H. A. C. Malan, 1841; translated by WWJvO, 1972; altered. © 2009, SCBP
27 *ca.* 1688, Isaac Watts; revised and supplemented, 1706; altered
28 1523, Paul Speratus; composite translation, 1910; altered
29 *ca.* 820, Theodulph of Orleans; translated by John M. Neale, 1854; altered
30 1524, Martin Luther; translated by Richard Massie, 1854; altered
31 1863, John S. B. Monsell; adapted and revised
32 1739, Charles Wesley; altered
33 1695, author unknown; translated from the Latin by Francis Pott, 1861
34 6th c., author and translator unknown; adaptation of first part of *Aurora lucis rutilat*
35 1967, WvdK. © 2009, SCBP
36 © 1979, WH
37 1828, Isaac da Costa; translated by WWJvO, 1972. © 2009, SCBP
38 1973, Christopher Idle. © 1973, Jubilate Group (Admin. Hope Publishing Co., Carol Stream, IL, 60188.) All rights reserved. Used by permission.
39 1745, William Robertson; revised and supplemented
40 Stanzas 1-2: 1851, Arthur T. Russell; altered. Stanzas 3-5: 1979, WWJvO. © 2009, SCBP
41 *ca.* 7th c., author unknown; translated from the Latin by James R. Woodford, 1852; altered
42 1765, Michael Bruce; adapted by S. VanderPloeg and WWJvO, 1979. © 2009, SCBP
43 1745, *Scottish Paraphrases;* revised by WWJvO, 1979
44 1744, Charles Wesley; altered
45 1719, Isaac Watts; altered
46 1912, *The Psalter*
47 1828, Isaac da Costa; translated by WWJvO, 1979. © 2009, SCBP
48 © 1979/2009, WH
49 © 1979/2009, WH
50 1973, James E. Seddon. © 1973, Jubilate Group (Admin. Hope Publishing Co., Carol Stream, IL, 60188.) All rights reserved. Used by permission.
51 1972, Free Reformed Churches of Australia
52 1866, Samuel J. Stone; stanza 5 revised, 1979
53 1529, Martin Luther; translated by Frederick H. Hedge, 1852
54 1719, Isaac Watts
55 1573, Joachim Magdeburg; translated by Benjamin Kennedy, 1863; altered
56 1842, Jane E. Leeson; altered
57 1930, Judith O'Neill; altered
58 1808, Thomas Haweis; altered
59 7th c., author unknown; translated from the Latin and adapted by John M. Neale, 1851; revised. © 2009, SCBP
60 © 2007, SCBP; adapted from a hymn by George Rawson, 1857
61 1941, F. Bland Tucker; based on a passage from *Didache*, *ca.* 110; altered
62 1925, Louis F. Benson; altered
63 © 2009, George Ph. van Popta; based on Heidelberg Catechism, Lord's Days 46-52
64 1967, WvdK. © SCBP 2009
65 1641, Georg Neumark; translated by WWJvO, 1979. © 2009, SCBP
66 1923, Thomas O. Chisholm. © 1923, 1951, Hope Publishing Co., Carol Stream, IL, 60188. All rights reserved. Used by permission.
67 1979/2009, WH and WWJvO; based on a Dutch hymn by Thomas J. M. Naastepad, 1973. © 2009 SCBP
68 1979, WH and WWJvO; with elements from a German hymn by Luise Henriette, Electress of Brandenburg, 1649, as translated by Catherine Winkworth, 1855. © 2009, SCBP
69 1783, Rowland Hill; altered
70 1774, John Newton
71 1783, Hieronymus van Alphen, adapted and supplemented by Abraham Rutgers, 1806; translated by WvdK, 1967. © 2009, SCBP
72 1709, Isaac Watts, as paraphrased by William Cameron, 1781; revised
73 1707, Isaac Watts; revised
74 © 1979/2009, WH
75 1862, Christopher Wordsworth, selected stanzas; altered
76 1844, Henry Alford; revised

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78 1680, Joachim Neander; translated by Catherine Winkworth, 1863; altered
79 1946, Margaret Clarkson; revised 1984. © 1957, 1985, Hope Publishing Co., Carol Stream, IL, 60188. All rights reserved. Used by permission.
80 1719, Isaac Watts; altered
81 1739, Charles Wesley; altered
82 1539, Nikolaus Decius; based on *Gloria in excelsis,* 5th c.; translated by Catherine Winkworth, 1863; altered
83 1805, Herman Adriaan Bruining; translated by WvdK, 1972. © 2009, SCBP
84 1744, Charles Wesley
85 1636, Martin Rinckart; translated by Catherine Winkworth, 1858; altered

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